26 TRANSLATIONS OF THE HOLY BIBLE

VOLUME 1

OLD TESTAMENT

GENESIS THROUGH ESTHER



Twenty-Six Translations of The Bible

Twenty-Six Translations of The Bible

Volume I
Old Testament

Genesis — Esther

Curtis Vaughan
General Editor

Published for:



AMG PUBLISHERS
CHATTANOOGA, TN 37422, U.S.A.

Published by permission of
Mathis Publishers, Inc., Atlanta, GA 30341

The New Testament From 26 Translations
© 1967 The Zondervan Corporation
The Old Testament Books Of Poetry From
26 Translations © 1973 The Zondervan Corporation

All rights reserved. No part of this book may be reproduced in any way without the written permission of the publishers. Brief excerpts in magazine and newspaper reviews are permissible.

Twenty-Six Translations of The Bible
© 1985 The Zondervan Corporation, Grand Rapids, Michigan.

Printed in the United States of America
by Dickinson Press, Inc.

INTRODUCTION

In the prologue of the Paris edition of the 1538 Coverdale diglot (in Latin and English), Miles Coverdale wrote of the value of differing translations of the Scriptures:

> Now for thy part, most gentle reader, take in good worth that I here offer thee with a good will, and let this present translation be no prejudice to the other that out of the Greek have been translated afore, or shall be hereafter. For if thou open thine eyes and consider well the gift of the Holy Ghost therein, thou shalt see that *one translation declareth, openeth and illustrateth another, and that in many cases one is a plain commentary unto another.*

Twenty-Six Translations of The Bible is sent forth in the firm belief that this is true.

The Bible which has enjoyed the most widespread and lasting acceptance in the English speaking world is the King James Version. It is marked by simplicity, dignity, and power of statement, and has for centuries been greatly used of God to nurture the faith of His people. But for all the merits of the King James Version the modern Bible reader finds it increasingly difficult to understand its archaic style and diction.

The aim of the present volume is to clarify the meaning of the King James Version by the use of other translations of the biblical text. These serve somewhat as a commentary on the text of the older translation.

The King James Version is the base for this work, and it is the only translation which is quoted in its entirety. Other translations are included only when they differ significantly from the King James. Sometimes only a few words of a given translation of a single passage require quotation. In such instances, omitted material is indicated by ellipses marks (. . .). The text of the King James Version is set in bold face type, while other translations that are quoted appear under the King James in roman type.

All marks of punctuation in the King James Version are retained, but in other translations the punctuation marks

at the end of the quoted phrase or clause are, as a rule, omitted. An exception to this is made whenever the punctuation mark seems to be required for complete understanding of the quotation.

Special styles of print (such as italics and bold face type) used in some of the versions are not reproduced. Because the use of such devices varies so widely, it is felt that these might be a hindrance rather than a help in using this volume. For example, some translations use italics for words which have no equivalent in the original text; others use italics to bring out emphasis. In reading a complete copy of any given version, these are readily understood and are generally quite helpful, but they would not be intelligible in this work. Had they been reproduced here, a special note explaining their significance would be required for each separate entry.

The reader will observe that the translators at times differ sharply in their renderings of the same passage. Often this simply indicates a difference in their understanding of the meaning of the original text. In other cases, however, the difference may be accounted for by the fact that the translators were not rendering the same text. Monsignor Ronald Knox's version, for example, is based on the Latin Vulgate, and George M. Lamsa has translated the Aramaic text. The Septuagint, of course, is a Greek translation of the Hebrew text, and what has been used in this volume is an English rendering of the Greek.

Wide divergencies of rendering are much more frequently found in the Old Testament than in the New. The reader should remember that at many points the Hebrew Old Testament presents great and ancient textual difficulties. Lacunae in the earliest form of the Septuagint reveal that even the Jewish scholars of Alexandria found some of the text baffling. Where such uncertainty exists, each translator must decide for himself which reading is nearest the original. "A translator of Holy Scripture," wrote Henry Alford, "must be absolutely colorless; ready to sacrifice the choicest text, and the plainest proof of doctrine, if the words are not those

of what he is constrained in his conscience to receive as God's testimony."

The General Editor is pleased to acknowledge his indebtedness to Mr. Jack Hamm of Dallas, Texas, and to Dr. William H. Rossell, formerly Professor of Old Testament at Southwestern Baptist Theological Seminary, Fort Worth, Texas. It was Mr. Hamm who conceived the idea of a multiversion Bible, and who in many other ways worked untiringly to make it a reality. Dr. Rossell laid the groundwork for the New Testament volume, and until his untimely death was the General Editor. It is a source of deep regret that so soon after its initiation the work was deprived of his scholarly insight and linguistic proficiency.

The prayer of all who have shared in the labor of bringing this book to completion is that God may seal it with His approval and be pleased to use it for the honor and glory of His name.

CURTIS VAUGHAN
General Editor

OLD TESTAMENT EDITORS

GENERAL EDITOR

CURTIS VAUGHAN, Th.D.

CONTRIBUTING EDITORS (Old Testament)

EDWARD M. BLAIKLOCK, M.A., Litt.D.
Emeritus Professor of Classics,
University of Auckland, Auckland, New Zealand

FREDERIC WILLIAM BUSH, Ph.D.
Fuller Theological Seminary
Pasadena California

BRUCE CORLEY, Th.D.
Southwestern Baptist Theological Seminary
Fort Worth, Texas

D. DAVID GARLAND, Th.D.
Southwestern Baptist Theological Seminary
Fort Worth, Texas

R.K. HARRISON, Ph.D., D.D.
Wycliffe College, University of Toronto
Toronto, Ontario, Canada

MEREDITH G. KLINE, Ph.D.
Gordon-Conwell Theological Seminary
Wenham, Massachusetts

H.R. MINN, Ph.D.
University of Auckland,
Auckland, New Zealand

HENRY R. MOELLER, Th.D.
Central Baptist Theological Seminary
Kansas City, Kansas

SAMUEL J. SCHULTZ, Th.D.
Wheaton College and Wheaton Graduate School,
Wheaton, Illinois

SYLVIO J. SCORZA, Ph.D., Th.D.
Northwestern College
Orange City, Iowa

GEORGE ALLEN TURNER, Ph.D., D.Litt.
Asbury Theological Seminary
Wilmore, Kentucky

CURTIS VAUGHAN, Th.D.
Southwestern Baptist Theological Seminary
Fort Worth, Texas

BRUCE WALTKE, Th.D., Ph.D.
Regent College
Vancouver, British Columbia, Canada

MARTEN H. WOUDSTRA, Th.D.
Calvin Theological Seminary
Grand Rapids, Michigan

KYLE M. YATES, Ph.D.
Baylor University
Waco, Texas

OLD TESTAMENT ACKNOWLEDGMENTS

Appreciation is expressed to the publishers for permission to reprint selections from the following translations of the Bible:

BAKER BOOK HOUSE. *Young's Literal Translation of the Holy Bible* by Robert Young.

CAMBRIDGE UNIVERSITY PRESS. *The Holy Bible: Revised Version.*

CAMBRIDGE UNIVERSITY PRESS and E. P. DUTTON AND COMPANY. *The Bible in Basic English.*

DIVISION OF CHRISTIAN EDUCATION, NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE UNITED STATES OF AMERICA. *The Revised Standard Version of the Bible.* Copyright © 1946, 1952 by the Division of Christian Education of the National Council of the Churches of Christ in the United States of America.

DOUBLEDAY AND COMPANY, INC. *The Jerusalem Bible.* Copyright © 1966 by Darton, Longman, and Todd, Ltd. and Doubleday and Company, Inc.

HARPER AND ROW PUBLISHERS, INC. and HODDER AND STOUGHTON, LTD. *A New Translation of the Bible* by James Moffatt. Copyright © 1954 by James Moffatt. Used by permission of Harper and Row, Inc. and Hodder and Stoughton, Ltd.

A. J. HOLMAN COMPANY, a subsidiary of J. B. Lippincott Company. *The Holy Bible From Ancient Eastern Manuscripts* by George M. Lamsa. Copyright © 1940, 1957, 1961 by A. J. Holman Company.

THE JEWISH PUBLICATION SOCIETY. *The Holy Scriptures According to the Masoretic Text: A New Translation.* Copyright © 1955 by The Jewish Publication Society of America.

THE JEWISH PUBLICATION SOCIETY. *The Torah: The Five Books of Moses.*

P. J. KENEDY AND SONS. *The New American Bible.* Copyright © 1970 by the Confraternity of Christian Doctrine, Washington, D. C.

KREGEL PUBLICATIONS. *The Emphasized Bible: A New Translation* by J. B. Rotherham.

THE MACMILLAN COMPANY. *Four Prophets: Amos, Hosea, First Isaiah, Micah* by J. B. Phillips. Copyright © 1963 by J. B. Phillips.

OXFORD UNIVERSITY PRESS and CAMBRIDGE UNIVERSITY PRESS. *The New English Bible.* Copyright © 1961 and 1970 by The Delegates of the Oxford University Press and The Syndics of the Cambridge University Press. Reprinted by permission.

SHEED AND WARD, INC. and BURNS AND OATS, LTD. *The Holy Bible: A Translation From the Latin Vulgate in the Light of the Hebrew and Greek Originals* by Monsignor Ronald Knox. Copyright © 1954 by Sheed and Ward, Inc., New York, with the kind permission of His Eminence, the Cardinal Archbishop of Westminster and Burns and Oates, Ltd.

TYNDALE HOUSE PUBLISHERS. *The Living Bible: Paraphrased* by Kenneth Taylor. Copyright © 1971 by Tyndale House Publishers.

UNIVERSITY OF CHICAGO PRESS. *The Bible: An American Translation* by J. M. Powis Smith and Edgar J. Goodspeed. Copyright © 1935 by University of Chicago.

ZONDERVAN PUBLISHING HOUSE. *The Amplified Bible.* Copyright © 1965 by Zondervan Publishing House.

ZONDERVAN PUBLISHING HOUSE. *The Modern Language Bible: The New Berkeley Version in Modern English.* Copyright © 1945, 1959, 1969 by Zondervan Publishing House.

ZONDERVAN PUBLISHING HOUSE. *The Psalms for Today: A New Translation From the Hebrew Into Current English* by R. K. Harrison. Included in *Norlie's Simplified New Testament.* Copyright © 1961 by Zondervan Publishing House.

CONTENTS
Volume I

	Page
Introduction	v
Genesis	1
Exodus	110
Leviticus	345
Numbers	437
Deuteronomy	574
Joshua	693
Judges	781
Ruth	868
1 Samuel	880
2 Samuel	995
1 Kings	1099
2 Kings	1186
1 Chronicles	1270
2 Chronicles	1355
Ezra	1465
Nehemiah	1490
Esther	1548

AN EXPLANATION OF ABBREVIATIONS USED IN THE OLD TESTAMENT

The complete text of the King James Version appears in boldface type. Other versions are identified at the end of each quotation. The abbreviations used here may be identified by the following code:

AAT — The Bible: An American Translation (J. M. Powis Smith and Edgar J. Goodspeed)

ABPS — The Holy Bible Containing the Old and New Testaments: An Improved Edition (American Baptist Publication Society)

Amp — The Amplified Bible

ASV — The American Standard Version

Bas — The Bible in Basic English

Ber — The Modern Language Bible: The New Berkeley Version in Modern English

DeW — Praise-Songs of Israel: A Rendering of the Book of Psalms (John DeWitt)

Har — The Psalms for Today: A New Translation from the Hebrew into Current English (R. K. Harrison)

Jerus — The Jerusalem Bible

JPS — The Holy Scriptures According to the Masoretic Text: A New Translation (The Jewish Publication Society)

Knox — The Holy Bible: A Translation From the Latin Vulgate in the Light of the Hebrew and Greek Originals (Monsignor Ronald Knox)

Lam — The Holy Bible From Ancient Eastern Manuscripts (George M. Lamsa)

Mof — A New Translation of the Bible (James Moffatt)

NAB — The New American Bible

NEB — The New English Bible

PBV — The Psalms in the Book of Common Prayer of the Anglican Church

Phi — Four Prophets: Amos, Hosea, First Isaiah, Micah (J. B. Phillips)

Rhm — The Emphasized Bible: A New Translation (J. B. Rotherham)

RSV — The Revised Standard Version

RV — The Holy Bible: Revised Version

Sept — The Septuagint (Charles Thomson)

Sprl — A Translation of the Old Testament Scriptures From the Original Hebrew (Helen Spurrell)

Tay — The Living Bible: Paraphrased (Kenneth Taylor)

Tor — The Torah: The Five Books of Moses

YLT — Young's Literal Translation of the Holy Bible (Robert Young)

THE BOOK OF GENESIS

CHAPTER 1

1. In the beginning God created the heaven and the earth.
. . . heavens . . . — ASV
In the beginning, when God . . . — NAB
In the beginning of God's preparing the heavens and the earth — YLT

2. And the earth was without form, and void;
And the earth was waste and void — ASV
. . . unformed and void — Tor
. . . invisible and unfurnished — Sept
. . . a formless wasteland — NAB
. . . and chaotic — Sprl
. . . had existed waste and void — YLT
. . . a shapeless, chaotic mass — Tay
and darkness was upon the face of the deep.
. . . hung over the deep — Knox
and there was darkness over this abyss — Sept
and darkness was on the face of the roaring deep — Rhm
And the Spirit of God moved upon the face of the waters.
. . . a wind from God . . . — Tor
. . . a tempestuous wind raging over the surface of the waters — AAT
while a mighty wind swept over the waters — NAB
and a breath of God was brought on above the waters — Sept
but already, over its waters, stirred the breath of God — Knox
and the spirit of God was brooding over the face of the waters — ABPS
. . . fluttering . . . — YLT
. . . hovered . . . — Jerus

3. And God said, Let there be light: and there was light.

4. And God saw the light, that it was good: and God divided the light from the darkness.
God saw how good the light was . . . — NAB

5. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.
. . . And there was evening and there was morning, one day — ASV

6. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.
. . . Let there be a solid arch stretching over the waters, parting the waters from the waters — Bas
. . . Let there be a Vault . . . — Mof
. . . Let there be a dome . . . — NAB
. . . There shall be an expanse . . . — Sprl
. . . Let the vapors separate to form the sky above and the oceans below — Tay

7. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.
And God made the expanse, and divided the waters that are under the expanse from . . . — ABPS

8. And God called the firmament Heaven. And the evening and the morning were the second day.
. . . a second day — ASV
This vault God called the Sky . . . — Knox

9. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear:
. . . heavens . . . — ASV
. . . below the sky . . . — Tor
. . . Let the waters under the sky be gathered into a single basin, so that the dry land may appear — NAB
and it was so.

10. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

11. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.
. . . Let the earth put forth shoots . . . — ABPS
. . . vegetation . . . — Lam
. . . verdure . . . — Mof

12. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in it-

self, after his kind: and God saw that it was good.
. . . yielded grasses that grew and seeded, each according to its kind, and trees that bore fruit, each with power to propogate its own kind . . . — Knox

13. And the evening and the morning were the third day.
And there was evening, and there was morning, a third day — ABPS

14. And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:
And God said, Let there be lights in the expanse of the heavens, to divide between the day and the night . . . — ABPS
. . .; they shall serve as signs for set times — the days and the years — Tor
. . .; let them serve for signs, for fixed times, and for days and years — AAT

15. Let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.
and let them be for lights in the expanse of the heavens . . . — ABPS

16. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

17. And God set them in the firmament of the heaven to give light upon the earth,
And God set them in the expanse of the heavens . . . — ABPS

18. And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

19. And the evening and the morning were the fourth day.
And there was evening, and there was morning, a fourth day — ABPS

20. And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.
. . . The waters shall produce abundantly the reptile having life. . . . Sprl
. . . Let the waters swarm with swarms of living creatures, and let birds fly above the earth in the open firmament of heaven — ASV
. . . swarm with an abundance of living soul, and birds shall fly over the earth, over the face of the expanse of the heavens — Rhm
. . . Let the waters teem with fish and other life, and let the skies be filled with birds of every kind — Tay

21. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.
. . . great sea-monsters . . . — ASV
. . . great sea-serpents . . . — Jerus
. . . huge sea-beasts . . . — Knox

22. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.
. . . Be fertile and increase . . . — Tor

23. And the evening and the morning were the fifth day.
And there was evening, and there was morning, a fifth day — ABPS

24. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.
. . . Let the land bring forth living soul after its kind, tame-beast and creeping thing and wild beast of the land . . . — Rhm
. . . four footed beasts and reptiles and wild beasts . . . — Sept
. . . Let the earth bring forth every kind of living creature: cattle, creeping things, and wild beasts of every kind . . . — Tor

25. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good.
God made wild beasts of every kind. . . . — Tor

26. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27. So God created man in his own image, in the image of God created he him; male and female created he them.

28. And God blessed them, and God said

unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And God blessed them saying, Increase and multiply and fill the earth and subdue it; . . . — Sept

29. **And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.**

. . . to you it shall be for food — ASV

30. **And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life,**

. . . wherein there is a living soul — JPS

. . . which hath in it animal life — Sept

. . . in which is breath of life — YLT

. . . land reptiles, in which there is living spirit — AAT

I have given every green herb for meat: and it was so.

31. **And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.**

. . . And there was evening, and there was morning, the sixth day — ABPS

CHAPTER 2

1. **Thus the heavens and the earth were finished, and all the host of them.**

And the heaven and the earth . . . JPS

Thus were finished the heaven and the earth and all the arrangement of them — Sept

. . . and all the furniture of them — Knox

. . . and all their array — NAB

Now at last the heavens and the earth were successfully completed, with all that they contained — Tay

. . . with all their mighty throng — NEB

2. **And on the seventh day God ended his work which he had made;**

. . . finished . . . — ASV

. . . the work He had been doing — Tor

And God finished on the sixth day . . . Sept

And God completed by the seventh day . . . YLT

and he rested on the seventh day from all his work which he had made.

and on the seventh day he desisted from all these works of His which He made — Sept

3. **And God blessed the seventh day, and sanctified it:**

. . . and hallowed it — ASV

. . . and made it holy — NAB

. . . and declared it holy — Tor

so God blessed and consecrated the seventh day — Mof

because that in it he had rested from all his work which God created and made.

. . . which God in creating had made — JPS

. . . which God had taken occasion to make — Sept

. . . which God had prepared for making — YLT

because on that day he ceased from all the work he had set himself to do — NEB

4. **These are the generations of the heavens and of the earth when they were created,**

This is the genealogy of heaven and earth — Sept

These are births . . . — YLT

The following are the origins of the heavens and the earth in their creation. — AAT

Such is the story of . . . — Tor

This is the history of . . . — AMP

Here is a summary of . . . — Tay

in the day that the LORD God made the earth and the heavens,

. . . Jehovah God . . . — ASV

. . . Yahweh God . . . — Rhm

. . . formed . . . — Sprl

At the time when God made the earth and the heavens, — AAT

5. **And every plant of the field before it was in the earth, and every herb of the field before it grew:**

And no plant of the field was yet in the earth, and no herb had yet sprung up: — ASV

No shrub of the field was yet in the earth, and no herb of the field had yet sprung up — JPS

there were as yet no field shrubs on the earth, and no plants had as yet sprung up — AAT

. . . all the verdure . . . — Sept
. . . all the trees . . . — Lam
for the LORD God had not caused it to rain upon the earth,
because Yahweh God had not sent rain . . . — Rhm
and there was not a man to till the ground.
. . . cultivate . . . — Sprl
. . . farm the soil — Tay

6. But there went up a mist from the earth, and watered the whole face of the ground.
but a fountain ascended out of the earth, . . . — Sept
but a vapour went up from the earth . . . — Rhm
But a powerful spring gushed . . . Lam
there was only spring-water . . . Knox
but a flow would well up from the ground and water the whole surface of the earth — Tor
However a flood was rising .. Jerus
(However, water welled up from the ground at certain places and flowed across the land) — Tay

7. And the LORD God formed man of the dust of the ground,
. . . modelled the man . . . — Sprl
. . . molded . . . AAT
. . . fashioned . . . Jerus
. . . out of the clay of the ground — NAB
and breathed into his nostrils the breath of life;
and breathed upon his face a breath of life . . . Sept
and man became a living soul.
. . . a living creature — YLT
. . . a living being — Tor
. . . a living person — Knox

8. And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.
And Yahweh God planted a garden in Eden, on the east — and put there the man whom . . . — Rhm
God had planted a garden of delight, in which he now placed the man . . . — Knox

9. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food;
. . . beautiful to the sight . . . — Sept
. . . enticing to look at and good to eat — Jerus
Here, at the bidding of the Lord God, the soil produced all such trees as charm the eye and satisfy the taste — Knox
The Lord God planted all sorts of beautiful trees there in the garden, trees producing the choicest of fruit — Tay
the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.
and the tree for the purpose of knowing what was to be known of good and evil — Sept
and the tree that yields knowledge of good and evil — Mof
and also the Tree of Conscience, giving knowledge of good and bad — Tor

10. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.
. . . divided into four heads — Sept
. . . four branches — Tor
. . . rivers — YLT
. . . streams — Mof

11. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold;
. . . encircles . . . — Lam
. . . Pishon; it winds across the entire length of the land of . . . — Tay

12. And the gold of that land is good: there is bdellium and the onyx stone.
. . . There also is the carbuncle and the Prasian stone — Sept
. . . bdolach and shoham stone — YLT
. . . pearl and the onyx — Sprl
. . . pearls and beryls — Mof
high quality gold; aromatic gum, too, and onyx stones — Ber
. . . beautiful bdellium and even lapis lazuli — Tay
. . .; bdellium and cornelians are also to be found there — NEB

13. And the name of the second river is Gihon: the same is it that compasseth[1] the whole land of Ethiopia.
. . . land of Cush — ASV

14. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.
The name of the third river is Tigris, the

[1]See 2:11.

one that flows east of Asshur. And the fourth river is Euphrates — Tor
. . . third river is Deklat . . . — Lam

15. And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.
. . . to till it and tend it — Tor
. . . placed him in this garden of pleasure to work it and to watch — Sept
. . . and settled him in the garden of Eden to cultivate the soil and to take care of it — Sprl

16. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.
. . . gave a charge to Adam, saying, "Of every tree which is in the garden for food, thou mightest have eaten; but from this tree, that you may know good and evil, you must not eat of it. On the day you eat of it, by death you shall die" — Sept
. . . dying thou shalt die — Sprl
. . . if thou ever eatest of this, thy doom is death — Knox
. . . Tree of Conscience — for its fruit will open your eyes to make you aware of right and wrong, good and bad. If you eat its fruit, you will be doomed to die — Tay
. . . for as soon as you eat of it, you shall be doomed to die — Tor

18. And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.
. . . a helper correspondent to himself — Sept
. . . helper — as his counterpart — YLT
. . . help to be a companion for him — Sprl
. . . helper suited to him — ABPS
. . . mate of his own kind — Knox
. . . suitable helper, completing him — Ber
. . . provide a partner for him — NEB

19. And out of the ground the LORD God formed every beast of the field, and every fowl of the air;
And out of the ground Jehovah God formed every beast of the field, and every bird of the heavens — ASV
. . . shaped . . . — Mof
. . . moulded . . . — AAT
and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.
. . . whatsoever the man should call it — any living soul . . . — Rhm

20. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.
. . . no helper could be found to suit man himself — Mof
. . . to all tame-beasts . . . to all wild-beasts . . . — Rhm

21. And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;
Then God brought an ecstasy . . . — Sept
. . . a trance . . . and he slept soundly . . . — Sprl

22. And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.
And God built up the rib . . . into a woman . . . — Sept
. . . He conducted her unto Adam — Sprl

23. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man.
Adam said, Here, at last, is bone that comes from mine, flesh that comes from mine; it shall be called Woman, this thing that was taken out of man — Knox

24. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.
That is why a man is destined . . . and cling to his wife instead, . . . Knox

25. And they were both naked, the man and his wife, and were not ashamed.
. . . felt no shame — Tor
. . . and put not each other to shame — Rhm
. . . had no sense of shame — Bas
. . . neither of them was embarrassed — Tay

CHAPTER 3

1. Now the serpent was more subtil than any beast of the field which the LORD God had made.
Now the snake was wiser . . . — Bas
. . . the shrewdest . . . — Tor
. . . the wisest of all the beasts . . . — Sept
. . . cunning, more cunning than any creature . . . — Mof
. . . the most clever of all the wild beasts . . . — AAT
Of all the beasts that the Lord God had made, there was none that could match the serpent in cunning — Knox
And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?
. . . "Why hath God said, you must not eat . . . ?" — Sept
. . . 'Is it true that God hath said . . . ?' — YLT
. . . "And so God has said that you are not to eat fruit from any tree in the park?" — Mof
. . . What is this command . . . ? — Knox
. . . Can it really be . . . ? — Rhm
. . . Did God really say . . . ? — Tor
"Really?" he asked. "*None* of the fruit in the garden? God says you musn't eat *any* of it?" — Tay

2. And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4. And the serpent said unto the woman, Ye shall not surely die:
. . . "You will not by death die. — Sept
. . . Dying you do not die. — YLT
. . . You would not die at all: — AAT
. . . What is this talk of death? — Knox
. . . Death will not certainly come to you: — Bas
"That's a lie! the serpent hissed. "You'll not die! — Tay
. . . Of course you will not die. — NEB

5. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.
. . . as God, knowing good and evil — ASV
. . . knowing the difference between . . . — Amp
. . . understanding good and evil — Sprl
. . . able to distinguish good from evil! — Tay

6. And when the woman saw the tree was good for food, and that it was pleasant to the eyes,
. . . a delight to the eyes — ASV
. . . delightful to see with the eyes — Sept
. . . and charmed the eye — Knox
So when the woman realized . . . — AAT
The woman was convinced . . . — Tay
and a tree to be desired to make one wise,
and that to exercise understanding is comely — Sept
. . . desireable for its gift of wisdom — AAT
and tempting to contemplate — NEB
she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

7. And the eyes of them both were opened, and they knew that they were naked;
. . . perceived . . . — Sept
. . . realized . . . — Mof
. . . discovered . . . — NEB
. . . were conscious they had no clothing — Bas
And as they ate it, suddenly they became aware of their nakedness, and were embarrassed — Tay
and they sewed fig leaves together, and made themselves aprons.
So they stitched fig leaves . . . — Mof
. . . tacked together . . . — Rhm
. . . coats of leaves stitched together — Bas
. . . skirts — Ber
. . . loin-cloths — Jerus
. . . girdles — JPS
So they strung fig leaves together to cover themselves around the hips — Tay

8. And they heard the voice of the LORD God walking in the garden in the cool of the day:
. . . heard the sound of the Lord God walking in the garden in the evening — Sept

. . . the sound of Jehovah God walking up and down in the garden at the breeze of the day — YLT

and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

and the man . . . — ASV

. . . face of Jehovah God . . . — YLT

9. And the LORD God called unto Adam, and said unto him, Where art thou?

. . . "Adam, where art thou?" — Sept

10. And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

11. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12. And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

13. And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

. . . duped me . . . — Tor

. . . seduced me . . . — Sept

. . . caused me to forget . . . — YLT

. . . misled me . . . — AAT

. . . deceived me . . . — Lam

. . . I was tricked by the deceit of the snake . . . — Bas

. . . tempted me . . . — Jerus

14. And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field;

. . . "Because you did this, / More Cursed shall you be / Than all cattle / And all the wild beasts — Tor

. . . "This is your punishment: You are singled out from among all the domestic and wild animals of the whole earth — to be cursed — Tay

upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

. . . upon thy breast and belly . . . — Sept

. . . crawl . . . — Sprl

. . . go flat on the earth . . . — Bas

You shall grovel in the dust as long as you live, crawling along on your belly — Tay

15. And I will put enmity between thee and the woman, and between thy seed and her seed;

And I will set a feud between you and the woman, between your brood and hers — Mof

. . . your posterity and hers — AAT

There will be war . . . — Bas

I will make you enemies of each other: you and the woman, your offspring and her offspring — Jerus

it shall bruise thy head, and thou shalt bruise his heel.

he shall . . . — ASV

they shall . . . their heel — JPS

. . . wound . . . wound . . . — Sept

. . . crush . . . crush . . . — Sprl

. . . strike . . . strike . . . — Tor

. . . attack . . . attack . . . — AAT

her posterity shall tread your head under foot . . . — Lam

16. Unto the woman he said, I will greatly multiply thy sorrow and thy conception;

. . . "I will make most severe / Your pangs in childbearing — Tor

. . . thy pain and thy travail — JPS

. . . thy sorrows and thy anguish. — Sept

. . . "I will intensify the pangs of your childbearing — NAB

. . . I will make child-birth a sore pain for you — Mof

. . . I will increase thy pains of pregnancy — Rhm

in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

In pain shall you bear children. / Yet your urge shall be for your husband / And he shall rule over you — Tor

With sorrow thou shalt bear children and to thy husband shall be thy recourse, . . . — Sept

. . .; yet you shall crave to have your husband, and he shall master you — Mof

. . . he shall be thy lord — Knox

. . . be drawn to your husband and he will dominate you — Ber

. . . your yearning shall be for your husband, 'yet he will lord it over you — Jerus

. . . yet even so, you shall welcome your husband's affections, and he shall be your master — Tay

17. And unto Adam he said, Because thou

hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it:
. . . you have yielded to your wife's suggestion . . . — Ber
cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;
. . .: in toil . . . — ASV
the ground is cursed by thy labours. With sorrows thou shalt eat of it . . . — Sept
. . . you shall suffer all your life as you win food from it — Mof
. . . All your life you will struggle to extract a living from it — Tay
and now, through thy act, the ground is under a curse. All the days of thy life thou shalt win food from it with toil — Knox

18. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field:
Thorn and bramble . . . — YLT
. . . so that you will have to eat wild plants — AAT
Surely thorns and thistles shall it produce thee, when thou wouldest eat the herb of the field — Sept

19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.
. . . until thou return into the earth out of which thou wast taken; for earth thou art and to earth . . . — Sept
. . . sweat of your brow . . . — Mof
With the hard work of your hands you will get your bread till you go back to the earth from which you were taken . . . — Bas
All your life you will sweat to master it, until your dying day. Then you will return . . . — Tay
. . . you are dirt, and to dirt . . . — NAB

20. And Adam called his wife's name Eve; because she was the mother of all living.
. . . all living persons — Mof
And Adam called the name of his wife Life [Eve], because she was to be the mother of all the living — Sept
. . . source of all life — Sprl
The man named his wife Eve (meaning "The life-giving one"). . . . — Tay

21. Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.
. . . tunics of skin . . . — Sprl
. . . leather garments . . . — NAB

22. And the LORD God said, Behold, the man is become as one of us, to know good and evil:
. . . "Behold Adam was made like one of us to know good and evil — Sept
. . . now man has become like one of us . . . — Bas
. . . "Now that man has become as we are, knowing good from bad — Tay
and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever:
what if he eats of the fruit of the Tree of Life and lives forever?" — Tay
He must not be allowed to stretch his hand out next and pick from the tree of life also, and eat some and live for ever. — Jerus

23. Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.
. . . garden of delight . . . — Knox
. . . garden of pleasure . . . — Sept
. . . expelled him . . . — Mof
. . . to be a worker on the earth . . — Bas
So the Lord God banished him forever from the Garden of Eden, and sent him out to farm the ground . . . — Tay

24. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.
. . . and the flame of a sword . . . — ASV
. . . cherubim and the fiery ever-turning sword . . . — Tor
him to dwell over against the garden of pleasure and stationed cherubims and the whirling flame of fire to keep the way to . . . — Sept
. . . to guard the path to the tree of life — Lam
. . . so that he could reach the tree of life no longer — Knox

CHAPTER 4

1. And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

And the man had intercourse with his wife Eve, and she conceived and gave birth to Cain. 'I have acquired a man with the help of Yahweh' she said. — Jerus

. . . and gave birth to a son, Cain (meaning "I have created"). For, as she said, "With God's help I have created a man!" — Tay

2. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

. . . Abel was a shepherd while Cain was a farmer — Mof

. . . Servant of the ground — YLT

3. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

. . . of the fruits of the earth a sacrifice . . . — Sept

At harvest time Cain brought the Lord a gift of his farm produce — Tay

4. And Abel, he also brought of the firstlings of his flock and of the fat thereof.

. . . even some of the fattest of them — Sept

and Abel brought the fatty cuts of meat from his best lambs, and presented them to the Lord — Tay

And the LORD had respect unto Abel and to his offering:

God looked upon Abel and on his gifts — Sept

The Lord looked with favor . . . — NAB

. . . took notice of Abel . . . — AAT

. . . Lord was pleased . . . — Lam

. . . approved of Abel . . . — Rhm

5. But unto Cain and to his offering he had not respect.

but upon Cain and upon his sacrifices he did not look with regard — Sept

And Cain was very wroth, and his countenance fell.

Thereupon Cain was exceedingly grieved and his countenance became dejected — Sept

And Cain was angry exceedingly, . . . — ABPS

Cain greatly resented this and was crestfallen — NAB

So Cain was furious and downcast — Mof

so that Cain was much enraged and his looks were lowering — Knox

And Cain's anger grew hot and his face fell — Ber

6. And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

. . .; Why are you resentful and crestfallen — NAB

. . . sorrowful . . . dejected — Sept

. . . what does this anger mean, this frowning face of thine — Knox

. . . Why is your face so dark with rage — Tay

7. If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

If thou doest well, shall it not be lifted up? and if thou doest not well, sin coucheth at the door: and unto thee shall be its desire, but do thou rule over it. — ASV

If you do well, you can hold up your head, but if not, sin is a demon lurking at the door; his urge is toward you, yet you can be his master — NAB

Though thou hast offered right, yet if thou hast not rightly divided, hast thou not sinned? Be composed. To thee shall be his recourse, and thou shalt . . . — Sept

Is there not, if thou dost well, acceptance? . . . — YLT

If thy actions are good, canst thou doubt they will be rewarded? If not, canst thou doubt that guilt, thenceforward, will lie at thy door? Meanwhile he (Abel) is at thy mercy, and thou canst have thy way with him — Knox

Surely if thou didst rightly thou shouldest have favor, and if not rightly, a sin-offering coucheth at the doorway. And he shall be subject to thee, and thou shalt rule over him — Sprl

Surely, if you do right, / There is uplift. / But if you do not do right / Sin couches at the door; Its urge is toward you, / yet you can be its master — Tor

If you do well, you are accepted; if not, sin is a demon crouching at the door. It shall be eager for you, and you will be mastered by it — NEB

If you are well disposed ought you not to lift up your head? But if you are ill disposed, is not sin at the door like a crouching beast hungering for you, which you must master? — Jerus

8. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

Then Cain said to Abel his brother, "Let us go into the plain" And when they were in the plain, Cain rose upon Abel . . . — Sept

9. And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?

. . . Am I my brother's guardian — Jerus

. . . Am I a shepherd to my brother — Mof

. . . I cannot tell, said he; is it for me to keep watch over my brother? — Knox

"How should I know?" Cain retorted. "Am I supposed to keep track of him wherever he goes?" — Tay

10. And he said, What has thou done? the voice of thy brother's blood crieth unto me from the ground.

'What have you done?' Yahweh asked. "Listen to the sound of your brother's blood, crying out to me from the ground — Jerus

11. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

And now, cursed shall you be in banishment from the soil which has opened its mouth to receive . . . — AAT

. . . earth whose mouth is open to take your brother's blood from your hand — Bas

Therefore, you shall be more cursed than the ground, which opened its mouth to receive . . . — Tor

12. When thou tillest the ground, it shall not henceforth yield unto thee her strength;

after this, the fields will not yield you their produce, when you till them: — Mof

a fugitive and a vagabond shalt thou be in the earth.

. . . and a wanderer . . . — ABPS

You shall become a ceaseless wanderer on earth — Tor

Thou shalt be in a state of anguish and terror in this land — Sept

you must go stumbling and straying over the earth — Mof

13. And Cain said unto the LORD, My punishment is greater than I can bear.

. . . Is my fault too great to be forgiven? — Sept

And Cain said to Jehovah, My iniquity is greater than can be borne — ABPS

. . . greater than my strength — Bas

14. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that everyone that findeth me shall slay me.

For you have banished me from my farm and from you, made me a fugitive and a tramp; and everyone who sees me will try to kill me — Tay

Since You have banished me this day from the soil, and I must avoid Your presence and become a restless wanderer on earth — anyone who meets me may kill me!" — Tor

15. And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold.

. . . Truly if Cain is put to death, seven lives will be taken for his — Bas

And the LORD set a mark upon Cain, lest any finding him should kill him.

Then the LORD prescribed a mark for Cain, to prevent anyone who chanced upon him from hurting him — AAT

. . . an identifying mark . . . — Tay

16. And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

And Cain went away from before the face of the Lord, and made his living-place . . . — Bas

17. And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.

Cain had intercourse with his wife . . . — Jerus

18. And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael beget Lamech.

. . . Methushael . . . Methushael — ASV

19. And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.

20. And Adah bare Jabal:
he was the father of such as dwell in tents, and of such as have cattle.

. . . those inhabiting tents and purchased possessions — YLT
and he was the ancestor of the tent-dwellers and owners of livestock — Jerus
. . . ancestor of those who live in tents as shepherds — AAT
. . . founder of all those who live in tents and herd sheep — Knox

21. And his brother's name was Jubal: he was the father of all such as handle the harp and organ.

. . . and pipe — ASV
. . . he was father of everyone handling lyre and flute — Rhm
. . . inventor of the harp and flute — Tay
. . . ancestor of all who play the lyre and the pipe — Tor
. . . guitar and harp — Lam
. . . all players on instruments of music — Bas

22. And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain was Naamah.

. . ., the forger of every cutting instrument of brass and iron: . . . — ASV
. . ., a sharpener of every instrument of copper and iron . . . — Sprl
. . ., a maker of every cutting instrument of bronze and iron . . . — ABPS
. . ., the master of all coppersmiths and blacksmiths . . . — NEB
. . ., he was the ancestor of all metal-workers, in bronze or iron . . . — Jerus
As for Zillah, she bore Tubal-Cain, who forged all implements of copper and iron. And the sister of . . . — Tor

23. And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.

. . . Listen attentively to my words. / For have I slain a man that I should be wounded, /And a young man that I should be hurt? — Sept
. . . I have slain a man for wounding me, / And a lad for brusing me — Tor

24. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

If seven lives are to be taken as punishment for Cain's death, seventy-seven will be taken for Lamech's — Bas
If anyone who kills Cain will be punished seven times, anyone taking revenge against me for killing that youth will be punished seventy-seven times — Tay

25. And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew.

Adam again had intercourse with his wife . . . — AAT
. . . named him Seth, meaning, "God has provided me with another offspring in place of Abel," for Cain had killed him — Tor

26. And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.

. . . Enosh . . . — ASV
. . . Enos. He hoped that he would invoke the name of the Lord God — Sept
. . . then a beginning was made of preaching in the name of the Lord — YLT
. . . at this time men first made use of the name of the Lord — Bas
. . . It was during his lifetime that men first began to call themselves "the Lord's people" — Tay
. . . It was then that men began to invoke the LORD by name — Tor
. . . This man was the first to invoke the name of Yahweh — Jerus

CHAPTER 5

1. This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;

This is the genealogy of men. On the day God made Adam . . . — Sept
. . . enumeration of the genealogy . . . — Sprl
Here is the list of Adam's descendants . . . — Mof
. . . record of Adam's posterity . . . — Knox

2. Male and female created he them; and blessed them, and called their name

Adam, in the day when they were created.
. . . calling them human on the day when they were formed — Mof
. . . And when they were created. He blessed them and called them Man — Tor
. . . He blessed them and gave the name 'Man' on the day they were created — Jerus

3. And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth:
. . . two hundred and thirty . . . — Sept
After living one hundred and thirty years Adam had a child born to him in his own likeness, resembling himself, and he called his name Seth — AAT

4. And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:
. . . seven hundred years . . . — Sept

5. And all the days that Adam lived were nine hundred and thirty years: and he died.

6. And Seth lived an hundred and five years, and begat Enos:
. . . two hundred and five . . . — Sept

7. And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:
. . . Enosh . . . — ASV
. . . seven hundred and seven . . . — Sept

8. And all the days of Seth were nine hundred and twelve years: and he died.

9. And Enos lived ninety years, and begat Cainan:
And Enosh . . . Kenan — ASV
. . . one hundred and ninety . . . — Sept

10. And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:
And Enosh . . . Kenan . . . — ASV
. . . seven hundred and fifteen . . . — Sept

11. And all the days of Enos were nine hundred and five years: and he died.
and all the days of Enosh . . . — ASV

12. And Cainan lived seventy years and begat Mahalaleel:
And Kenan . . . Mahalalel — ASV
. . . one hundred and seventy . . . — Sept

13. And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:
And Kenan . . . Mahalalel . . . — ASV
. . . seven hundred and forty . . . — Sept

14. And all the days of Cainan were nine hundred and ten years: and he died.
. . . Kenan . . . — ASV

15. And Mahalaleel lived sixty and five years, and begat Jared:
. . . Mahalalel . . . — ASV
. . . one hundred and sixty five . . . — Sept

16. And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:
. . . Mahalelel . . . — ASV
. . . seven hundred and thirty . . . — Sept

17. And all the days of Mahalaleel were eight hundred ninety and five years: and he died.
. . . Mahalalel . . . — ASV

18. And Jared lived an hundred sixty and two years, and he begot Enoch:

19. And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

20. And all the days of Jared were nine hundred sixty and two years: and he died.

21. And Enoch lived sixty and five years, and begat Methuselah:
. . . one hundred and sixty five . . . — Sept

22. And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:
And Enoch continued to please God after he begat Mathousalu two hundred . . . — Sept
. . . walked habitually . . . — YLT
. . . found favor in the presence of God . . . — Lam
. . . lived as God's close friend . . . — Knox
Afterwards he lived another 300 years in fellowship with God . . . — Tay
Enoch lived three hundred years after the birth of Methuselah . . . — NAB

23. And all the days of Enoch were three hundred sixty and five years:

24. And Enoch walked with God: and he was not; for God took him.
Then Enoch walked with God, and he was no longer here. . . . — NAB

And Enoch continued to please God and was not found, for God translated him — Sept
. . . lived close to God, and then he disappeared . . . — Mof
. . . then God took him to himself, and he was seen no more — Knox
. . . went on in God's ways: and he was not seen again, for God took him — Bas
. . . Then he vanished because God took him — Jerus
. . . he disappeared, for God took him! — Tay

25. And Methuselah lived an hundred eighty and seven years, and begat Lamech:

26. And Methuselah lived after he begat Lamech seven hundred eight and two years, and begat sons and daughters:

27. And all the days of Methuselah were nine hundred sixty and nine years: and he died.

28. And Lamech lived an hundred eighty and two years, and begat a son:
. . . one hundred eighty eight . . . — Sept

28. And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.
. . . Noe, saying, "This child will cause us to cease from our works and from the toils of our hands and from the earth which the Lord hath cursed — Sept
. . . saying, "This is the one, after our work and the labor of our hands, to bring us consolation from the very soil which the LORD cursed" — AAT
. . . Here is one who will give us, in the midst of our toil and the laboring of our hands, a consolation derived from the ground that Yahweh cursed — Jerus
. . . This one will provide us relief from our work and from the toil of our hands, out of the very soil which the LORD placed under a curse — Tor
. . . 'This boy will bring us relief from our work, and from the hard labour that has come upon us because of the LORD'S curse upon the ground — NEB

30. And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:
. . . five hundred and sixty five . . . — Sept

31. And all the days of Lamech were seven hundred seventy and seven years: and he died.
. . . seven hundred and fifty three . . . — Sept

32. And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

CHAPTER 6

1. And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,
When mankind began to increase and to spread all over the earth and daughters were born to them — NEB

2. That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.
the divine beings saw how beautiful the daughters of men were and took wives from among those that pleased them — Tor
the sons of heaven . . . — NAB
the angels noticed that the daughters of men were beautiful, and they married . . . — Mof
. . . whom they desired — Sprl
the sons of the gods noticed that the daughters of men were attractive; so they married whom they liked best — AAT
. . . who were pleasing to them — Bas

3. And the LORD said, My spirit shall not always strive with man, for that he also is flesh:
. . . "My breath shall not abide in man forever, since he too is flesh; — Tor
. . . 'My life-giving spirit shall not remain in man for ever; he for his part is mortal flesh — NEB
. . . in their erring they are flesh — YLT
. . . my spirit is not to be immortal in them . . . — Mof
. . . "My Spirit must not forever be disgraced in man, wholly evil as he is. — Tay

yet his days shall be an hundred and twenty years.
I will give him 120 years to mend his ways" — Tay
let the days allowed him be one hundred and twenty years" — Tor

4. There were giants in the earth in those days;
The Nephilim were in the earth . . . — ASV
It was then, . . . , that the Nephilim appeared on earth — Tor
. . . the fallen ones . . . — YLT
. . . men of great strength and size . . . — Bas
The men of violence were in the earth in those days — ABPS
and also after that, when the sons of God[1] came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.
. . . those mighty men of old who made a name — Ber
. . . heroes of days gone by, the famous men — Jerus
. . . These were the giants of old, the men of renown — Sept
. . . These were the mighty men who were of old, the men of renown — ABPS

5. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.
Yahweh saw that . . . — Jerus
. . . was multiplied and that every one was in his heart studiously and continuously bent upon evils — Sept
And Jehovah saw that the evil of man was great in the earth; and every device of the thoughts of his heart was only evil all the day — ABPS
. . . how great was man's wickedness on earth, and how every plan devised by his mind was nothing but evil all the time — Tor
. . . man's mind was never bent on anything but evil — Mof
. . . the whole bent of his thinking . . . — AAT
. . . full of men's iniquities, and that the whole frame of their thought was set continually on evil — Knox
. . . human wickedness was growing out of bounds on earth; that the intention of all human thinking produced nothing but evil all day — Ber
. . . and that his thoughts and inclinations were always evil — NEB

6. And it repented the LORD that he had made man on the earth, and it grieved him at his heart.
God was grieved that He had made man on the earth. And God came to a determination — Sept
The Eternal was sorry that he had ever made man on the earth; it was a grief to him — Mof
. . . regretted . . . and his heart was saddened — Tor
. . . It broke his heart — Tay

7. And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air;
. . . I will blot out from the earth the men whom I created — men together with beasts, creeping things, and birds of the sky — Tor
. . . I will wipe the human race whom I have created from the face of the earth . . . — Ber
for it repenteth me that I have made them.
for I am grieved . . . — Sept
. . . sorry . . . — Lam
for I regret . . . — Tor
for I have sorrow for having made them — Bas

8. But Noah found grace in the eyes of the LORD.
. . . mercy . . . — Lam
. . . in the eyes of Yahweh — Rhm
. . . in the presence of the LORD — Ber
But Noah was a pleasure to the Lord — Tay
But Noah won the LORD's favor — NLB

9. These are the generations of Noah:
. . . births . . . — YLT
. . . descendants . . . — Mof
This is the line . . . — Tor
This is the story of Noah — Jerus
Noah was a just man and perfect in his generations, and Noah walked with God.
. . . a righteous man . . . — ASV
. . . righteous and whole-hearted — JPS
. . . a just man; and being perfect in the

[1] See 6:2.

tenor of his life, Noe pleased God — Sept
. . . with God hath Noah walked habitually — YLT
. . . an upright man, blameless among the men of his day; Noah lived close to God — Mof
Noah alone among his contemporaries was a pious and exceedingly good man; . . . — AAT
. . . a man of integrity among his contemporaries, . . . — Jerus
Noe, the man who was accepted as faultless in such a generation, the close friend of God — Knox
He was the only truly righteous man living on the earth at that time. He tried always to conduct his affairs according to God's will — Tay

10. And Noah begat three sons, Shem, Ham, and Japheth.

11. The earth also was corrupt before God, and the earth was filled with violence.
. . . injustice — Tor
. . . with iniquity — Sept
. . . with outrage — Sprl
. . . full of insolence and outrage — Mof
. . . wrong-doing — AAT
. . . wickedness — Lam
There lay the world, corrupt in God's sight, full of oppression — Knox
the earth was evil in God's eyes and full of violent ways — Bas
. . . filled with lust for power — Ber
Meanwhile the crime rate was rising rapidly across the earth, and, as seen by God, the world was rotten to the core — Tay

12. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.
. . . for every mortal on earth had corrupted his life — AAT
. . . for all flesh corrupted their way upon the earth — RSV
In his sight the world had become corrupted, for all men had lived corrupt lives on the earth — NEB

13. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.
. . . "The time of every man is come before me . . . — Sept
. . . "I have resolved on the extermination of all mortals; for the earth is full of wrong-doing . . . — AAT
. . . "I have determined . . . — RSV
. . . "The loathsomeness of all mankind has become plain to me . . . I intend to destroy them, and the earth with them — NEB
. . . "I have decided to put an end to all flesh, for the earth is filled with lawlessness because of them: I am about to destroy them with the earth — Tor

14. Make thee an ark of gopher wood;
. . . of squared timber — Sept
. . . cedar wood — Sprl
. . . oleander wood — AAT
. . . from planks of wood — Knox
Build a barge of cypress wood — Mof
rooms shalt thou make in the ark,
Thou shalt make the ark with small apartments — Sept
make it an ark with compartments — Tor
make the ark with cabins — AAT
and construct decks and stalls throughout the ship — Tay
and shalt pitch it within and without with pitch.
. . . asphalt . . . — Sprl
and smear it with bitumen inside and out — AAT
make it safe from the water inside and out — Bas
sealing it with tar — Tay

15. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.
. . . four hundred and fifty feet long, seventy-five feet broad, and forty-five feet high — Mof

16. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.
A light shalt . . . — ASV
Make an opening for daylight in the ark and terminate it within a cubit of the top. Put the entrance to the ark in its side; make it with bottom, second, and third decks — Tor
A place for light shalt thou make . . . — Rhm
Put an 18-inch opening in the ark all around just below the upper deck and

a gangway in the side of the ark . . . — Ber

You shall make a roof for the ark, giving it a fall of one cubit when complete: . . . — NEB

17. **And, behold, I, even I, do bring a flood of waters upon the earth,**
. . . deluge of waters . . . — Mof
Thou must know that I mean to bring a . . . — Knox
to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die.
. . . in which is a living spirit . . . — YLT
and destroy every creature that lives and breathes . . . — Knox
. . . wherein is the spirit of life . . . — Rhm
and destroy everything in which there is the breath of life. All will die — Tay

18. **But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.**
But I will make a compact of my own with you . . . — Mof
But with thee this covenant of mine shall stand: thou shalt take refuge . . . — Knox
But I promise to keep you safe in the ship . . . — Tay

19. **And of every living thing of all flesh,**
And of all the cattle, and of all the reptiles, and of all the wild beasts, even of all flesh — Sept
And of every living creature . . . — Sprl
two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.
thou shalt bring into the ark a pair of every sort, that thou mayest nourish them with thyself. . . . — Sept

20. **Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive.**
all the different birds, all the different beasts. . . . — Knox

21. **And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be food for thee, and for them.**
Collect and store enough suitable food too, for you and for them to eat — Ber

22. **Thus did Noah; according to all that God commanded him, so did he.**
And Noah did so; he carried out God's orders — Ber

CHAPTER 7

1. **And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.**
. . . . for you alone have I found righteous . . . — Tor
. . . . for you alone in this age have I found to be truly just — NAB
. . . . for I have adjudged you, among all men of today, to be upright before me — Mof
. . . I find thee only guiltless — Knox
. . . . for you alone among this generation do I see as good man in my judgement — Jerus

2. **Of every clean beast thou shalt take to thee by sevens, the male and his female:**
. . . seven and seven, . . . — ASV
. . . seven pairs, males and their mates — Tor
Of all the cattle . . . — Sept
and of beasts that are not clean by two, the male and his female.
And of every animal that is not clean two, a male and its mate — Tor

3. **Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.**
. . . to preserve the species . . . — Sprl

4. **For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.**
. . . living thing . . . ground — ASV
For in seven days' time I will make it rain upon the earth, forty days and forty nights, and I will blot out . . . all existence that I created — Tor

5. **And Noah did according unto all that the LORD commanded him.**

6. **And Noah was six hundred years old when the flood of waters was upon the earth.**

7. And Noah went in, and his sons, and his wife, and his son's wives with him, into the ark, because of the waters of the flood.

8. Of clean beasts, and of beasts that are not clean, and of fowls, and of everything that creepeth upon the earth.

9. There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10. And it came to pass after seven days, that the waters of the flood were upon the earth.

11. In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.
. . . All the fountains of the great deep burst apart, / And the floodgates of the sky broke open — Tor
. . . all the fountains of the abyss were burst open and the cataracts of heaven were opened — Sept
. . . springs of the great deep . . . — Sprl
. . . the rain came down in torrents from the sky, and the subterranean waters burst forth . . . — Tay

12. And the rain was upon the earth forty days and forty nights.
(The rain fell on the earth . . .) — Tor

13. In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

14. They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

15. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.
. . . a living spirit — YLT
. . . two by two of all creatures that had life in them — NEB

16. And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.
Thus they that entered comprised male and female . . . — Tor

17. And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.
The Flood continued forty days . . . — Tor

18. And the waters prevailed, and were increased greatly upon the earth;
The waters swelled and increased greatly . . . — Tor
full the tide flowed, covering the whole face of the earth — Knox
and still the water kept mounting on the earth with overwhelming volume — Ber
and the ark went upon the face of the waters.
. . . drifted . . . — Tor
. . . floated . . . — Sprl
. . . was resting . . . — Bas
but still the ark rode safe . . . — Knox

19. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.
Still the water prevailed more and more on the earth and covered all the high mountains . . . — Sept
When the waters had swelled much more . . ., all the highest mountains . . . — Tor
. . . submerged — Jerus

20. Fifteen cubits upward did the waters prevail; and the mountains were covered.
standing twenty-two feet and more above the highest peak — Tay

21. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:
And all flesh that stirred on earth perished — birds, cattle, beasts, and all the things that swarmed upon the earth, and all mankind — Tor
And all animate flesh . . . and every moving reptile . . . — Sept

22. All in whose nostrils was the breath of life, of all that was in the dry land, died.
. . . breath of the spirit of life . . . — ASV
. . . merest breath of life . . . — Tor

23. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven, and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.

All existence on earth was blotted out — man, cattle, . . . — Tor
It swept away everything raised up . . . — Sept
God wiped out the whole world of earthly creatures, man . . . — Knox

24. And the waters prevailed upon the earth an hundred and fifty days.
Thus prevailed . . . — Rhm
The waters rose . . . — Jerus

CHAPTER 8

1. And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged.
. . . caused a wind to blow . . . and the waters subsided — Tor
. . . became calm — Lam
. . . went down — Bas
. . . and the floods began to disappear — Tay

2. The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;
And also the fountains of the abyss were shut up and also the cataracts of heaven and the rain from heaven was stayed — Sept
. . . were closed, and the rain from heaven was restrained — Lam
. . ., and the rain from the sky was held back — Tor
The springs of the great depth closed up again; so, too, did the flood-gates of heaven, and rain fell from heaven no longer — Knox

3. And the waters returned from off the earth continually:
The waters then receded steadily from the earth — Tor
and the waters returned from off the earth, they went on returning — Rhm
and after the end of the hundred and fifty days the waters were abated.
. . . the waters decreased — ASV
. . . diminished — Tor
. . . lessened — Sept
. . . were lower — Bas
. . . had disappeared — NEB

4. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.
. . . of Armenia — Mof
. . . Kardo — Lam
. . . Ararat [in Armenia] — Amp

5. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.
. . ., the tops of the mountains became visible — Tor
. . .. the mountain peaks appeared — Jerus

6. And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:
. . . the porthole he had made in the ark — Jerus

7. And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.
. . . a raven; and it having gone out did not return till the water was dried up from the earth — Sept
. . .. which went this way and that, and had not come back to him when the water dried up over the earth — Knox
. . . a raven, — and it kept going forth and returning, until the drying up of the waters from off the earth — Rhm

8. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;
. . . to see whether the waters were receding . . . — Jerus

9. But the dove found no rest for the sole of her foot, and she returned unto him in the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.
But the dove found no resting place on which to roost . . . — Amp

10. And he stayed yet other seven days; and again he sent forth the dove out of the ark;
After waiting seven more days . . . — Jerus

11. And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.
In the evening, the dove came back to

him and there it was with a new olive-branch in its beak . . . — Jerus

12. And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

After waiting seven more days . . . — Jerus

13. And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth:

. . . began to dry from the earth — Tor

. . . the water was gone from the face of the earth — Sept

and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

Noah lifted back the hatch of the ark . . . — Jerus

. . . the whole surface of the ground was clear — Knox

. . . the surface of the ground was quite dry — AAT

14. And in the second month, on the seven and twentieth day of the month, was the earth dried.

Eight more weeks went by. Then at last the earth was dry — Tay

. . . the land itself was dry — Knox

15. And God spake unto Noah, saying,

16. Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

Come out of . . . — Tor

Leave . . . — Ber

Then God told Noah, "You may all go out — Tay

17. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

. . . they may have offspring, and be fertile, and may increase on the earth — Bas

Release all the animals, birds, and reptiles, so that they will breed abundantly and increase in great numbers — Tay

. . .; and let them swarm on the earth and be fertile and increase on earth — Tor

18. And Noah went forth, and his sons, and his wife, and his sons' wives with him:

19. Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

Every animal, every creeping thing, and every bird, everything that stirs on earth came out of the ark by families — Tor

Every wild animal, all cattle, every bird, and every reptile that moves on the ground, . . . — NEB

20. And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

. . . and offered them up upon the altar for a whole homage offering — Sept

And Noah builded an altar to Yahweh, — and took . . . , and caused ascending sacrifices to go up on the altar — Rhm

. . . sacrificed some of the animals and birds God had designated for that purpose — Tay

. . . He took ritually clean beasts . . . , and offered whole-offerings . . . — NEB

21. And the LORD smelled a sweet savour;

. . . the pleasing odor — Tor

. . . sweet fragrance — YLT

. . . the appeasing fragrance — Jerus

. . . enhaled the appeasing odour — Sprl

and the LORD said in his heart,

. . . to Himself — Tor

and the Lord God having come to a determination, said, — Sept

. . . made the resolve — Knox

I will not again curse the ground any more for man's sake;

"Never again will I doom the earth because of man . . . — Tor

. . . on account of the works of man — Sept

Never again will I plague the earth . . . — Knox

for the imagination of man's heart is evil from his youth;

. . . is studiously bent upon evils . . . — Sept

since the devisings of man's mind are evil . . . — Tor

because his heart contrives evil from his infancy. — Jerus

neither will I again smite any more every thing living, as I have done.

nor will I ever again destroy every living being, . . . — Tor
. . . send destruction . . . — Bas
. . . strike down . . . — Jerus
. . . all life . . . — AAT

22. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.
While the earth stands, seed-time and . . . shall keep their course unaltered — Knox
. . . shall not fail — Ber

CHAPTER 9

1. And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.
. . . and replenish the earth and have dominion over it — Sept
. . . be fertile, and have increase, and make the earth full — Bas

2. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.
Be the terror and the dread of all the wild beasts and all the birds of the heaven, and of everything that crawls on the ground and all the fish of the sea: they are handed over to you — Jerus
. . . are given into your hands — Bas

3. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.
Every creature that lives shall be yours to eat; as with the green grasses, I give you all these — Tor
. . . I give you them all, as once I gave you the green growth — Mof

4. But flesh with the life thereof, which is the blood thereof, shall ye not eat.
Only, you must not eat the flesh with the blood still in it — Knox
You must not, however, eat flesh with its life-blood in it — Tor

5. And surely your blood of your lives will I require;
But for your own life-blood I will require a reckoning — Tor
Surely your lifeblood will I avenge — Lam
And for your blood, which is your life, will I take payment — Bas
I will require full satisfaction for your life-blood — Ber
For your own lifeblood, too, I will demand an accounting — NAB
at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.
I will require it of every beast; of man, too, will I require a reckoning for human life, of every man for that of his fellowman! — Tor

6. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.
. . . for to kill a man is to kill one made like God — Tay

7. And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.
As for you, be fruitful, multiply, teem over the earth and be lord of it — Jerus
Yes, have many children and repopulate the earth and subdue it — Tay
. . . and have dominion over it — Sept

8. And God spake unto Noah, and to his sons with him, saying,

9. And I, behold, I establish my covenant with you, and with your seed after you;
Behold I renew . . . — Sept
"I now ratify my compact . . . — Mof
Truly I will make my agreement . . Bas
Behold, I establish My covenant or pledge . . . — Amp

10. And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.
also with every living creature . . . — Jerus

11. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.
I establish my covenant with you, that never again shall all flesh be de-

stroyed . . . , and never again shall there be a flood to ravage the earth — AAT

12. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:

. . . oath . . . — YLT

God further said, "This is the sign that I set for the covenant between me and you, and every living creature with you, for all ages to come — Tor

. . . all successive generations — Ber

. . . endless generations — Mof

This, God said, shall be the pledge of the promise I am making to you, and to all living creatures, your companions, eternally — Knox

13. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

I put my rainbow in the clouds, and it shall be a symbol . . . — AAT

. . . a pledge of my covenant with creation — Knox

14. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15. And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

. . . all mortal beings — NAB

16. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

. . . will I regard it . . . — Sprl

. . . look upon it to remember . . . — Ber

17. And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

18. And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.

. . . the ancestor of the Canaanites — Jerus

19. These are the three sons of Noah: and of them was the whole earth overspread.

. . ., and from these the whole world branched out — Tor

. . . . From them men were disseminated . . . — Sept

. . . . From these three sons of Noah came all the nations of the earth — Tay

. . . was overspread and stocked with inhabitants — Amp

20. And Noah began to be an husbandman, and he planted a vineyard:

Noah, a man of the soil, began the planting of vineyards — NEB

21. And he drank of the wine, and was drunken; and he was uncovered within his tent.

He drank some of the wine, became drunk and lay naked inside his tent — NEB

22. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

. . . saw the nakedness of his father, and going out told his two brothers without — Sept

. . . outside — NEB

23. And Shem and Japheth took a garment, and laid it upon both their shoulders and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

. . . did not witness their father's shame — Ber

24. And Noah awoke from his wine, and knew what his younger son had done unto him.

When Noah woke up from his wine and learned . . . — Tor

When Noe had slept off his wine, he found out how his younger son had treated him — Knox

When Noah awoke from his stupor . . . — Jerus

. . . his drunken sleep . . . — NEB

25. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

. . . "Cursed be Canaan; / The lowest of slaves / Shall he be to his brothers" — Tor

. . . the slave and drudge . . . — Knox

. . ., slave of slaves shall he be to his brothers — NEB

26. And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant.
. . . Praise to the Lord . . . — Bas
. . . ; Let Canaan be a slave to them — Tor

27. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.
. . . enrich . . . — Lam
God doth give beauty . . . — YLT
May God extend Japheth's bounds, / let him dwell in the tents of Shem, / may Canaan be thier slave — NEB
God bless Japheth, / And let him share the prosperity of Shem, / And let Canaan be his slave — Tay

28. And Noah lived after the flood three hundred and fifty years.

29. And all the days of Noah were nine hundred and fifty years: and he died.

CHAPTER 10

1. Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.
. . . the lines . . . — Tor
. . . the families . . . — Tay
. . . descendants . . . — Lam

2. The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.
The descendants of Japheth were the Cimmerians, Magog, the Medes, the Ionians, Tubal, Meshek, and Tiras — Mof

3. And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.
. . . Diphar and Togarmah — Lem

4. And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.
And the children of Jovan: . . . — Sept
the descendants of the Ionians were Elishah, Tartessus, Cyprus, and Rhodes — Mof
. . . China, and Doranim — Lam

5. By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.
By these the islands of the nations were set apart in their land, each according to their language in their tribes and in their nations — Sept
From these the maritime nations branched out . . . — Tor
It was from these that the coastlands of the nations were populated, country by country, each with its respective language according to its various clans, nation by nation — AAT
who divided up the islands of the Gentiles, region by region. Each of these became separate nations, distinct in speech and blood — Knox

6. And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.
The descendants of Ham were Ethiopia, Egypt, Put, . . . — Mof

7. And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan.
the descendants of Ethiopia were Seba, . . . — Mof
. . . Seba, and Havilah, and Sabtah, and Raamah, and Sabteca . . . — ASV
. . . and Daran — Lam

8. And Cush begat Nimrod: he began to be a mighty one in the earth.
Ethiopia produced Nimrod . . . — Mof
. . ., who was the first man of might on earth — Tor
. . . He began to be a giant . . . — Sept
. . . hero . . . — Young
. . . despot . . . — Sprl
. . ., who was the first great warrior — Knox
. . . the first potentate on earth — Jerus
. . ., who became the first of the kings — Tay

9. He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.
the LORD: hence the saying . . . — Tor
. . . giant hunter . . . — Sept
. . . very great bowman . . . — Bas
He was a mighty hunter, blessed of God, and his name became proverbial. People would speak of someone as being "like Nimrod — a mighty hunter, blessed of God" — Tay

10. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.
The mainstays of his kingdom were Bab-

ylon, Erech, Accad, and Calneh in the land of Shinar — Tor

11. Out of that land went forth Asshur, and builded Nineveh, and the city of Rehoboth, and Calah,
Out of that land he went forth into Assyria, . . . Rehoboth-Ir, . . . — ASV
From that land Asshur went forth and built Nineveh . . . — Tor
From there he extended his reign to Assyria. He built . . . — Tay

12. And Resen between Nineveh and Calah: the same is a great city.
and Resen between Nineveh and Calah (the same is the great city) — ASV
. . . the main city of the empire — Tay

13. And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,
And Egypt became the father of . . . — Amp

14. And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.
. . . (whence went forth the Philistines) . . . — ASV

15. And Canaan begat Sidon his firstborn, and Heth,

16. And the Jebusite, and the Amorite, and the Girgasite,

17. And the Hivite, and the Arkite, and the Sinite,

18. And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.
. . . Afterward clans of the Canaanites spread out — Tor
. . . tribes . . . were dispersed — Sept
. . . went far and wide in all directions — Bas

19. And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.
(The [original] Canaanite territory extended from Sidon as far as Gerar, near Gaza, and as far as Sodom, Gomorrah, Admah, and Zeboim, near Lasha) — Tor
and then the Canaanite border ran from Sidon towards Gerar all the way to Gaza; then all the way to Sodom and Gomorrah, Admah and Zeboyim as far as Lasha — NEB

20. These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations.
These are Ham's descendants by clans, languages, lands, and nations — Ber

21. Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born.
Children were also born to Shem, the ancestor of the Hebrews, and the older brother of Japheth — AAT

22. The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram.
The sons of Shem: Elam, and Asshur, and Arpachshad, . . . — ASV

23. And the children of Aram; Uz, and Hul, and Gether, and Mash.

24. And Arphaxad begat Salah; and Salah begat Eber.
And Arpachshad begat Shelah; and Shelah begat Eber — ASV

25. And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan.
. . . in his time the peoples of the earth became separate . . . — Bas
Two sons were born to Eber: Peleg (meaning "Division", and during his lifetime the people of the world were separated and dispersed), and Joktan (Peleg's brother) — Tay

26. And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

27. And Hadoram, and Uzal, and Diklah,

28. And Abal, and Abimael, and Sheba,
and Abal, and . . . — ASV

29. And Ophir, and Havilah, and Jobab: all these were the sons of Joktan.

30. And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east.
. . . as thou goest toward Sephar, the mountain of the east — ASV

31. These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.
These were the descendants of Shem, by clans and languages, country by country, nation by nation — AAT

32. These are the families of the sons of Noah, after their generations, in their nations:
These were the clans descended from

Noah, arranged according to their descendants by nationalities — AAT
. . . according to their genealogies, nation by nation — NEB
These are the groupings of Noah's sons, according to their origins and by their nations — NAB

and by these were the nations divided in the earth after the flood.
From these were peopled the different countries of the nations on the earth after the flood — Sept
and from these the nations branched out over the earth after the Flood — Tor

CHAPTER 11

1. And the whole earth was of one language, and of one speech.
Now when the whole earth was of one lip and all had one voice, — Sept
. . . had the same language and the same words — Tor
. . . one stock of words — Rhm
. . . one vocabulary — Mof
. . . few words — AAT

2. And it came to pass, as they journeyed from the east,
. . . migrated from the east — Tor
. . . journeyed east — ASV
that they found a plain in the land of Shinar;
. . . came upon a valley . . . — Tor
. . . discovered a plain . . . AAT
. . . stretch of flat country . . . — Bas
. . . land of Sennaar — Sept
. . . land of Babylonia — Tay
and they dwelt there.
. . . settled there — Tor
there they made themselves a living-place — Bas

3. And they said one to another, Go to, let us make brick, and burn them thoroughly.
. . . Come let us make bricks and bake them with fire — Sept
And they had brick for stone, and slime had they for mortar.
. . . bitumen served them as mortar — Tor
. . . mortar was asphaltus — Sept
and they built, not in stone, but in brick, with pitch for their mortar — Mof
and they had bricks for stone putting them together with sticky earth — Bas

4. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.
. . .: we will make ourselves a great people, instead of scattering over the wide face of earth — Knox
. . . name for ourselves so that we may not be wanderers . . . — Bas
. . . make ourselves famous, else . . . — Ber
. . . a great city, with a temple-tower reaching to the skies — a proud eternal monument to themselves. "This will weld us together," they said, "and keep us from scattering all over the world." — Tay

5. And the LORD came down to see the city and the tower, which the children of men builded.

6. And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.
. . . "If, as one people with one language for all, this is how they have begun to act, then nothing that they may propose to do will be out of their reach — Tor
. . . The way they are starting to behave, nothing they plan to do will be impossible for them — Ber
. . . "Look! If they are able to accomplish all this when they have just begun to exploit their linguisic and political unity, just think of what they will do later! Nothing will be unattainable for them! — Tay

7. Go to, let us go down, and there confound their language, that they may not understand one another's speech.
. . . comprehend . . . — Sprl
. . . each other's voice — Sept
. . . not be able to make themselves clear to one another — Bas

8. So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.
So the Lord dispersed them from that place over the face of the whole earth.

and they left off building the city and the tower — Sept

Thus the Lord broke up their common home, and scattered them over the earth, and the building of the city came to an end — Knox

9. Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth:

For this cause the name of it was called CONFUSION [Babel], because there the Lord confounded the lips of the whole earth — Sept

. . . the Eternal made a babble of . . . — Mof

and from thence did the LORD scatter them abroad upon the face of all the earth.

. . . and dispersed them thence . . . — Sept

10. These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood:

. . . Arpachshad . . . — ASV

11. And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

. . . and begat sons and daughters, and died — Sept

12. And Arphaxad lived five and thirty years, and hegat Salah:

. . . Arpachshad . . . Shelah — ASV

. . . a hundred and thirty-five years and begat Kainan. And Arphaxad lived after he begot Kainan four hundred years and begot sons and daughters, and died — Sept

13. And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

. . . Arpachshad . . . Shelah . . . — ASV

And Kainan lived a hundred and thirty years and begot Sala; and Kainan lived after he begot Sala three hundred and thirty years and begot sons and daughters, and died — Sept

14. And Salah lived thirty years, and begat Eber:

And Shelah . . . — ASV

And Sala lived a hundred and thirty years . . . — Sept

15. And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

And Shelah . . . — ASV

. . . three hundred and thirty . . . , and died — Sept

16. And Eber lived four and thirty years, and begat Peleg:

. . . a hundred and thirty-four years and begot Phaleg — Sept

17. And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

. . . two hundred and seventy . . . and begot sons and daughters, and died — Sept

18. And Peleg lived thirty years, and begat Reu:

. . . a hundred and thirty years and begot Ragan — Sept

19. And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

. . . and daughters, and died — Sept

20. And Reu lived two and thirty years, and begat Serug:

. . . Serouch — Sept

21. And Ren lived after he begat Serug two hundred and seven years, and begat sons and daughters.

. . . and daughters, and died — Sept

22. And Serug lived thirty years, and begat Nahor:

. . . a hundred and thirty years . . . Nachor — Sept

23. And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

. . . and daughters, and died — Sept

24. And Nahor lived nine and twenty years, and begat Terah:

. . . a hundred and seventy-nine and begot Tharra — Sept

25. And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

. . . a hundred and twenty-five . . . and daughters, and died — Sept

26. And Terah lived seventy years, and begat Abram, Nahor, and Haran.

. . . Nachor and Arran — Sept

27. Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

28. And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

29. And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.
. . . Malcha . . . Jescha — Sept

30. But Sarai was barren; she had no child.
. . . did not bear children — Sept

31. And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.
and led them out of the land of the Chaldees to go to the land of Chanaan. But when they came to Charran he took up his abode there — Sept

32. And the days of Terah were two hundred and five years: and Terah died in Haran.

CHAPTER 12

1. Now the LORD said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:
. . . Leave your own country behind you, and your own people, and go to the land I will guide you to — Tay

2. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:
. . . thou shalt be blessed — Sept
. . . mighty nation . . . magnify thy name — Sprl
. . . make you famous for your bliss — Mof
Then I will make a great people of thee; I will bless thee, and make thy name renowned, a name of benediction — Knox
. . . so great that it will be used for blessings — AAT

3. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.
. . . invoke blessing on one another — AAT
. . . / And all the families of the earth / Shall bless themselves by you — Tor
. . . till all the nations of the world seek bliss such as yours — Mof
. . . All the communities of the earth / shall find blessing in you — NAB
To those who are good to you will I give blessing, and on him who does you wrong will I put my curse; and you will become a name of blessing to all the families of the earth — Bas
. . . and upon him who insults you I will put My curse . . . — Ber
. . . those that curse you, I will execrate. / All the families on earth / will pray to be blessed as you are blessed — NEB

4. So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

5. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran;
. . . and all the wealth that they had amassed, and the persons that they had acquired in Haren — Tor
. . . and every living creature which they had . . . — Sept
. . . all the possessions they had acquired in Haren, and all the retainers born in their service there — Knox
and they went forth into the land of Canaan; and into the land of Canaan they came.

6. And Abram passed through the land unto the place of Sichem, unto the plain of Moreh.
. . . sanctuary of Shechem — AAT
. . . site of Shechem, at the terebinth of Moreh — Tor
And Abram travelled through the land lengthwise till he came to the place of Sychem to the lofty oak — Sept
. . . as far as the oracular oak at the shrine of Shechem — Mof
. . . and as far as the oak of Mamre — Lam
. . . as far as Sichem the Valley of Clear Seeing — Knox
. . . as far as the place of Shechem, as far as the Teacher's Terebinth — Rhm
. . . to Shechem, to the holy tree of Moreh — Bas

. . . as far as Shechem's holy place, the oak of Moreh — Jerus

And the Canaanite was then in the land.

7. And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

. . . who let himself be seen by him — Bas

. . . to commemorate Jehovah's visit — Tay

8. And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

. . . and invoked the LORD by name — Tor

. . . gave worship to the name of the Lord — Bas

. . . made an altar to the Lord and prayed to him — Tay

9. And Abram journeyed, going on still toward the south.

Then Abram journeyed by stages toward the Negeb — Tor

And Abram removed and proceeding forward encamped in the wilderness — Sept

. . . continued slowly southward to the Negeb, pausing frequently — Tay

10. And there was a famine in the land: and Abram went down into Egypt to sojourn there;

And because there was little food to be had in that land, he went down to Egypt — Bas

. . . into Egypt, to take refuge there — Knox

for the famine was grievous in the land.

. . . was sore . . . — ASV

. . . was severe . . . — Tor

. . . prevailed . . . — Sept

11. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon:

. . . I am aware that you are a beautiful woman — Tor

. . . a lovely woman in appearance — Sprl

. . . handsome-looking woman — Mof

. . . fair woman and beautiful to the eye — Bas

. . . good-looking woman — Ber

12. Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive.

13. Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

. . . I may be kindly treated for your sake . . . — Mof

. . . so, for thy sake, I shall be well used, and I shall owe my life to thee — Knox

. . . that I may remain alive thanks to you — Tor

14. And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair.

And sure enough, when they arrived in Egypt everyone spoke of her beauty — Tay

15. The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.

Pharaoh's courtiers saw her and praised her to Pharaoh . . . — Tor

. . . extolled . . . — Sprl

Pharaoh's nobles noticed her too and highly commended her to Pharaoh; so the woman was taken to Pharaoh's palace — Ber

16. And he entreated Abram well for her sake:

. . . dealt well with Abram for her sake — ASV

. . . treated Abram well . . . — Sept

. . . treated Abram kindly . . . — Mof

Because of her it went well with Abram — Tor

and he had sheep, and oxen, and he asses and menservants, and maidservants, and she asses and camels.

he acquired . . . — Tor

presenting him with . . . — Mof

. . . donkeys, men and women slaves . . . — Tay

17. And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.

. . . afflicted . . . mighty plagues . . . — Tor

But God visited Pharaoh and his family with great and grievous plagues . . . — Sept

. . . smote . . . — ABPS

. . . struck . . . with serious diseases . . . — Tay
. . . great troubles . . . — Bas

18. And Pharaoh called Abram, and said, What is this that thou hast done unto me? why didst thou not tell me that she was thy wife?
. . . What is this trick thou hast played on me? . . . — Knox
. . . How could you do this to me! . . . — NAB
Pharaoh summoned . . . Why have you treated me like this? Why did you not tell me that she is your wife? — NEB

19. Why saidst thou, She is my sister? so I might have taken her to me to wife:
. . . so that I took her to be my wife — ASV
. . . 'She is my sister,' and so move me to marry her — Mof
. . . and let me marry her — AAT
. . . so I was about to take her to me to wife — Rhm

now therefore behold thy wife, take her, and go thy way.
Now here is your wife: take her and be gone — Tor
. . . take her and leave the country — Lam

20. And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had.
And Pharaoh gave men charge . . . brought him on the way . . . — ASV
. . . gave strict orders to men touching Abram to convoy away him . . . — Sept
Pharaoh committed him to men who . . . escorted him back to the frontier with his wife and all he possessed — Jerus

CHAPTER 13

1. And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.
. . . into the Negeb — Tor
. . . into the wilderness — Sept

2. And Abram was very rich in cattle, in silver, and in gold.
. . . extremely rich in livestock . . . — Ber
Abram was by now the master of rich possessions, with abundance of gold and silver — Knox

3. And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;
He took the same road northwards by which he had come . . . — Knox

4. Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.
To the place where he had made his first altar: and there Abram gave worship to the name of the Lord — Bas

5. And Lot also, which went with Abram, had flocks, and herds, and tents.

6. And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.
. . . so that the land could not support them staying together: . . . — Tor
. . . for their livestock were so numerous that they could not settle in the same district — NEB
. . . There were too many animals for the available pasture — Tay

7. And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle:
. . . quarreling . . . — Tor
. . . argument between the keepers of . . . — Bas
So fights broke out . . . — Tay
So that conflict developed . . . — Ber
. . . trouble arose . . . — AAT

and the Canaanite and the Perizzite dwelled then in the land.
. . . Chanaanites and the Pherezites then inhabited . . . — Sept
In those days there were . . . living all around. — Knox

8. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren.
. . . for we are kinsmen — Tor
. . . not be contention . . . my shepherds . . . — Sprl
. . . "We can't afford to let a rift develop between our clans. Close relatives such as we are must present a united front! — Tay

9. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.
. . . if you go north, I will go south; and if you go south, I will go north — Tor

10. And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.
. . . raised his eyes and took a view . . . — Sept
looking round, Lot saw all the Jordan plain, irrigated everywhere . . . — Jerus
. . .; the whole section was like the Garden of Eden, or like the beautiful countryside around Zoar in Egypt — Tay

11. Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.
. . . Thus they parted company — Jerus
. . . separated from each other, — Ber

12. And Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom.
Abram living in the Canaan country and Lot in the basin cities. He moved his tent as far as Sodom; — Ber

13. But the men of Sodom were wicked and sinners before the LORD exceedingly.
. . . very wicked sinners against the Lord — Tor
. . . great transgressors . . . — Sprl
. . . were vicious, they sinned openly against the Eternal — Mof
. . . wicked in the Lord's sight beyong all measure — Knox
. . . were base and sinful, — against Yahweh exceedingly — Rhm
. . . exceedingly wicked; flagrant sinners . . . — Ber

14. And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:
. . . From this place where you are take a look to the north and to the south, to the east and to the west — Bas

15. For all the land which thou seest, to thee will I give it, and to thy seed forever.
All the land within sight I will give to you and your descendants forever — Jerus

16. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.
And to that posterity I will grant increase, till it lies like dust on the ground, past all counting — Knox

17. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.
Come, travel through . . . for I mean to give it to you — Jerus

18. Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is Hebron, and built there an alter unto the LORD.
. . . came and made his living-place by the holy tree of Mamre, . . . — Bas
. . . and came to dwell at the terebinths of Mamre which are in Hebron; . . . — Tor

CHAPTER 14

1. And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;
. . . Arioch king of Pontus . . . — Knox
. . . Tidal king of Goiim — ASV
. . . Tidal king of Guti — Mof
. . . Salasar, Cardlaamur king of Elam, and Tarael king of Gelites — Lam

2. That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.
Made war on Balla . . . Barsa . . . Sennaar king of Adama, and Sumobor king of Seboeim and the king of Balak which is Segor — Sept

3. All these were joined together in the vale of Siddim, which is the salt sea.
. . . met together in the salt vale which is now the sea of salt — Sept
. . . now the Dead Sea — Tor

4. Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.
. . . under the rule . . . put off his control — Bas
. . . subject to . . . revolted — Ber

5. And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim,
and smote the Rephaim in Ashteroth-karnaim, and the Zuzim in Ham, and the Emim in Shaveh-kiriathaim — ASV
having subdued the giants in Astaroth and Karnain, and mighty nations with them, namely, the Ammaians who dwelt in the city Savé — Sept
having subdued the giants in Astaroth and Karnain, and mighty nations with them, namely, the Ammaians who dwelt in the city Save — Sept
. . . Titans at Ashteroth . . . — Mof
and smote the mighty men who were in Ashteroth Karnaim and the valiant men who were in the city, and the Emims who were in . . . — Lam
. . . the Emim in the plain of Kiriathaim — Jerus

6. And the Horites in their mount Seir, unto El-paran, which is by the wilderness.
. . . near the waste land — Bas
and the Chorrites on the mountain of Seir as far as the pine grove of Pharan, which is in the wilderness — Sept
and the troglodytes in their highlands of Seir, driving them as far as El-pran which lies close to the desert — Mof
. . . in the mountains of Seir, as far as the oak of Paran, which is in the wilderness — Lam

7. And they returned, and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezon-tamar.
. . . Hazazon-tamar — ASV
they turned and came to the fountain of Judgment, which is Kades, and smote the princes of Amaleh and the Amorites, who dwelt in Asasonthamar — Sept

8. And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;) and they joined battle with them in the vale of Siddim;
. . . valley of the Forests — Knox
. . . valley of the open fields — Rhm

9. With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.
. . . against five — ASV

10. And the vale of Siddim was full of slimepits;
Now the Valley of Siddim was dotted with bitumen pits — Tor
. . . wells of Asphalt — Sept
. . . petroleum wells — Mof
. . . full of holes of sticky earth — Bas
. . . full of tar pits — Ber
and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.
and, when the kings of Sodom and Gomorrah fled, some people fell in, while the survivors fled to the hills — Mof
and the kings of Sodom and Gomorrah, in their flight, threw themselves into them, while the rest fled to the hill country — Tor

11. And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.
And they took all the cavalry of . . . — Sept
The four kings captured all the flocks and herds . . . NEB
Then the victors plundered . . . — Tay

12. And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.
They also took Lot, . . . for he had settled in Sodom — Tor

13. And there came one that had escaped, and told Abram the Hebrew;
A fugitive brought the news to Abram the Hebrew — Tor
Then one of the survivors . . . — Mof
for he dwelt in the plain of Mamre the Amorite, brother of Esheol, and brother of Aner: and these were confederate with Abram.
. . . in alliance with Abram — Sept
. . . in covenant . . . — ABPS
. . . friends with . . . — Bas

14. And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.

. . . he led forth his trained men . . . — ASV
. . . he mustered his retainers born in his household . . . — Tor
And when Abram heard that his nephew Lot . . . , he numbered his domestics . . . — Sept
. . . and pursued the raiders as far as Dan — Lam

15. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.
At night, he and his servants deployed against them and defeated them . . . north of Damascus — Tor
Separating his forces by night he overcame them . . . — Bas

16. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.
He captured all the loot and brought back his kinsman Lot and his possessions with the women and the people — Ber

17. And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale.
. . . at the vale of Shaveh (the same is the king's Vale) — ASV
. . . valley of the king — Tor

18. And Melchizedek king of Salem brought forth bread and wine: and he was priest of the most high God.

19. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:
. . . / Creator of heaven and earth — Tor
. . . maker of . . . — Knox

20. And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.
And blessed be God the Most High who hath delivered. . . . And Abram gave . . . — Sept
. . . tithes of the whole — Sprl
. . . tenth of all the spoil — Mof

21. And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.
. . . Give me the men, but take the horses for thyself — Sept
. . . "Just give me back my people who were captured; keep for yourself the booty stolen from my city — Tay

22. And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,
. . . With this uplifted hand of mine I swear . . . — Sept
. . . I have taken an oath . . . maker of heaven . . . — Bas
. . . I have solemnly promised Jehovah . . . creator . . . — Tay

23. That I will not take from a thread even to a shoelatchet,
. . . sandal strap — Tor
. . . thread from the woof or the strap of a shoe — Knox
and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich:
. . . Abram is rich because of what I gave him — Tay

24. Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.
Give me nothing but the food which the fighting-men who went with me have had; but let . . . have their part of the goods — Bas

CHAPTER 15

1. After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.
. . . Fear not Abram, I protect thee. Thy reward . . . — Sept
. . . I will keep you safe and great shall be your reward — Bas
. . . "Fear not, Abram! / I am your shield; / I will make your reward very great — NAB
. . .; your reward is marvelously rich — Ber
. . . I will defend you . . . give you great blessings — Tay

2. And Abram said, LORD GOD, what wilt thou give me, seeing I go childless, and

the steward of my house is this Eliezer of Damascus?
. . . heir of my house . . . — ABPS
And Abram said, O Lord Jehovah, what wilt thou give me, seeing I go childless, and he that shall be possessor of my house . . . — ASV
. . . what good will your gift be if I keep on being childless . . . — NAB
Whereupon Abram said, O sovereign Lord, what wilt thou give me, seeing I die childless, and the son of Masek my servant, this Damascus Eliezer — Sept
. . . I must go the way of childless men; Damascus here, the son of Eliezer, is but the son of my steward — Knox
. . . I have no child and this Eliezer of Damascus will have all my wealth after me — Bas

3. **And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.**
. . . no offspring . . . — Ber
. . . a slave . . . — RSV

4. **And, behold, the word of the LORD came unto him, saying, This shall not be thine heir;**
And immediately there came a voice of . . . — Sept
but he that shall come forth out of thine own bowels shall be thine heir.
. . . a son of your own body . . . — Mof
. . . your heir shall be of your own flesh and blood — Jerus

5. **And he brought him forth abroad, and said,**
Then he led him out . . . — Sept
Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.
Look up into the heavens and count the stars if you can. Your descendants will be like that — too many to count — Tay

6. **And he believed in the LORD; and he counted it to him for righteousness.**
And he believed in Jehovah; and he reckoned it . . . — ASV
And because he put his trust in . . . — Tor
Abram believed the Eternal, who counted his trust as real religion — Mof
And he trusted the LORD, who counted it to his credit — AAT
. . . and it was reckoned virtue in him — Knox
Abram put his faith in the LORD, who credited it to him as an act of righteousness — NAB
. . .; then God considered him righteous on account of his faith — Tay
Abram put his faith in Yahweh, who counted this as making him justified — Jerus

7. **And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.**
. . . to give you this land as a possession — Tor
. . . this land to occupy — NEB

8. **And he said, Lord GOD, whereby shall I know that I shall inherit it?**
. . . O Lord Jehovah, . . . — ASV
. . . what assurance may I have that it is mine — Knox
. . . how may I be certain . . . — Bas
. . . how can I be sure . . . — NEB

9. **And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.**
. . . pigeon and a young dove — Lam
. . . a young bird — Tor
. . . fledgling — NEB

10. **And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.**
. . . cut them into halves and laid the halves opposite each other . . . — Ber

11. **And when the fowls came down upon the carcases, Abram drove them away.**
And the birds of prey . . . , and Abram drove them away — ASV
. . . vultures . . . — Tay
. . . ravenous birds . . . — YLT
but the birds alighted on the carcases, on the two halves of them, and Abram sat down with them — Sept
The whole day long Abram stood there, driving away the carrion-birds as they swooped down on the carcases — Knox

12. **And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.**
. . . a trance . . . a deep dark dread . . . — Tor

. . . an ecstacy . . . great gloomy horror . . . — Sept
. . . indeed, a great and awful gloom fell upon him — AAT
. . . a deep sleep came on Abram, and a dark cloud of fear — Bas
. . . terror seized him — Jerus
. . . darkness assailed and oppressed him — Amp
. . . horror of dense darkness got hold of him — Ber
. . . a deep sleep fell upon Abram, and a vision of terrible foreboding, darkness, and horror — Tay

13. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years;
. . . and they shall be enslaved and oppressed four hundred years — Tor
. . . enslaved and afflicted and humbled . . . — Sept
. . . your descendants shall reside in a land not their own, in subjection to a people who will treat them harshly for four hundred years — Mof
. . ., reduced to slavery and ill-used for four hundred years — Knox

14. And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.
In turn I will punish the nation they shall be serving and afterward they will come away with ample wealth — Ber
. . . in the end they shall go free with great wealth — Tor
. . . with much spoil — Sprl
. . . rich in possessions — Knox

15. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.
. . ., having been nourished in a good old age — Sept
. . .; at the end of a long life you will be put into your last resting-place — Bas

16. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.
. . . will not be fulfilled until then — Tor
. . . has not reached its full term — Knox
. . . will not be ripe for punishment till then — NEB

17. And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.
. . . behold, a smoking furnace, and a flaming torch . . . — ASV
And as the sun was setting there was a flash of fire, and lo! a smoking furnace and lamps of fire passing between the halved parts — Sept
. . ., and there appeared a smoking brazier and a flaming torch passing between the divided pieces — NEB

18. In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land,
. . . made an agreement. . . — Bas
from the river of Egypt unto the great river, the river Euphrates:
from the wadi of Egypt . . . — Jerus

19. The Kenites, and Kenizzites, and the Kadmonites,
The Kenite, and the Kenizzite, and the Kadmonite — ASV

20. And the Hittites, and the Perizzites, and the Raphaims,
and the Hittite, and the Perizzite, and the Rephaim — ASV

21. And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.
and the Amorite, . . . — ASV

CHAPTER 16

1. Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar.

2. And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her.
. . . See, the Lord has not let me have children: go in to my servant, for I may get a family through her — Bas
. . . take my slave-girl; perhaps I shall found a family through her — NEB
And Abram hearkened to the voice of Sarai.

3. And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan,

and gave her to her husband Abram to be his wife.
. . . as concubine — Tor

4. And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.
. . . contemptible in her sight — Sept
He cohabited with Hagar and she conceived, and when she saw that she had conceived, her mistress was lowered in her esteem — Tor
. . . had intercourse . . . looked with disdain . . . — AAT
. . . began to look on her mistress with scorn — Knox
. . . she looked with contempt on her mistress — RSV
. . . no longer had any respect for . . . — Bas
. . . she became very proud and arrogant toward . . . — Tay

5. And Sarai said unto Abram, My wrong be upon thee:
. . . "The wrong done me is your fault! — Tor
. . . "You are responsible for this outrage against me. — NAB
. . . "May the injury I suffer come home to you. — Ber
. . . 'May this insult to me come home to you! — Jerus
I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.
. . . may the Lord do justice between us — Knox
. . . the Eternal punish you and avenge me — Mof
. . . May the Lord judge you for doing this to me!" — Tay
. . . the LORD decide between you and me — Tor

6. But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee.
. . . as you think right — Tor
. . . treat her as seemeth good to thee — Sept
. . . your maid is in your power; do what you like with her — AAT
. . . is at your disposal . . . — Lam
And when Sarai dealt hardly with her, she fled from her face.
. . . punished her . . . her presence — Sprl
. . . treated her harshly . . . ran away — Mof
. . . used her cruelly . . . took refuge in flight — Knox
. . . humbled her . . . — Rhm

7. And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.
And the messenger . . . — YLT
. . . spring . . . — Tor
. . . road to Gadar — Lam

8. And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

9. And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.
. . . submit to her authority — Sept
. . . and submit to her abusive treatment — NAB
. . . humble yourself under her authority — Ber

10. And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.
. . . I will greatly increase your descendants beyond all counting, they will be so numerous — Ber

11. And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael;
because the LORD hath heard thy affliction.
. . . humiliation — Rhm
. . . cries of distress — Jerus
because the ears of the Lord were open to your sorrow — Bas
. . . has noticed your harsh treatment — Ber

12. And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.
And he shall be as a wild ass among men; his hand shall be . . . — ASV
. . . wild ass of a man . . . and in defiance of all his kinsmen he shall camp — Tor
. . . like a mountain ass among men . . . — Bas

His shall be a nature none can tame; hating all and hated by all. he shall pitch his camp eastwards of his brethren — Knox
. . . in opposition to all his kin shall he encamp — NAB
. . . and he shall live at odds with all his kinsmen — NEB
He will become a wild-ass of a man — live over against all his kindred — Ber
This son of yours will be a wild one — free and untamed as a wild ass . . . — Tay

13. And she called the name of the LORD that spoke unto her, Thou God seest me:
And she called the name of Jehovah that spake unto her, Thou art a God that seeth — ASV
. . . "You Are El-roi" — Tor
for she said, Have I also here looked after him that seeth me?
by which she meant, "Have I not gone on seeing after He saw me!" — Tor
. . . I have actually seen God and am still alive after actually seeing him — AAT
. . . there was one who looked on me here, and I saw him as he left — Knox
for she said, "Have I really seen God and remained alive after seeing him?" — RSV
. . . Have I not even here in the waste land had a vision of God and am still living? — Bas

14. Wherefore the well was called Beer-la-hai-roi; behold, it is between Kadesh and Bered.
. . . called the well, The well before which I saw . . . Kades and Barad — Sept
. . . The-well-of-the-visible-God . . . — Sprl
. . . fountain of life and vision . . . — Bas
. . . well of the living One who sees . . . — Ber

15. And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.

16. And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

CHAPTER 17

1. And when Abraham was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.
. . . El Shaddai. Walk in My ways and be blameless — Tor
. . . I am thy God. Be well pleasing in My sight and be blameless — Sept
. . . walk habitually . . . — YLT
. . . behave thyself as in my presence and be upright — Sprl
. . . live ever mindful of my presence . . . — Mof

2. And I will make my covenant between me and thee,
. . . agreement . . . — Bas
. . . compact . . . — Mof
and will multiply thee exceedingly.
. . . and I will in a most unusual way multiply you — Ber
. . . give thy posterity increase beyond measure — Knox

3. And Abram fell on his face: and God talked with him, saying,
. . . threw himself on his face as God continued speaking — Tor

4. As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.
. . . a multitude of nations — ASV
. . . of nations without end — Bas

5. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.
. . . for I am making you the ancestor of a company of nations — AAT

6. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.
. . . extremely fruitful . . . from you kings shall spring — Ber
. . . more and more prolific . . . AAT

7. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God to thee, and to thy seed after thee.
. . . perpetual covenant . . . AAT
. . . age-abiding covenant . . . — Rhm
. . . eternal agreement . . . — Bas
. . . covenant age-enduring . . . — YLT

. . . I will ratify my compact for all time . . . engaging to be a God to you and to your descendants after you — Mof

8. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger,
. . . country to which you have migrated — Ber
all the land of Canaan, for an everlasting possession; and I will be their God.
. . . possession for all time . . . — AAT
. . . eternal heritage . . . — Bas
the whole land of Canaan, to own in perpetuity, and I will be your God — Jerus

9. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

10. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

11. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.
The foreskin of his penis shall be cut off. This will be the proof that you and they accept this covenant — Tay
. . . and it shall be a covenant-sign between me and you — ABPS
. . . and this shall be the symbol of the covenant between you and me — AAT
. . . as a mark of the agreement . . . — Bas

12. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.
. . . or bought with money of any foreigner that is not of thy seed — ASV
. . . with every slave, whether born in your household or bought from any foreigner — Mof
. . . not of your own offspring — Ber

13. He that is born in thine house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.
without exception, home-born or bought with money, he must be circumcised. So shall My covenant be marked in your flesh, a never-ending covenant — Ber
. . . So my covenant shall have its seal in your flesh, ratified to all time — Knox
. . . My covenant shall be marked on your bodies . . . — Jerus
. . . so that my agreement . . . — Bas

14. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people;
. . . outlawed from his kinfolk — Mof
. . ., there is no place for him among his people — Knox
he hath broken my covenant.
my covenant hath he made void — Rhm
he has violated my Covenant — Jerus
my agreement has been broken by him — Bas

15. And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.
. . . but Sara, the princess — Knox

16. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.
. . . bless her so that she will give rise to nations; rulers of peoples shall issue from her — Tor

17. And Abraham fell upon his face, and laughed,
. . . and smiled — Sept
and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?
. . . said to himself . . . — Tor

18. And Abraham said unto God, O that Ishmael might live before thee!
. . . live by your favor — Tor
. . . live in your presence — Lam
. . . If only Ishmael might live under thy special care — NEB
. . . yes, do bless Ishmael — Tay

19. And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

20. And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly;
. . . lo! I have blessed him . . . — Rhm
twelve princes shall he beget, and I will make him a great nation.

twelve chieftains . . . — Tor
twelve nations . . . — Sept

21. **But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.**

22. **And he left off talking with him, and God went up from Abraham.**
That ended the conversation and God left — Tay
Then God ceased talking to him, and leaving Abraham went up to heaven — Mof

23. **And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.**
Then, that very day, Abraham took Ishmael his son and every other male — born in his household or bought from outside — and cut off their foreskin, just as God had told him to — Tay

24. **And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin.**

25. **And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin.**

26. **In the selfsame day was Abraham circumcised, and Ishmael his son.**

27. **And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.**

CHAPTER 18

1. **And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;**
And Jehovah appeared to him by the oaks of Mamre . . . — ASV
The Lord appeared again to Abraham while he was living in the oak grove at Mamre . . . — Tay
. . . Oak grove of Mamre . . . at noon — Sept

2. **And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself to the ground.**

3. **And said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant:**
. . . "My lords, if it please you . . . — Tor
. . . "My master, if you would do me a favor . . . — Ber

4. **Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:**

5. **And I will fetch a morsel of bread, and comfort ye your hearts;**
. . . strengthen ye . . . — ASV
. . . refresh yourselves — Ber
after that ye shall pass on: for therefore are ye come to your servant. And they said, So do as thou hast said.

6. **And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.**
. . . "Quick, three measures of choice flour! . . . — Tor
. . . Quick, three seahs of fine flour! Knead it and make rolls — NAB
. . . bake cakes — Ber
. . . make loaves — Sprl

7. **And Abraham ran unto the herd, and fetcht a calf tender and good, and gave it unto a young man; and he hasted to dress it.**
. . . quickly prepared it — NAB

8. **And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.**
He took curds and milk . . . waited on them under the tree as they ate — Tor

9. **And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent.**
. . . "In the tent," Abraham replied — Tay

10. **And he said, I will certainly return unto thee according to the time of life;**
. . . when the season cometh round — ASV
. . . I will return and come to thee about this time twelve month — Sept
. . . next spring — Mof
. . . at this time next year — Lam

and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him.
. . . was listening at the entrance . . . — Tor

11. Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women.
. . . advanced in years; Sarah had stopped having the periods of women — Tor
. . . beyond the age of child-bearing — Lam
. . . and Sarah had ceased to have her monthly periods — Jerus

12. Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?
. . . marriage-bliss for a worn old creature like me, with an old husband? — Mof
. . . am I still to have sexual pleasure — NAB
. . . "Connubial enjoyment for me, worn out as I am; and my master aged, too?" — Ber

13. And the LORD said unto Abraham, Wherefore did Sarah laugh, saying,
. . . why did Sarah smile within herself . . . — Sept
Shall I of surety bear a child, which am old?

14. Is anything too hard for the LORD?
. . . too wonderful . . . — YLT
. . . too marvelous . . . — NAB
Is there any wonder which the Lord is not able to do? — Bas
At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.
Next year, just as I told you, I will certainly see to it that Sarah has a son — Tay

15. Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.
And when Sara, overcome with terror, denied . . . — Knox

16. And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.
Then the men arose and directed their course towards Sodom and Gomorra . . . to conduct them on the way — Sept

17. And the LORD said, Shall I hide from Abraham that thing which I do;
. . . from my servant Abraham . . . — Sept
. . . Shall I conceal from Abraham what I intend to do — NEB

18. Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?
. . . and his name will be used by all the nations of the earth as a blessing? — Bas
. . . all nations on earth will pray to be blessed as he is blessed — NEB
. . . he will be a source of blessing for all the nations of the earth — Tay

19. For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment;
For I have singled him out, that he may instruct his children and his posterity to keep the way of the LORD by doing what is just and right — Tor
For I have made him mine so that he may give orders . . . good and right — Bas
. . . to maintain the way of Yahweh by just and upright living — Jerus
that the LORD may bring upon Abraham that which he hath spoken of him.
so that I can do for him all that I have promised — Tay

20. And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;
. . . "The outrage of . . . so great, and their sin so grave! — Tor
. . . I have heard that the people of Sodom and Gomorrah are utterly evil, and that everything they do is wicked — Tay
. . . Because the shriek [of the sins] of . . . — Amp

21. I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me;
. . . and see if their acts are as bad as they seem . . . — Bas
. . . whether these reports are true or not — Tay
I propose to go down and see whether or not they have done all that is alleged in the outcry against them that has come up to me — Jerus

and if not, I will know.
I must know for certain — Knox
I am determined to know — Jerus
I am resolved to know the truth — NEB

22. And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

23. And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?
. . . came forward . . . Will you sweep away the innocent along with the guilty — Tor
. . . Oh, is it possible that thou wilt destroy . . . — Sprl
. . . Wilt thou in thine anger . . . — Lam
. . . "Wilt thou really sweep away good and bad together — Mof
. . . righteous with the lawless — Rhm
. . . guilty with the sinner — Jerus

24. Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?
Suppose you find fifty godly people . . . — Tay
. . . fifty good men . . . wilt thou really sweep it away, and not pardon the place . . . — NEB
If by chance there are fifty upright men in the town, will you give the place to destruction and not have mercy on it because of the fifty upright men — Bas

25. That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?
That be abhorrent to Thee . . . — Sprl
. . . to make the innocent die with the guilty . . . — NAB
. . .: that so the righteous should be as the wicked; that be far from thee — ASV
Thou canst not do such a thing as this to slay the righteous with the wicked. Shall the righteous be as the wicked? No, no; Thou who judgest the whole earth; wilt not thou execute judgment? — Sept
. . . Will the judge of the whole earth not administer justice? — Jerus

26. And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.
. . . I will forgive . . . — Tor

27. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes:
. . . "Since I have begun, let me go on and speak further to the Lord, though I am but dust and ashes — Tay

28. Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five?
Suppose there are only forty-five? . . ." — Tay
And he said, If I find there forty and five, I will not destroy it.

29. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake.

30. And he said unto him, Oh let not the Lord be angry, and I will speak:
. . . Wilt thou, O Lord, be offended if I speak — Sept
. . . O let not the Lord be displeased . . . — Lam
. . . Let it not, I pray thee, be vexing . . . — Rhm
. . . Let not my Lord grow impatient if I go on — NAB
Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there.

31. And he said, Behold now, I have taken upon me to speak unto the Lord:
He said, I am bold to speak like this . . . — Jerus
. . . May I presume . . . — NEB
I have taken upon me, said he, to speak to my Lord, and speak I will — Knox
. . . Since I have dared to speak to God, let me continue — Tay
Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake.

32. And he said, O let not the Lord be angry, and I will speak yet but this once:
. . . once more — Sept
. . . Let not my Lord be angry if I speak but this last time — Tor
Peradventure ten shall be found there. And he said I will not destroy it for ten's sake.

33. And the LORD went his way, as soon as he had left communing with Abraham: And Abraham returned unto his place.
. . . returned home — NEB

CHAPTER 19

1. And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;

2. And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

. . . spend the night in the square — Tor

. . . outdoors — Ber

3. And he pressed upon them greatly;

. . . urged them strongly — Tor

. . . was very urgent — Tay

But Lot was so insistent — NEB

and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

4. But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

5. And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them.

. . . be intimate with them — Tor

. . . rape them — Mof

. . . abuse them — Jerus

. . . have intercourse with them — AAT

. . . Bring them out here, to minister to our lust — Knox

6. And Lot went out at the door unto them, and shut the door after him,

7. And said, I pray you, brethren, do not so wickedly.

. . . do not commit such a wrong — Tor

8. Behold now, I have two daughters which have not known man;

See, I have two daughters who have never had intercourse with a man — AAT

let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

. . . since they have come under the shelter of any roof — Tor

. . . for they are under my protection — Tay

. . .; are they not guests under my roof? — Knox

9. And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them.

. . . "Stand back! The fellow," they said, "came here as an alien, and already he acts the ruler! — Tor

. . . "Who do you think you are? We let this fellow settle among us and now he tries to tell us what to do!" — Tay

And they pressed sore upon the man, even Lot, and came near to break the door.

. . . crowded Lot dangerously . . . — Ber

10. But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11. And they smote the men that were at the door of the house blindness, both small and great:

. . . young and old, they struck with blinding light, so that they were helpless to find the entrance — Tor

. . . with confusion of sight . . . — Sprl

so that they wearied themselves to find the door.

. . . became tired trying in vain to find the door — Lam

. . . could not find the door — NEB

12. And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place:

. . . "If you have any oneelse in the place . . . . get them away — Mof

13. For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.

. . . cry of the oppressed has come before the Lord . . . — Lam

. . . the ill repue of it goes from bad worse, and the Lord knows it . . . — Knox

. . . a great outcry against them has come to the ears of the Lord; and the Lord has sent us to put an end to the town — Bas

. . . The stench of the place has reached

to heaven and God has sent us to destroy it — Tay

14. And Lot went out, and spake unto his sons in law, which married his daughters,
. . . who were to marry his daughters — Mof
. . . his daughters' fiance's — Tay
and said, Up, get you out of this place; for the LORD will destroy this city.
. . . "Quick, get out of the city . . . — Tay
But he seemed as one that mocked unto his sons in law.
But he seemed to his sons-in-law as one who jests — Tor
But his sons-in-law did not take him seriously — Bas
. . . thought he was joking — Lam
. . . looked at him as though he had lost his senses — Tay

15. And when the morning arose,
. . . morning dawned — Lam
then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.
. . . lest you be engulfed in the sins of the city — Lam
. . . or else thou too wilt perish with the offending city — Knox
. . . or else you will be swept away when the city is punished — NEB

16. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.
Still he delayed. So the men seized his hand . . . — Tor
But they were confounded. So the angels . . . — Sept
As he hesitated . . . — Jerus
When Lot still hesitated, the angels seized his hand . . . — Tay
And when they found that he hung back, they pulled him away, with his wife and his two daughters, so resolved was the Lord to spare him; led him out, and set him clear of the city — Knox

17. And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain lest thou be consumed.
. . . you be swept away — Tor
. . . or you will die — Tay

18. And Lot said unto them, Oh, not so, my Lord:

19. Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life;
behold now, thy servant hath found favor in thy sight, and thou hast magnified thy loving kingness . . . — ASV
and I cannot escape to the mountain, lest some evil take me, and I die:
. . . dare not . . . lest some calamity . . . — Sprl
. . . lest disaster overtake me . . . — Ber
I have not strength to reach the safety of . . . — Knox

20. Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live.
See, the village in close by and it is just a small one. Please, please, let me go there instead. Don't you see how small it is? And my life will be saved — Tay

21. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.
"All right," the angel said, "I accept your proposition and won't destroy that little city — Tay
. . . I am granting you this request . . . — Ber

22. Haste thee, escape thither; for I cannot do anything till thou become thither. Therefore the name of the city was called Zoar.
But hurry! For I can do nothing until you are there." (From that time on that village was named Zoar, meaning "Little City" — Tay

23. The sun was risen upon the earth when Lot entered into Zoar.

24. Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven:
. . . sulfurous fire . . . — Tor
. . . fire and flaming smoke . . . — Bas
. . . fire and flaming tar . . . — Tay

25. And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

He annihilated those cities and the entire Plain, and all the inhabitants of the cities and the vegetation of the ground — Tor

26. But his wife looked back from behind him, and she became a pillar of salt.

27. And Abraham gat up early in the morning to the place where he stood before the LORD:

Next morning, Abraham hurried . . . — Tor

. . . where he had been talking with the Lord — Bas

28. And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

. . . columns of smoke and fumes . . . — Tay

29. And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

So it came about that when God sent destruction on the towns of the lowland, he kept his word to Abraham . . . — Bas

. . . God was mindful of . . . — Tor

30. And Lot went out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, and he and his two daughters.

. . .: and he and his daughters made their living-place in a hole in a rock — Bas

31. And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth:

. . . no one to be a husband to us in the natural way — Bas

. . . and there is not a man on earth to unite with us as was the custom everywhere — NAB

32. Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

. . . and in this way keep the family alive through our father — NEB

. . . so as to perpetuate our family through our father — Ber

Come, let's fill him with wine and then we will sleep with him, so that our clan will not come to an end — Tay

33. And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

So they got him drunk that night, and the older girl went in and had sexual intercourse with her father; but he was unaware of her lying down or getting up again — Tay

34. And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father.

. . . so our family line will continue — Tay

35. And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

36. Thus were both the daughters of Lot with child by their father.

Both Lot's daughters thus became pregnant by their father — Jerus

37. And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day.

. . . Moab, saying *From my father.* He is the father of the present Moabites — Sept

. . . he became the ancestor of the nation of the Moabites — Tay

38. And the younger, she also bare a son, and called his name Ben-ammi: the same is the father of the children of Ammon unto this day.

. . . Ammon saying, *Son of the same as I* . . . father of the present Ammonites — Sept

. . . ancestor of today's Ammonites — Ber

CHAPTER 20

1. And Abraham journeyed from thence toward the south country,

. . . to the region of the Negeb — Tor

and dwelled between Kadesh and Shur, and sojourned in Gerar.

. . . settled between Rakim and Gadar . . . Gadar — Lam

2. **And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah.**
He remarked that Sarah was . . . — Tay
. . . sister. For he was afraid to say, She is my wife, lest the men of the city should kill him on her account. And Abimelech . . . — Sept

3. **But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife.**

4. **But Abimelech had not come near her:**
. . . had had no intercourse with her — Knox
and he said, Lord, wilt thou slay also a righteous nation?
. . . slay people even though innocent — Tor
. . . slay a man even though he is innocent — NAB
. . . will you kill innocent people too — Jerus
. . . a plainly blameless people — Ber

5. **Said he not unto me, She is my sister? and she, even she herself said, He is my brother: in the integrity of my heart and innocency of my hands have I done this.**
. . . When I did this, my heart was blameless and my hands were clean — Torah
. . . I did it in good faith and with clean hands — NAB
. . . My conscience has been clear, my actions honourable, in all I have done — Knox
. . . with an upright heart and clean hands have I done this — Bas

6. **And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart;**
. . . I know that you have acted with a clear conscience — Knox
for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.
and out of compassion I withheld . . . — Sept
I, even I, restrained you . . . — Ber
it was I who kept . . . — Mof

7. **Now therefore restore the man his wife;**
now restore her to her husband — Tay
for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine.
for he is inspired . . . — YLT
as a spokesman he will intercede for you . . . — NAB

8. **Therefore Abimelech rose early in the morning, and called all his servants,**
. . . all his court officials — NAB
and told all these things in their ears: and the men were sore afraid.
. . . were greatly frightened — Tor
. . . exceedingly terrified — Sept

9. **Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin?**
. . . What is this trick thou hast played on us? . . . — Knox
. . . What wrong have I done you that you should bring so great a guilt upon me and my kingdom — Tor
. . . What crime . . . — Lam
. . . 'Why have you treated us like this? What harm . . . — NEB
. . . "What have I done that deserves treatment like this . . . — Tay
thou hast done deeds unto me that ought not to be done.
You have treated me in an intolerable way — NAB

10. **And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?**
. . . 'What was your purpose in doing this?' — NEB
"What were you afraid of," he asked him, "that you should have done such a thing — NAB

11. **And Abraham said, Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife's sake.**
. . . reverential fear . . . — Sprl
. . . no religion here . . . — Mof
. . . no reverence for God . . . — AAT
"Well," Abraham said, "I figured this to be a godless place. 'They will want my wife and will kill me to get her' — Tay

12. **And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife.**
And, in fact, she . . . — Bas
Besides, she actually is . . . — Ber

13. And it came to pass, when God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He is my brother.
. . . This is the favor . . . — Lam
. . . Let this be the sign of your love for me . . . — Bas
. . . "There is a duty towards me which you must loyally fulfil: . . . — NEB

14. And Abimelech took sheep, and oxen, and menservants, and women servants, and gave them unto Abraham, and restored him Sarah his wife.
. . . took a thousand didrachms and sheep . . . — Sept

15. And Abimelech said, Behold, my land is before thee: dwell where it pleaseth thee.
. . . at your disposal. Settle wherever you please — Ber

16. And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver: behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other: thus she was reproved.
. . . behold, it is for thee a covering of the eyes to all that are worth thee; and in respect of all thou art righted — ASV
. . .; this will serve you as vindication before all who are with you, and cleared before everyone — Tor
. . . as compensation for all that has happened to you; in the eyes of all men your honour is cleared — Mof
. . ., and you yourself shall be completely exonerated — AAT
. . . it is your vindication . . . before everyone you are righted — RSV
Then he turned to Sarah. "Look," he said, "I am giving your 'brother' a thousand silver pieces as damages for what I did, to compensate for any embarrassment and to settle any claim against me regarding this matter. Now justice has been done — Tay

17. So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants, and they bare children.

18. For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.
. . . kept all the women . . . from having children . . . — Bas

CHAPTER 21

1. And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.

2. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

3. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

4. And Abraham circumcised his son Isaac being eight days old, as God had commanded him.

5. And Abraham was an hundred years old, when his son Isaac was born unto him.

6. And Sarah said, God hath made me to laugh, so that all that hear will laugh with me.
. . . The Lord hath made laughter for me: for whoever shall hear will rejoice with me — Sept
made me to rejoice exceedingly . . . — Lam

7. And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age.
. . . "Who ever would have ventured to tell Abraham . . . — AAT
. . . Who would have told Abraham that Sarah would nurse children — NAB

8. And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned.
. . . threw a big party to celebrate the occasion — Tay

9. And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.
. . . sporting with her son Isaak — Sept
. . . playing with Isaac — Bas
. . . teasing Isaac — Tay

10. Whereupon she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.
. . . Send away . . . — Sept
. . . Expel . . . — Sprl
. . . Drive out . . . — ABPS

11. And the thing was very grievous in Abraham's sight because of his son.
The matter distressed Abraham greatly for it concerned his son — Tor
The thing appeared very hard . . . — Sept
And the proposal seemed very wrong . . . — Ber
Now Abraham resented this keenly . . . — Mof
This upset Abraham very much, for after all Ishmael too was his son — Tay

12. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice;
. . . "Do not be distressed . . . — NAB
. . . Do not resent . . . — Mof
. . . Grant Sarah all she asks of you — Jerus
for in Isaac shall thy seed be called.
for Isaac is the son through whom my promise will be fulfilled — Tay

13. And also of the son of the bondwoman will I make a nation, because he is thy seed.

14. And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba.
. . . departing lost her way between the wilderness and Well of the Oath — Sept
. . . She hiked out into the wilderness of Beersheba, wandering aimlessly — Tay

15. And the water was spent in the bottle, and she cast the child under one of the shrubs.
. . . laid the boy under the first pine tree — Sept
When the water was gone she left the child beneath a bush — Tay

16. And she went, and sat her down over against him a good way off, as it were a bowshot:
And she went some distance away, about an arrow flight . . . — Bas
and went off and sat down a hundred yards or so away — Tay
for she said, Let me not see the death of the child.
. . . "I cannot bear to see the child dying." — Mof
"I don't want to watch him die," she said — Tay
And she sat over against him, and lift up her voice, and wept.
And sitting thus afar, she burst into tears — Tor
And burst into tears, sobbing wildly — Tay

17. And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her,
Then God answered the lad's cries . . . — Tay
What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is.
What is the matter . . . — Sept
Hagar, why are you weeping . . . — Bas
What troubles you . . . — Lam

18. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

19. And God opened her eyes, and she saw a well of water;
. . . well of spring water — Sept
. . . water-spring — Bas
and she went, and filled the bottle with water, and gave the lad drink.

20. And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.
. . . expert with the bow — AAT

21. And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.
. . . And his mother arranged a marriage for him with a girl from Egypt — Tay

22. And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying,
. . . accompanied with Ochozath his chamberlain and Phichol the general of his army . . . — Sept
About the time King Abimelech, a Phical, commander of his troops . . . — Tay
God is with thee in all that thou doest:
It is evident that God helps you . . . — Tay

23. Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son:
. . . not injure me nor my seed nor my name — Sept

. . . you will not play me false . . . — Ber
. . . you will not trick me . . . — Jerus
. . . you will not break faith . . . — NEB
but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.
but that, as I have shown friendship, so you will treat me and the land in which you are an immigrant — Ber

24. And Abraham said, I will swear.
. . . I will give you my oath — Bas

25. And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away.
Then Abraham complained to the king about a well the king's servants had taken violently away from Abraham's servants — Tay
. . . reproached . . . had seized — Tor
But Abraham made a protest . . . taken by force — Bas

26. And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but today.
. . . This is the first I heard of it and I have no idea who is responsible. Why didn't you tell me before? — Tay

27. And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.
Then Abraham gave sheep and oxen to the king, as sacrifices to seal their pact — Tay

28. And Abraham set seven ewe lambs of the flock by themselves.
. . . seven young lambs of the flock . . . — Bas

29. And Abimelech said unto Abraham, What mean these seven ewe lambs which thou hast set by themselves?

30. And he said, For these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.
. . . "The seven ewe lambs you shall accept from me that thus I may have your acknowledgment . . . — NAB
. . . "You are to accept . . . as proof that . . . — Tor

31. Wherefore he called that place Beer-sheba; because there they sware both of them.
. . . place, Well of the Oath . . . — Sept
. . . because the two men swore friendship there — Knox

32. Thus they made a covenant at Beer-sheba: then Abimelech rose up and Phichol the chief captain of his host, and they returned into the land of the Philistines.
. . . and Abimelech rose up, and Phicol the captain of his host, and they returned . . . — ASV
So they made an agreement . . . — Bas
they returned into the land of the Philistines.

33. And Abraham planted a grove in Beer-sheba, and called there on the name of the LORD, the everlasting God.
. . . tamarish tree . . . — ASV
. . . a holy tree . . . — Bas
. . . a strip of ground . . . — NEB

34. And Abraham sojourned in the Philistines' land many days.
. . . went on living in the land as in a strange country — Bas

CHAPTER 22

1. And it came to pass after these things, that God did tempt Abraham, and said unto him,
. . . prove . . . — ASV
. . . put Abraham to the test — Tor
. . . tried . . . — Sept
Abraham: and he said, Behold, here I am.
Abraham! Abraham! . . . — Sept

2. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah;
. . . to the hilly country — Sept
. . . land of the Amorites — Lam
. . . land of clear vision . . . — Knox
and offer him there for a burnt offering upon one of the mountains which I will tell thee of.
. . . whole homage offering . . . point out to you — Sept
. . . an ascending-sacrifice . . . — Jerus

3. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clove the wood for the burnt offering,

. . . split the wood — Tor
. . . chopped . . . — Jerus

and rose up, and went unto the place of which God had told him.

4. **Then on the third day Abraham lifted up his eyes and saw the place afar off.**

5. **And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.**

6. **And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife;**
. . . the firestone . . . — Tor
. . . the torch . . . — Ber
. . . flint for striking fire . . . — Tay
. . . fire and the sword . . . — Sprl
. . . fire in a container . . . — Lam
. . . brazier . . . — Knox

and they went both of them together.

7. **And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?**
. . . the sheep . . . — Tor
. . . young beast . . . — NEB

8. **And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.**

9. **And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.**

10. **And Abraham stretched forth his hand, and took the knife to slay his son.**

11. **And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.**

12. **And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.**
. . . thou reverest God . . . — Sprl
. . . you are a God-fearing man . . . — NEB
. . . your favored one . . . — Tor
. . . thy darling son — Sept
. . . your beloved son . . . — Tay

13. **And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.**
. . . sabek bush . . . — Sept
. . . in the brushwood . . . — Bas

14. **And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the LORD it shall be seen.**
. . . on the mount of the Lord there is vision — Tor
. . . that place *The Lord hath seen,* that at this day they might say, On this mountain, *The Lord was seen* — Sept
. . . in the mount of the Lord it shall be provided — RV
. . . place Mariah-nekhzey . . . the Lord shall provide — Lam
. . . in the mountain the Lord is seen — Bas

15. **And the angel of the LORD called unto Abraham out of heaven the second time,**

16. **And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:**
. . . and for my sake hast not spared . . . — Sept

17. **That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;**
. . . I will bless you beyond words . . . — Ber
. . . your descendants shall capture . . . — Tor
. . . shall inherit the cities of their adversaries — Sept
. . . inherit the lands . . . — Lam

18. **And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.**
. . . shall bless themselves by your descendants . . . — Tor
. . . through your descendants all nations . . . shall invoke blessings on one another . . . — AAT

19. **So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.**

20. **And it came to pass after these things,**

that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor.
. . . Melcha . . . Nachor — Sept

21. Huz his first born, and Buz his brother, and Kimuel the father of Aram,
Uz . . . — ASV
Ouz . . . Baux . . . Hamnel, the father of the Syrians — Sept

22. And Chesed, and Hazo, and Phildash, and Jidlaph, and Bethuel.
and Chazad and Azau, and Phaldes and Jeldaph and Bathuel — Sept

23. And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.

24. And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.
. . . Tabek, and Gaam, and Tochos, and Mocha — Sept

CHAPTER 23

1. And Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah.

2. And Sarah died in Kirjatharba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.
. . . in the city of Arbok . . . — Sept
. . . Korviath Gabarey (the town of the giants) . . . — Lam
. . . performed the customary mourning rites for her — NAB

3. And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,
. . . children of Chet . . . — Sept

4. I am a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight.

5. And the children of Heth answered Abraham, saying unto him,
The Hittites . . . — NAB

6. Hear us, my lord: thou art a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.
. . . prince of God . . . — ASV
. . . elect of God . . . — Tor
. . . a king from God . . . — Sept
. . . a great chief . . . — Bas

7. And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth.
. . . and gave honor . . . — Bas

8. And he communed with them, saying, If it be your mind that I should bury my dead out of my sight;
. . . if it be your will . . . — Sprl
And he discussed the matter . . . if you consent . . . — Lam
hear me, and entreat for me to Ephron the son of Zohar.
. . . intercede for me . . . — ABPS

9. That he may give me the cave of Machpselah,
. . . let him sell me . . . — Tor
. . . the double cave — Lam
. . . the hollow in the rock named Machpelah — Bas
which he hath, which is in the end of his field; for as much money as it is worth he shall give it me for a possession of a buryingplace amongst you.

10. And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gate of his city, saying,
Now Ephron was sitting . . . — ASV
. . . was present . . . all who sat on the council of his town . . . — Tor
. . . speaking publicly before all the citizens of the town — Tay

11. Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee; bury thy dead.

12. And Abraham bowed down himself before the people of the land.

13. And he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt give it, I pray thee, hear me: I will give thee money for the field; take it of me, and I will bury my dead there.
. . . if only you will hear me out! Let me pay the price of the land; accept it from me . . . — Tor

. . . take of me in silver the value of . . . — Sept

14. And Ephron answered Abraham, saying unto him,

15. My lord, hearken unto me: the land is worth four hundred shekels of silver; what is that betwixt me and thee? bury therefore thy dead.

Nay, Sir, I have indeed heard that the land is worth four hundred didrachms of . . . — Sept

. . . 260 dollars . . . — Ber

Well, the land is worth 400 pieces of silver but what is that between friends? . . . — Tay

16. And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current rent money with the merchant.

And Abraham took note of the price fixed . . . — Bas

. . . legal tender with the merchants — Lam

. . . current commercial rates — Jerus

17. And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure

18. Unto Abraham for a possession

Were legally conveyed to Abraham to be his property — Ber

Sold to Abraham — Lam

in the presence of the children of Heth, before all that went in at the gate of his city.

19. And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan.

20. And the field, and the cave that is therein, were made sure unto Abraham for a possession of a buryingplace by the sons of Heth.

. . . were deeded to Abraham . . . by the Hittites — Lam

CHAPTER 24

1. And Abraham was old, and well stricken in age: and the LORD had blessed Abraham in all things.

. . . and far advanced in years . . . — Sept

2. And Abraham said unto his eldest servant of his house, that ruled over all that he had,

. . . the steward of his house . . . — Lam

. . . his household administrator . . . — Tay

Put, I pray thee, thy hand under my thigh:

3. And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

4. But thou shalt go unto my country, and to my kindred and take a wife unto my son Isaac.

5. And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land:

. . . what if the woman is unwilling . . . — NEB

. . . does not consent . . . — Tor

must I needs bring thy son again unto the land from whence thou camest?

6. And Abraham said unto him, Beware thou that thou bring not my son thither again.

. . . on no account . . . — Tor

. . . take care that you do not . . . — Bas

. . . be careful that you don't do that under any circumstance — Tay

7. The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying,

. . . land of my nativity . . . — ASV

. . . land of my family . . . — Ber

Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

8. And if the woman will not be willing to follow thee, then thou shalt be clear from this thine oath:

. . . be absolved from . . . — Sept

. . . you are released . . . — Ber

. . . free . . . — Bas

only bring not my son thither again.

9. And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

10. And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand:
. . . all kinds of choice things . . . — Lam
. . . something of the best of all his master owned — Jerus
. . . all kinds of gifts . . . — NEB
. . . loaded with samples of the best . . . — Tay
and he arose, and went to Mesopotamia, unto the city of Nahor.
. . . journeyed to Iraq, to Nahor's village — Tay

11. And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water.

12. And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham.
. . . grant me good fortune this day and deal graciously . . . — Tor
. . . prosper the way before me . . . — Sept
. . . give me success today . . . — AAT

13. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water:

14. And let it come to pass, that the damsel to whom I shall say,
Now let the virgin . . . — Sept
. . . the girl . . . — Ber
Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

15. And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

16. And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

17. And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

18. And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.

19. And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking.

20. And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels.

21. And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not.
Now the man was eagerly watching her . . . — Rhm
The servant said no more but watched her carefully to see if she would finish the job, so that he would know whether she was the one — Tay

22. And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold;
. . . a golden ring . . . — ASV
. . . gold nose-ring . . . — Tor
. . . earrings of gold of about a drachm weight . . . — Sept
. . . a quarter-ounce ring of gold and two five-ounce golden bracelets for her wrists — Ber

23. And said, Whose daughter are thou? tell me, I pray thee: is there room in thy father's house for us to lodge in?

24. And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

25. She said moreover unto him, we have both straw and provender enough, and room to lodge in.

26. And the man bowed down his head, and worshipped the LORD.

27. And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the LORD led me to the house of my master's brethren.
. . . Praise be to the Lord, the God of my master Abraham, who has given a sign that he is good and true to my

master, by guiding me straight to the house of my master's family — Bas

28. **And the damsel ran, and told them of her mother's house these things.**
. . . The girl ran home to tell her folks — Tay

29. **And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well.**

30. **And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well.**

31. **And he said, Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.**

32. **And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him.**
. . . the camels were unloaded and given straw and feed . . . — Tor
. . . water for him and his companions to wash their feet — Jerus

33. **And there was set meat before him to eat:**
. . . food . . . — ASV
but he said, I will not eat, until I have told mine errand. And he said, Speak on.

34. **And he said, I am Abraham's servant.**

35. **And the LORD hath blessed my master greatly; and he is become great:**
. . . overwhelmed my master . . . is now very rich — Jerus
. . . became a man of power — NEB
. . . become a wealthy man — NAB
and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.

36. **And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath.**

37. **And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:**

38. **But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.**
Curse you if you do not go to . . . — Jerus

39. **And I said unto my master, Peradventure the woman will not follow me.**

40. **And he said unto me, The LORD before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:**

41. **Then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath.**
Then only shall you be freed from my adjuration: if . . . they refuse you — only then shall you . . . — Tor
On this condition only shalt thou be absolved from my curse . . . — Sept

42. **And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go:**

43. **Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;**

44. **And she say to me, Both drink thou, and I will also draw for thy camels: let the same be the woman whom the LORD hath appointed out for my master's son.**

45. **And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water: and I said unto her, Let me drink, I pray thee.**

46. **And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.**

47. **And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her hands.**
. . . ring upon her nose . . . — ASV
. . . the bands on her arms — Tor

. . . I put the earrings on her and . . . — Sept

48. And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son.

49. And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

Now tell me if you will keep faith and truth with my master. If not, say so, and I will turn elsewhere — NEB

And now, say if you will do what is good and right for my master or not, in order that it may be clear to me what I have to do — Bas

50. Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good.

. . . this is the Lord's doing: we dare not answer you adversely or favorably — AAT

. . . this comes from the Lord: when his will is made known it is not for us to say Yes or No — Knox

. . . we cannot speak for or against it — Ber

51. Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the LORD hath spoken.

52. And it came to pass, that, when Abraham's servant heard their words, he worshipped the LORD, bowing himself to the earth.

53. And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things.

54. And they did eat and drink, he and the men that were with him, and tarried all night;

. . . and they stayed overnight — Ber

and they rose up in the morning, and he said, Send me away unto my master.

. . . let me go back to my master — Bas

55. And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go.

. . . stay with us a month or at least a few days . . . — Lam

56. And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master.

57. And they said, We will call the damsel, and enquire at her mouth.

. . . let her make the decision — Bas

58. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

59. And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

60. And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.

. . . thousands of ten thousands . . . — ASV

. . . thousands of myriads . . . — Tor

. . . inherit the cities of their enemies — Sept

. . . overcome all those who make war against them — Bas

61. And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62. And Isaac came from the way of the well Lahai-roi:

. . . way of Berr-lahairoi — ASV

. . . well of vision . . . — Sept

. . . well of the Living One, my Beholder — YLT

. . . well of Khaya-khezan — Lam

. . . well called 'God lives and looks at me' — Knox

for he dwelt in the south country.

63. And Isaac went out to meditate in the field at the eventide:

. . . walking . . . — Tor

. . . strolled . . . — Lam

. . . went wandering . . . — Bas

and he lifted up his eyes, and saw, and, behold, the camels were coming.

64. And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.

65. For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a vail, and covered herself.

66. And the servant told Isaac all things that he had done.
. . . told Isaac the whole story — Tay

67. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

CHAPTER 25

1. Then again Abraham took a wife, and her name was Keturah.
. . . another wife . . . — ASV

2. And she bare him Zimran, and Jokshan, and Medan, and Ishbak, and Shuah.

3. And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

4. And the sons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All these were the children of Keturah.
. . . and Abida, and Eldaah . . . — ASV

5. And Abraham gave all that he had unto Isaac.
deeded everything that he owned . . . — NAB

6. But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.
. . . gave grants . . . — NAB

7. And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.
. . . 175 years — Ber

8. Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people.
And Abraham breathed his last, dying at a good ripe age, old and contented; . . . — Tor
So Abraham came to his death, dying at a ripe old age, an old man, satisfied with life; . . . — AAT

9. And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre;

10. The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

11. And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahai-roi.
. . . poured out rich blessings upon Isaac. (Isaac had now moved south to Beer-lahai-roi in the Negeb — Tay

12. Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:
The following are the descendants of . . . — AAT
This is the line of . . . — Tor

13. And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,
the following are the names of the sons of Ishmael, named in the order of their birth: Nabaioth, Ishmael's first-born, . . . — AAT
. . . Arbal and Mibsam — Lam

14. And Mishma, and Dumah, and Massa,

15. Hadar, and Tema, Jetur, Naphish, and Kedemah.
Hadad . . . — ASV

16. These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations.
. . . by their villages, and by their encampments . . . ASV

17. And these are the years of the life of Ishmael, an hundred and thirty and seven years; and he gave up the ghost and died; and was gathered unto his people.
Ishmael finally died at theage of 137, and joined his ancestors — Tay

18. And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria:
. . . from Havilah, by Shur, which is close to Egypt, all the way to Asshur — Tor
These descendants of Ishmael were scattered across the country from Havilah to Shur (which is a little way to the northeast of the Egyptian border in the direction of Assyria) — Tay

and he died in the presence of all his brethren.
he abode over against all his brethren — ASV
they made raids against . . . — Tor
in front of all his brethren was his habitation — Sept
and it fell to him by lot in the presence of all his brethren — Sprl
they settled to the east of all their kinsmen — Mof
And they were constantly at war with one another — Tay

19. And these are the generations of Isaac, Abraham's son: Abraham begat Isaac:

20. And Isaac was forty years old when he took Rebekah to wife,
Isaac was forty years old when he married Rebekah — Tay
the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.
the daughter of Bathuel the Syrian of Syro-Mesopotamia . . . — Sept
daughter of Bethuel the Aramean of Paddan-aram, sister of Laban the Aramean — Tor

21. And Isaac entreated the LORD for his wife, because she was barren: and the LORD was entreated of him, and Rebekah, his wife, conceived.

22. And the children struggled together within her; and she said, If it be so, why am I thus?
And it seemed as though children were fighting each other inside her! . . . — Tay
. . . wherefore do I live — ASV
. . . If so, why do I exist — Tor
. . . If this be so why am I this way — Ber
And she went to enquire of the LORD.
. . . to put her question to the Lord — Bas

23. And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.
. . . Two nations are in your womb, / two peoples are quarreling while still within you . . . — NAB
. . . "The sons in your womb shall become two rival nations. One will be stronger than the other; and the older shall be a servant to . . . — Tay

24. And when her days to be delivered were fulfilled, behold, there were twins in her womb.

25. And the first came out red, all over like an hairy garment; and they called his name Esau.
. . . came forth red all over hairy like a hide: . . . — Sept
. . . red, all covered with ringlets of hair. . . . — Lam
The first to come was of a red complexion, and hairy all over as if he had worn a coat of skin: . . . — Knox
. . . red from head to foot like a robe of hair. . . . — Bas
The first was born so covered with reddish hair that one would think he was wearing a fur coat! So they called him Esau — Tay

26. And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was three score years old when she bare them.
. . . So they called him Jacob (meaning "Grabber"). Isaac was sixty years old when the twins were born — Tay

27. And the boys grew: and Esau was a cunning hunter,
skillful hunter — ASV
a man of the field;
of the outdoors — Tor
fond of the field — Sept
and Jacob was a plain man, dwelling in tents.
. . . quiet man . . . — ASV
. . . mild man who stayed in camp — Tor
. . . plain manners and lived at home — Sept

28. And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.
Isaac favored Esau because he had a taste for game . . . — Tor
. . . was fond of Esau because he ate of Esau's game . . . — Lam

29. And Jacob sod pottage:
. . . boiled . . . — ASV
Once when Jacob was cooking a stew — Tor
and Esau came from the field, and he was faint:
Esau came in from the open, famished — Tor

. . . from the countryside exhausted — Jerus

30. And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint:
. . . Give me some of that red stuff to gulp down, for I am famished — Tor
. . . Let me taste some of that red pottage . . . — Sept
. . . red soup . . . — Jerus
therefore was his name called Edom.
(From this came his nickname "Edom", which means "Red Stuff") — Tay

31. And Jacob said, Sell me this day thy birthright.
. . . sell me first thy birthright — ASV
. . . give me this day thy rights of primogeniture — Sept

32. And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me?
. . . I have little profit of my birthright, if I die of hunger while I stand here — Knox
. . . When a man is dying of starvation, what good is his birthright — Tay

33. And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.

34. Then Jacob gave Esau bread and pottage of lentiles;
. . . bread, peas, and stew — Tay
. . . bread and lentil soup — Jerus
and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.
. . . Thus did Esau spurn the birthright — Tor
. . . undervalue . . . — Sept
. . . went away caring little for his birthright — Bas

CHAPTER 26

1. And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech, king of the Philistines unto Gerar.

2. And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of:

3. Sojourn in this land, and I will be with thee, and will bless thee;
Live as an immigrant . . . — Ber
for unto thee, and unto thy seed, I will give all these countries, and I will perform that oath which I sware unto Abraham thy father;
for to you and to your descendants I will give all this territory. I will make good the oath . . . — Ber

4. And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;
. . . find blessing — NAB
I will make your descendants as numerous as the stars of heaven, and give to your descendants all these lands, so that all the nations of the earth shall bless themselves by your offspring — Tor

5. Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.
inasmuch as Abraham obeyed Me and kept My charge: My commandments, My laws, and My teachings — Tor
. . . and kept my ordinances and my commandments and my rules of rectitude and my rites — Sept

6. And Isaac dwelt in Gerar:
So Isaac stayed in Gerar — Tor

7. And the men of the place asked him of his wife; and he said, She is my sister: for he feared to say, She is my wife; lest, said he, the men of the place should kill me for Rebekah; because she was fair to look upon.
. . . for she is beautiful — Tor
. . . of a very beautiful countenance — Sept
. . . good-looking — AAT

8. And it came to pass, when he had been there a long time, that Abimelech king of the Philistines, looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife.
. . . was fondling his wife Rebekah — Tor
. . . dallying with . . . — Sept
. . . playing . . . — YLT
. . . caressing . . . — Sprl
. . . laughing with . . . — Rhm
. . . petting with . . . — Tay

9. And Abimelech called Isaac, and said, Behold, of a surety she is thy wife: and how saidst thou, She is my sister?
. . . It is clear that she is your wife . . . — Bas
. . . 'So she is your wife, is she? What made you say she was your sister?' — NEB
And Isaac said unto him, Because I said, Lest I die for her.
. . . "Because I thought I might lose my life on account of her." — Tor

10. And Abimelech said, What is this thou hast done unto us? one of the people might lightly have lie with thy wife, and thou shouldest have brought guiltiness upon us.
. . . guilt upon us through ignorance — Sept
. . . Someone might carelessly have raped her, and we would be doomed — Tay

11. And Abimelech charged all his people, saying, He that thoucheth this man or his wife shall surely be put to death.
. . . molests . . . — NAB

12. Then Isaac sowed in that land, and received in the same year an hundredfold: and the LORD blessed him.
. . . and found in the same year . . . — ASV
. . . reaped . . . — Tor
. . . hundredfold of barley . . . — Sept

13. And the man waxed great, and went forward, and grew until he became very great:
. . . richer and richer until he was very wealthy — Tor

14. For he had possessions of flocks, and possession of herds, and great store of servants:
. . . and possessions of herds, and a great household — ASV
and the Philistines envied him.
. . . were jealous of him — ABPS
. . . vented their spite on him — AAT

15. For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.
Now all the water-holes . . . — Bas

16. And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.
. . . too rich and powerful for us — Tay
. . . too numerous for us — NAB

17. And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18. And Isaac digged again the wells of water, which they had digged in the days of Abraham his father;
Isaac dug anew . . . — Tor
for the Philistines had stopped them after the death of Abraham:
. . . Philistines had polluted them . . . — Lam
and he called their names after the names by which his father had called them.
and he gave them the same names that his father had given them — Tor

19. And Isaac's servants digged in the valley, and found there a well of springing water.
. . . a well of spring water — Tor
. . . gushing underground spring — Tay

20. And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is our's:
. . . shepherds . . . — Sept
and he called the name of the well Esek; because they strove with him.
So he called the name of that well "Injustice"; because they did him injustice — Sept
. . . "Strife" . . . — YLT
. . . "Contention" . . . — Sprl
. . . "False claim" . . . — Knox
. . . "The Well of Argument" — Tay

21. And they digged another well, and strove for that also: and he called the name of it Sitnah.
. . . its name "Enmity" — Sept
. . . "Hatred" — YLT
. . . so he called this well the Feud — Knox
. . . "The Well of Anger" — Tay

22. And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth;
. . . "Room-enough" — Sept
. . . "Enlargements" — YLT
. . . Freedom . . . — Knox
. . . "The Well of Room Enough for Us at Last!" — Tay
and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.

23. And he went up from thence to Beersheba.
. . . to "Well of the Oath" — Sept

24. And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

25. And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

26. Then Abimelech went to him from Gerar, and Ahuzzath, one of his friends, and Phichol the chief captain of his army.
. . . Ahuzzith his councilor and Phicol chief of his troops — Tor
. . . his chamberlain . . . — Sept

27. And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?
. . . Why do you call on me when you hate me and send me away from you? — Ber

28. And they said, We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee;
. . . Let us make a pact with you — Tor

29. That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the LORD.
. . . From now on, be you blessed of the LORD! — Tor

30. And he made them a feast, and they did eat and drink.

31. And they rose up betimes in the morning, and sware one to another:
Early in the morning, they exchanged oaths . . . — Tor
. . . friendly terms — AAT
In the morning, as soon as they were up, they each took solemn oaths to seal a non-aggression pact — Tay
and Isaac sent them away, and they departed from him in peace.
Then Isaac sent them happily home again — Tay

32. And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

33. And he called it Shebah; therefore the name of the city is Beer-sheba unto this day.
. . . "Oath" . . . "Well of Oath" . . . — Sept

34. And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:
. . . and Basemath the daughter of Elon the Hittite — ASV

35. Which were a grief of mind unto Isaac and to Rebekah.
. . . a source a bitterness . . . — Tor
. . . bitterness of spirit . . . — YLT
. . . bitter disappointment . . . — Jerus
. . . made life miserable for . . . — Lam
. . . distressed the hearts of . . . — Knox
and they made life bitter for Isaac and Rebekah — RSV

CHAPTER 27

1. And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I.

2. And he said, Behold now, I am old, I know not the day of my death:
. . . I am so old that I may now die at any time — NAB
. . . "I am old now, and I do not know how soon I may die — Tor

3. Now therefore take, I pray thee, thy weapons, thy quiver and thy bow,
. . . your hunting outfit, your arrow-case . . . — Ber
and go out to the field, and take me some venison;
and go out into the open and hunt me some game — Tor

4. And make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die.
Then prepare a dish for me such as I like, and bring it to me to eat, so that I may give you my innermost blessing before I die — Tor

5. And Rebekah heard when Isaac spake to Esau his son.
Rebekah had been listening . . . — Tor
. . . eavesdropping . . . — Ber

. . . overheard the conversation — Tay

And Esau went to the field to hunt for venison, and to bring it.

When Esau had gone out into the open to hunt game to bring home — Tor

6. And Rebekah spake unto Jacob her son, saying, Behold I heard thy father speak unto Esau thy brother, saying,

Rebekah said to . . . — Tor

7. Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death.

'Bring me some game and with it prepare an appetizing dish . . . give you my blessing with the LORD's approval before I die — NAB

8. Now therefore, my son, obey my voice according to that which I command thee.

9. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth:

10. And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death.

11. And Jacob said to Rebekah, his mother, Behold, Esau my brother is a hairy man, and I am a smooth man:

12. My father peradventure will fell me, and I shall seem to him as a deceiver;

. . . as a trickster — Tor

. . . a mocker — Ber

. . . impostor — Sprl

. . . I should look like an impious person — AAT

. . . he will see I am cheating him — Jerus

and I shall bring a curse upon me, and not a blessing.

13. And his mother said unto him, Upon me be thy curse, my son:

. . . thy reproach . . . — Rhm

only obey my voice, and go fetch me them.

14. And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved.

. . . and his mother prepared a dish such as his father liked — Tor

15. And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son:

16. And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

And she made him a pair of gloves from the hairy skin of the young goats, and fastened a strip of the hide around his neck — Tay

17. And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

18. And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son?

19. And Jacob said unto his father, I am Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20. And Isaac said unto his son, How is it that thou hast found it so quickly, my son? and he said, Because the LORD thy God brought it to me.

. . . sent me good speed — ASV

. . . granted me good fortune — Tor

. . . it is what the Lord thy God presented to my view — Sept

. . . brought it my way — Lam

. . . the Lord your God let things turn out well with me — NAB

21. And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not.

. . . whether you are really my son Esau or not — Tor

22. And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.

23. And he discerned him not,

He did not recognize him — Tor

He could not identify him — Amp

because his hands were hairy, as his brother Esau's hands: so he blessed him.

24. And he said, Art thou my very son Esau? And he said, I am.

25. And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank.

26. And his father Isaac said unto him, Come near now, and kiss me, my son.

27. And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said,
. . ., all at once Isaac caught the smell of his garments, and this was the blessing he gave him: — Knox
See, the smell of my son is as the smell of a field which the LORD hath blessed:
. . . fragrance . . . fragrance . . . — Sept

28. Therefore the Lord give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:
. . . grain and wine — Tor
. . . wheat . . . — Lam

29. Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.

30. And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.
No sooner had Jacob left the presence of his father Isaac — after Isaac had finished blessing Jacob — then his brother . . . — Tor

31. And he also made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.
He too prepared a dish . . . — Tor

32. And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn, Esau.

33. And Isaac trembled very exceedingly,
. . . was seized with very violent trembling — Tor
. . . absorpt in great amazement — Sept
. . . was greatly alarmed — Lam
At this, quite overcome with dread, astonished past belief, Isaac — Knox
and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.
. . . cried out, Why then, who is it that has already brought me venison from the chase . . . — Knox
. . . new blessed he must remain blessed! — Jerus

34. And when Esau heard the words of his father, he cried with a great and exceeding bitter cry,
. . . he burst into wild and bitter sobbing — Tor
. . . wailed with a most loud and . . . — Ber
. . . broke out into a loud cry of anguish — Knox
and said unto his father, Bless me, even me also, O my father.

35. And he said, Thy brother came with subtility, and hath taken away thy blessing.
. . . with guile . . . — ASV
. . . deceitfully . . . — Sept
. . . your brother came by fraud and took — Jerus
. . . by a ruse . . . — NAB

36. And he said, Is not he rightly named Jacob? for he hath supplanted me these two times:
. . . "No wonder they call him 'The Cheater' . . . — Tay
. . . acted treacherously toward me twice — Lam
. . . tricked me twice — Rhm
. . . Is it because he is named Jacob that he has twice taken my place? — Bas
he took away my birthright; and behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

37. And Isaac answered, and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?
. . . What, then, can I still do for you, my son — Tor

38. And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept.

39. And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;
. . . shall border on the fatness of the earth and on the dew of heaven . . . — Sept
. . . on soil without fatness and without the . . . — Sprl
. . . Far from the fertile places of the

earth, and far from the dew of heaven on high will your living-place be: — Bas

40. And by thy sword shalt thou live, and shalt serve thy brother;
Yet by your sword you shall live, / And you shall serve your brother — Tor
and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.
And it shall come to pass, when thou shalt break loose, / That . . . — ASV
But when you grow restive, / You shall break . . . — Tor
But the time will come when thou mayst shake off and loose his yoke from . . . — Sept
And it shall be, as thou rovest at will, / Then wilt break his yoke from off thy neck — ABPS
but if you shall repent, his yoke . . . — Lam
But when you win your freedom, you shall shake . . . — Jerus
but when your power is increased his yoke will be . . . — Bas

41. And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.
Now Esau harbored a grudge . . . — Tor
. . . harbored a rooted hatred . . . — Sept
. . . rancorously hated . . . — Sprl
. . . purposed evil . . . — ABPS
And Esau lay in wait for Jacob, on account the blessing . . . — Rhm
. . . nurtured a grudge . . . — Ber

42. And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee.
. . . intends to settle accounts with you by killing you — NAB

43. Now therefore, my son, obey my voice; and arise, flee thou to Laban my broher to Haran;

44. And tarry with him a few days, until thy brother's fury turn away;
. . . fury subsides — Tor
. . . fury has blown over — Ber
. . . fury is spent — Lam

45. Until thy brother's anger turn away from thee, and he forget that which thou hast done to him:
Till the memory of what you have done to him is past and he is no longer angry — Bas
then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?

46. And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth:
. . . "I'm sick and tired of these local girls — Tay
. . . "I am disgusted with my life because of the Hittite women — Tor
if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?

CHAPTER 28

1. And Isaac called Jacob and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

2. Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.
. . . to Paddan — aram . . . — ASV
. . . to Mesopotamia . . . — Sept

3. And God Almighty bless thee,
May El Shaddai . . . — Tor
. . . God the Ruler of all . . . — Bas
and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;
make you fertile and numerous . . . — Tor

4. And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

5. And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.
. . . Bethuel the Aramean . . . — NAB

6. When Esau saw that Isaac had blessed

Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

7. And that Jacob obeyed his father and his mother, and was gone to Padan-aram;
. . . Paddan — aram — ASV

8. And Esau seeing that the daughters of Canaan pleased not Isaac his father;
Esau realized . . . — Tor
And Esau seeth that the daughters of Canaan are evil in the eyes of . . . — YLT
And Esau saw that Isaac his father despised the daughters . . . — Lam
It was clear to Esau that his father had no love for . . . — Bas

9. Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth to be his wife.
. . ., and took, besides the wives that he had, Mahalath the daughter of Ishmael Abraham's son, the sister of Nebaioth, to be his wife — ASV

10. And Jacob went out from Beer-sheba, and went toward Haran.

11. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.
. . .; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep — ASV

12. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.
13. And, behold, the LORD stood above it, and said,
And the LORD was standing beside him . . . — Tor
. . . standing over him . . . — Jerus
. . . leaned over it . . . — Sept
I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;
. . . and to your offspring — Tor

14. And thy seed shall be as the dust of the earth,
And your descendants . . . — Tor
and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.
you shall spread out to the west and to the east, to the north and to the south. All the families of the earth shall bless themselves by you and your descendants — Tor

15. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

16. And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not.
. . . I was not conscious of it — Bas
. . . recognized it not — Sprl

17. And he was afraid, and said, How dreadful is this place!
. . . was terrified . . . — Sept
Shaken, he said, "How awesome is this place! — Tor
. . . this shrine — NAB
. . . this is a holy place! — Bas
this is none other but the house of God, and this is the gate of heaven.
. . . doorway to heaven — Bas

18. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.
. . . and took the stone that he had put under his head . . . — ASV
. . . as a memorial pillar . . . — Tay

19. And he called the name of that place Beth-el; but the name of that city was called Luz at the first.
. . . the name of that place House of God . . . — Sept

20. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21. So that I come again to my father's house in peace; then shall the LORD be my God:

22. And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.
And this memorial pillar shall become a place for worship; and I will give you back a tenth of everything you give me! — Tay

CHAPTER 29

1. Then Jacob went on his journey, and came into the land of the people of the east.
. . . to Laban, the son of Bathuel, the Syrian, the brother of Rebekka who was Jacob and Esau's mother — Sept
Jacob resumed his journey and came to the land of the Easterners — Tor

2. And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth.
There before his eyes was a well in the open . . . — Tor

3. And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

4. And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we.

5. And he said unto them, Know ye Laban the son of Nahor? And they said, We know him.

6. And he said unto them, Is he well? And they said, He is well: and, behold, Rachel his daughter cometh with the sheep.

7. And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them.

8. And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep.

9. And while he yet spake with them, Rachel came with her father's sheep: for she kept them.
. . . she was a shepherdess — Tor

10. And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

11. And Jacob kissed Rachel, and lifted up his voice and wept.
And weeping for joy . . . — Bas
. . . and burst into tears — NAB

12. And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she ran and told her father.

13. And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.
. . . recounted to Laban all that had happened — NAB

14. And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month.

15. And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be?
. . . "Just because we are relatives is no reason for you to work for me without pay. How much do you want?" — Tay

16. And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.

17. Leah was tender eyed;
Leah had weak eyes — Tor
Leah had attractive eyes — Lam
Leah had lovely eyes — Tay
There was no sparkle in Leah's eyes — Jerus
And Leah's eyes were clouded — Bas
but Rachel was beautiful and well favoured.
but Rachel was shapely, and in every way a beauty — Tay
. . . elegant in form as well as lovely in countenance — Sprl
. . . lovely of form and face — Ber
but Rachel was of a beautiful countenance, and a very comely person — Sept

18. And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

19. And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me.

20. And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.

21. And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her.

22. And Laban gathered together all the men of the place, and made a feast.

23. And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.
. . . and he co-habited with her — Tor
. . . and he slept with her — Tay

24. And Laban gave unto his daughter Leah Zilpah his maid for an handmaid.

25. And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel?
When morning came, there was Leah! . . . — Tor
wherefore then hast thou beguiled me?
Why then have you cheated me — Ber
Why did you deceive me — Tor
Why did you dupe me — NAB

26. And Laban said, It must not be so done in our country, to give the younger before the firstborn.
. . . "It is not the practice in our place to marry off the younger before the older — Tor

27. Fulfill her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.
Wait until the bridal week of this one is over and we will give you that one too, provided, you serve me another seven years — Tor

28. And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.
Jacob did so; he waited out the bridal week of the one, and then he gave him his daughter Rachel as wife — Tor

29. And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid.

30. And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.
So Jacob slept with Rachel, too, and he loved her more than Leah, and stayed and worked the additional seven years — Tay

31. And when the LORD saw that Leah was hated, he opened her womb: but Rachel was barren.
Seeing that Leah was slighted, the LORD gave her fertility, while Rachel was sterile — Ber
The LORD saw that Leah was unloved and he opened her womb . . . — Tor

32. And Leah conceived, and bare a son, and she called his name Reuben:
. . . Reuben (meaning "God has noticed my trouble") — Tay
for she said, Surely the LORD hath looked upon my affliction:
. . . lowliness — Knox
. . . humiliation — Rhm
. . . sorrow — Bas
. . . misery — Jerus
. . . noticed my trouble — Ber
Now therefore my husband will love me.

33. And she conceived again, and bare a son; and said, Because the LORD hath heard that I was hated,
. . . unloved — Tor
. . . neglected — Jerus
. . . I am slighted — Sept
. . . Fresh gift, said she, is fresh proof the Lord has come to hear of the despite done me — Knox
he hath therefore given me this son also: and she called his name Simeon.
. . . Simeon (meaning "Jehovah heard") — Tay
so she called him Simeon, Hearing — Knox

34. And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me,
. . . abide with me — Sept
. . . be closely knit to me — Knox
. . . be bound unto me — Rhm
. . . be united to me — Bas
. . . will become attached to me — NAB
. . . will surely love me — Lam
because I have borne him three sons: therefore was his name called Levi.
. . . Levi, Knit together — Knox
. . . Levi (meaning "Attachment") — Tay

35. And she conceived again, and bare a son: and she said, Now will I praise the LORD:
. . . give glory to . . . — Jerus
therefore she called his name Judah;
. . . Juda, Praise — Knox
. . . Judah (meaning "Praise") — Tor
and left bearing.
Then she stopped bearing — Tor

CHAPTER 30

1. And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die.

2. And Jacob's anger was kindled against Rachel:
Jacob was incensed at Rachel — Tor
. . . was furious . . . — Mof
. . . blazed with anger . . . — AAT
and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb?
. . . It is he that has denied thee motherhood — Knox
. . . am I in the place of God that I have prevented you from having a child — Lam
"Am I God?" he flared. "He is the one who is responsible for your barrenness." — Tay

3. And she said, Behold my maid Bilhah, go in unto her;
. . . "Here is my maid Bilhah. Consort with her — Tor
. . . "Sleep with my servant-girl Bilhah — Tay
and she shall bear upon my knees, that I may also have children by her.
that she may bear on my knees and that through her I too may have children — Tor
. . . that I may also be comforted by her — Lam

4. And she gave him Bilhah her handmaid to wife: and Jacob went in unto her.
. . . and Jacob co-habited with her — Tor

5. And Bilhah conceived, and bare Jacob a son.

6. And Rachel said, God hath judged me,
. . . has done me justice — Ber
. . . has vindicated me — Tor
and hath also heard my voice, and hath given me a son: therefore called she his name Dan.
. . . Dan (meaning "Justice") — Tay

7. And Bilhah Rachel's maid conceived again, and bare Jacob a second son.

8. And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed:
. . . "A fateful contest I waged with my sister, yes, and I have prevailed." — Tor
. . . God has matched me like a wrestler with my sister, and I have won the bout — Knox
. . . "It was a clever trick I played on my sister, and I succeeded too!" — AAT
and she called his name Naphtali.
. . . Naphtali (meaning "Wrestling") — Tay

9. When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.
. . . gave her to Jacob as a concubine — Tor

10. And Zilpah Leah's maid bare Jacob a son.

11. And Leah said, A troop cometh:
And Leah said, Fortunate! — ASV
. . . Victory has come! — Rhm
. . . My fortune has come — Lam
. . . It has gone well for me — Bas
. . . "What luck!" — Tor
. . . Good Luck — Sept
and she called his name Gad.
. . . Gad (meaning "My luck has turned!") — Tay

12. And Zilpah Leah's maid bare Jacob a second son.

13. And Leah said, Happy am I, for the daughters will call me blessed:
. . . and all women will give witness to my joy — Bas
. . . Leah declared, "What fortune!" meaning, "Women will deem me fortunate." — Tor
and she called his name Asher.
. . . Asher (meaning "Happy") — Tay

14. And Reuben went in the days of wheat harvest, and found mandrakes in the field,
. . . mandragore apples . . . — Sept
. . . love-apples . . . — YLT
. . . dudaims . . . — Sprl
. . . May-apples . . . — Ber
. . . love-fruits . . . — Bas
and brought them unto his mother, Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.

15. And she said unto her, Is it a small matter that thou hast taken my husband? and wouldest thou take away my son's

mandrakes also? and Rachel said, Therefore he shall lie with thee tonight for thy son's mandrakes.

. . . Rachel said sadly, "He will sleep with you tonight because of the mandrakes." — Tay

. . . Rachel replied, "I promise, he shall lie with you tonight, in return for your son's mandrakes." — Tor

16. And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

When Jacob came home from the field in the evening, Leah went out to meet him and said, "You are to sleep with me, for I have hired you with my son's mandrakes." — Tor

17. And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

18. And Leah said, God hath given me my hire,

. . . reward — Sept

because I have given my maiden to my husband: and she called his name Issachar.

. . . Issachar, that is, Reward — Sept

19. And Leah conceived again, and bare Jacob the sixth son.

20. And Leah said, God hath endued me with a good dowry; now will my husband dwell with me,

. . . God has brought me a precious gift. This time my husband will offer me presents — NAB

. . . "God has given me a choice gift; this time my husband will exalt me — Tor

. . . make choice of me — Sept

. . . will surely have more affection for me — Lam

. . . treat me in princely style — NEB

because I have borne him six sons: and she called his name Zebulun.

. . . Zabulon, Dwelling — Knox

. . . Zebulon (meaning "Gifts") — Tay

21. And afterwards she bare a daughter, and called her name Dinah.

22. And God remembered Rachel, and God hearkened to her, and opened her womb.

Then God thought of Rachel; he heard her prayer and gave her a child — NEB

23. And she conceived, and bare a son; and said, God hath taken away my reproach:

. . . my humiliation — NEB

. . . my disgrace — Tor

24. And she called his name Joseph; and said, The LORD shall add to me another son.

. . . May God add to me another son — Sept

. . . Joseph (meaning 'May I also have another!'), for she said, "May Jehovah give me another son." — Tay

25. And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country.

26. Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

. . .; how hard I have worked for you, none knows better than you — Knox

. . . for you know how fully I have paid for them with my service to you — Tay

27. And Laban said unto him, I pray thee, if I have found favor in thine eyes, tarry:

. . . eyes, I would avert this evil — Sept

. . . "If you will indulge me — Tor

. . . I beg of you to stay if you care enough for me — Ber

. . . If I have won your friendship — Jerus

for I have learned by experience

. . . have divined — ASV

. . . I have seen by the signs — Bas

. . . I have observed diligently — YLT

. . . I have learned by experience and from the omens in divination — Amp

. . . I have learned from omens — AAT

for a fortune-teller that I consulted told me — Tay

that the LORD has blessed me for thy sake.

28. And he said, Appoint me thy wages, and I will give it.

. . . "Name the wages due from me, and I will pay you." — Tor

29. And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me.

. . . and how thy cattle have fared with me — ASV

. . . herds have prospered under my care — NEB

30. For it was little which thou hadst before I came, and it is now increased unto a

multitude; and the LORD hath blessed thee since my coming: and now when shall I provide for mine own house also?
For it was little indeed you had before I came, and your wealth has increased enormously; Jehovah has blessed you from everything I do! But now, what about me? When should I provide for my own family?" — Tay

31. And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing:
if thou wilt do this thing for me, I will again feed and keep thy flock.
if you do for me as I propose, . . . — Jerus
. . . I'll go back to work for you — Tay

32. I will pass through all thy flock today, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep,
. . . removing from thence every speckled and spotted one, and every black one among the sheep — ASV
. . . every speckled and spotted animal — every dark-colored sheep — Tor
and the spotted and speckled among the goats: and of such shall be my hire.
and every spotted and speckled goat. Such shall be my wages — Tor

33. So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face:
In the future when you go over my wages, let my honesty towards you testify for me — Tor
every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.
Then if you ever find any white goats or sheep in my flock, you will know that I have stolen them from you! — Tay

34. And Laban said, Behold, I would it might be according to thy word.
. . . 'Agreed; let it be as you have said.' — NEB

35. And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep,
So that very day Laban went out and formed a flock for Jacob of all the male goats that were ringed and spotted, and the females that were speckled and spotted with any white patches, and all of the black sheep — Tay
and gave them into the hand of his sons.
. . . gave them into the care of his sons — Bas

36. And he set three days' journey betwixt himself and Jacob:
. . . to take them three days' distance — Tay
and Jacob fed the rest of Laban's flock.

37. And Jacob took him rods of green poplar, and of the hazel and chestnut tree;
. . . rods of fresh poplar, and of the almond and of the plane-tree — ASV
. . . rods of the storax and almond and plane-tree — Sept
Jacob then got fresh shoots of poplar, and of almond and plane — Tor
and pilled white strakes in them,
. . . peeled white streaks . . . — ASV
. . . white stripes . . . — Tor
and made the white appear which was in the rods.
laying bare the white of the shoots — Tor
. . . and he made white stripes in them by peeling off the bark down to the white core of the shoots — NAB

38. And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink,
. . . the rods which he had peeled over against the flocks . . . — ASV
that they should conceive when they came to drink.
and the animals mated when they . . . — Jerus
Their mating occurred when they came to drink. — Tor

39. And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted.
and since the goats mated by the rods, the goats brought forth streaked, speckled, and spotted young — Tor

40. And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban;
. . . and placed before the ewes a spotted ram and all that had spots among the lambs — Sept

Then he divided out the ewes from Laban's flock — Tay

and he put his own flocks by themselves, and put them not unto Laban's cattle.

41. And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

Moreover, when the sturdier animals were mating, Jacob would place the rods in the troughs, in full view of the animals, so that they mated by the rods; — Tor

42. But when the cattle were feeble, he put them not in: so the feebler were Laban's, and the stronger Jacob's.

43. And the man increased exceedingly, and had much cattle, and maidservants and menservants, and camels, and asses.

CHAPTER 31

1. And he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory.

. . . it is at our father's expense that he hath acquired all this wealth — Jerus

2. And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before.

Jacob perceived, too, that Laban's attitude toward him was not what it had previously been — NAB

3. And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

. . . "Return to the land of your fathers where you were born, and . . . — Tor

4. And Jacob sent and called Rachel and Leah to the field unto his flock.

5. And said unto them, I see your father's countenance, that it is not toward me as before;

. . . It is clear to me that your father's feeling is no longer what it was to me — Bas

but the God of my father hath been with me.

6. And ye know that with all my power I have served your father.

. . . that I have worked for your father to the best of my ability — AAT

7. And your father hath deceived me,

. . . dealt deceitfully with me — Sept
. . . cheated . . . — NEB
. . . defrauded . . . — Knox
. . . tricked . . . — Jerus
. . . not kept faith with . . . — Bas

and changed my wages ten times;

and at the ten lambings hath changed my wages — Sept
. . . time after time — NAB

but God suffered him not to hurt me.

. . . did not let him do me any harm — NAB

8. If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked.

9. Thus God hath taken away the cattle of your father, and given them to me.

In this way God has made me wealthy at your father's expense — Tay

10. And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle were ringstraked, speckled, and grisled.

At the mating season, I had a dream, and saw that the he-goats mating with the flock were streaked, speckled, and matted — Tay

11. And the angel of God spake unto me in a dream, saying, Jacob: And I said, Here am I.

12. And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle are ringstraked, speckled, and grisled: for I have seen all that Laban doeth unto thee.

13. I am the God of Beth-el, where thou anointedst the pillar,

. . . stone — Knox
. . . memorial pillar — Ber
. . . memorial stone — NAB
. . . sacred pillar — NEB

and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.

14. And Rachel and Leah answered and said

unto him, Is there yet any portion or inheritance for us in our father's house?
. . . 'We no longer have any part or lot . . . — NEB
. . . "That's fine with us! There's nothing for us here — none of our father's wealth will come to us anyway! — Tay

15. Are we not counted of him strangers?
. . . foreigners — ASV
. . . outsiders — NAB
for he hath sold us, and hath quite devoured also our money.
. . our purchase price — Tor
. . . spent the money he got for us — Sept
. . . enjoyed the profits of our dowry as well — Ber

16. For all the riches which God hath taken from our father, that is our's, and our children's: now then, whatsoever God hath said unto thee, do.
The riches God has given you from our father were legally ours and our children's to begin with! So go ahead . . . — Tay

17. Then Jacob rose up, and set his sons and his wives upon camels;

18. And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan.
. . . which he had gathered in Paddan-aram, to go to . . — ASV

19. And Laban went to shear his sheep: and Rachel had stolen the images that were her father's.
Meanwhile Laban had gone to shear his sheep, and Rachel stole her father's household idols — Tor
. . . teraphim . . . — ASV
. . . household gods . . . — NEB

20. And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled.
Jacob kept Laban the Aramean in the dark . . . — Tor
And Jacob concealed his design from Laban . . . — Sept
. . . outwitted . . . — Mof
. . . deceived . . . — Lam
. . . got the best of . . . — Ber
. . . had hoodwinked . . . — NAB

21. So he fled with all that he had; and he rose up, and passed over the river, and set his face toward the mount Gilead.
. . . the River . . . — ASV
Soon he was across the Euphrates and heading toward the hill country of Gilead — Tor

22. And it was told Laban on the third day that Jacob was fled.
Laban didn't learn of their flight for three days — Tay

23. And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead.

24. And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad.
. . . that thou speak not evil to . . . — Sept
. . . "Beware of attempting anything with Jacob, good or bad — Tor
. . . "Take care not to threaten Jacob with any harm — NAB
. . . 'On no account say anything whatever to . . . — Jerus

25. Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26. And Laban said to Jacob, What has thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives taken with the sword?
. . . "What did you mean by keeping me in the dark and carrying off . . . — Tor
. . . like prisoners of war — Bas

27. Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?
. . . with joy and music, with timbrels and Kithara — Sept
. . . with festive music, with timbrel and lyre — Tor
. . . with joy and song, with melody and music? — Bas
. . . with songs and the music of tambourines and harps. — NEB

28. And hast not suffered me to kiss my sons and my daughters?
Why did you not give me a chance to kiss my sons and daughters goodby? — Ber

You did not even allow me to kiss my grandsons . . . — AAT
. . . allow me a parting kiss . . . — NAB
But I have not been thought worthy to . . . — Sept

thou hast now done foolishly in so doing.
It was a silly thing for you to do — Ber
You have behaved like a fool — Jerus
This was a rash act of thine, and see where it brought you — Knox
That was a senseless thing to do — Mof
This is a strange way to act — Tay
In this you were at fault — NEB

29. **It is in the power of my hand to do you hurt:**
. . . to punish you — Sept
I could have done you harm — Lam
I could crush you — Tay

but the God of your father spake unto me yesternight, saying,
. . . last evening . . . — Lam
. . . last night . . . — NAB

Take thou heed that thou speak not to Jacob either good or bad.

30. **And now, though thou wouldest needs be gone, because thou sore longedst after thy father's house, yet wherefore hast thou stolen my gods?**
Granted that you had to leave because you were desperately homesick for your father's house, why did you steal . . . — NAB
But see here — though you feel you must go, and long so intensely for your childhood home — why have you stolen my idols — Tay

31. **And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.**

32. **With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what is thine with me, and take it to thee.**
. . . make search before us all for what is yours and take it — Bas
. . . point out anything I have that is yours . . . — NEB

For Jacob knew not that Rachel had stolen them.
. . . had no idea . . . — NAB

33. **And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found them not. Then he went out of Leah's tent, and entered into Rachel's tent.**

34. **Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them.**
. . . and put them in the camel's saddle . . . — ASV
. . . camel cushion . . . — Tor
. . . harness of her camel . . . — Knox
. . . camel's litter . . . — Jerus

And Laban searched all the tent, but found them not.

35. **And she said to her father, let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me.**
. . . manner of women . . . — ASV
. . . period of . . . — Tor
. . . common condition of . . . — Bas
. . . for I am meeting with the indisposition of women — Ber
. . . for I am as women are from time to time — Jerus
. . . I'm pregnant — Tay

And he searched and found not the images.

36. **And Jacob was wroth, and chode with Laban:**
. . . inflamed with resentment and remonstrated . . . — Sept
. . . became incensed and took up his grievance . . . — Tor
. . . lost his temper and took Laban to task — Jerus
. . . expostulated with . . . — NEB
. . . displeased and argued . . . — Lam
Angrily Jacob reprimanded Laban — Ber

and Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me?
. . . my crime and my offence . . . — Sept
. . . What crime or sin have I done . . . — Bas
. . . "What is my crime? You have rushing after me as though you were chasing a criminal — Tay

37. **Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff?**
You rummaged through all my things . . . — Tor
. . . gone through all my possessions . . . — NEB
Now that you have made search through all my goods, what have you seen that was yours — Bas

. . . felt through all my goods . . . — ABPS
. . . gone through all my belongings . . . — Jerus
. . . you have ransacked all my things . . . — NAB

set it here before my brethren and thy brethren, that they may judge betwixt us both.

Now put everything I stole out here in front of us, before your men and mine, for all to see and to decide whose it is! — Tay

38. This twenty years have I been with thee; thy ewes and thy she goats have not cast their young,

. . . have never miscarried — Tor
. . . have had young without loss — Bas
. . . I cared for your ewes and nanny goats so that they produced healthy offspring — Tay

and the rams of thy flock have I not eaten.

39. That which was torn of beasts I brought not unto thee; I bare the loss of it;

. . . mauled by wild beasts . . . — Jerus
. . . I made up at my own expense — Sept
If any were attacked and killed by wild animals, did I show them to you and ask you to reduce the count of your flock? No, I took the loss — Tay

of my hand didst thou require it, whether stolen by day, or stolen by night.

you claimed compensation from me for anything stolen by day or by night — NEB
You held me responsible for . . . — NAB
You made my pay for every animal . . . — Tay

40. Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

This was my condition . . . — Bas
Often, scorching heat ravaged me by day and frost by night; and sleep fled from my eyes — Tor
I worked for you through the scorching heat of the day, and through the cold and sleepless nights — Tay

41. Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times.

. . . my wages time and again — Tor
. . . time after time — NAB
. . . And you have reduced my wages ten times! — Tay

42. Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me,

If my ancestral God, the God of Abraham and the Awesome One of Isaac, had not been on my side — NAB
. . . awe of Isac . . . — AAT
. . . your regard for Isaac . . . — Lam
. . . dread of Isaac had not been on my side — Ber
In fact, except for the grace of God . . . — Tay

surely thou hadst sent me away empty.

. . . with nothing in my hands — Bas
. . . without a penny to my name — Tay

God hath seen mine affliction and the labor of my hands, and rebuked thee yesternight.

God took notice of my plight and the toil of my hands, and He gave judgment last night — Tor
. . . and rebuked thee yesternight — RV
. . . my suffering and the fruits of my toil and has just recently set it right — AAT
. . . my humiliation . . . gave sentence last night — Rhm
. . . your cruelty and my hard work, and that is why He appeared to you last night — Tay

43. And Laban answered and said unto Jacob, These daughters are my daughters, and these children are my children, and these cattle are my cattle,

. . . the flocks are my flocks — ASV

and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have born?

Yet what can I do now about my daughters and the children they have borne — Tor
. . .: something I must do to protect my own daughters, my own grandchildren — Knox
. . .: what now may I do . . . — Bas
. . . So how could I harm my own daughters . . . — Tay

44. Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

. . . a pact . . . — Tor
. . . peace pact, you and I, and will live by its terms — Tay

. . . memorial between me and thee. And he said to him, Behold there is none with us; God a witness between me and thee hath seen — Sept

45. And Jacob took a stone, and set it up for a pillar.
. . . monument — Knox
. . . memorial pillar — Ber
. . . memorial stone — NAB
. . . sacred pillar — NEB

46. And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap:
. . . a mound — Tor
. . . cairn — Mof
. . . circle — Sprl
and they did eat there upon the heap.
. . . by the heap — ASV
. . . seated upon the circle of stones — Sprl
There atop the cairn they ate together — Ber

47. And Laban called it Jegar-sahadutha: but Jacob called it Galeed.
Laban called it the Cairn of Record, and Jacob called it the Witnessheap, each according to the usage of his own tongue — Knox

48. And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed.

49. And Mizpah;
And [it was called] Mizpah — Tor
Also The Watch Tower — Rhm
for he said, The LORD watch between me and thee, when we are absent one from another.
. . . May the Lord watch . . . when we are out of each other's sight — Ber

50. If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, no man is with us; see God is witness betwixt me and thee.
If you mistreat . . . — NAB
. . . are harsh to . . . — Tay
. . . ill-treat my . . . although there may be no man to watch us, remember that God is witness between me and you — AAT

51. And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee;

52. This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.
. . . for evil — YLT
. . . for mischief — Sprl
. . . to attack me — Mof
. . . harmful intent — Knox
. . . any evil purpose — Bas

53. The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us.
. . . maintain justice between us — NAB
And Jacob sware by the ear of his father Isaac.
. . . awe of . . . — Sprl
. . . dread of . . . — Rhm
. . . reverence of . . . — Ber
. . . So Jacob took an oath . . . to respect the boundary line — Tay

54. Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread and tarried all night in the mount.

55. And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.
. . . and bade them good-by; then Laban left on his journey homeward — Tor

CHAPTER 32

1. And Jacob went on his way,
. . . proceeded on his journey — Sept
and the angels of God met him.
. . . encountered him — Tor
. . . face to face with the angels of God — Bas
and raising his eyes he saw a camp of God pitched and messengers of God were coming to meet him — Sept

2. And when Jacob saw them, he said, This is God's host:
. . . that is a camp of God — Sept
. . . the army of God — Bas
. . . company of God — NEB
. . . "God lives here!" — Tay
and he called the name of that place Mahanaim.
. . . Two Camps — YLT

. . . Camps — Sept
. . . "God's territory" — Tay

3. And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom.
. . . field of Edom — ASV

4. And he commanded them, saying,
. . . given them a charge — Sept
and instructed them as follows — Tor
Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus. I have sojourned with Laban, and stayed there until now:
Till now I have been living with Laban — Bas
I have been living with Uncle Laban until recently" — Tay

5. And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight.
. . . that I may find favor . . . — ASV
. . . mercy . . . — Lam
. . . secure thy good will — Knox
. . . male and female slaves: and I have sent this message to my lord: in the hope of gaining your favor — Tor
. . . winning your approval — Jerus
. . . hoping that you will be friendly to us — Tay

6. And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.
. . . with news that Esau was on the way
. . . with an army of 400 men — Tay

7. Then Jacob was greatly afraid and distressed:
Thereupon Jacob was greatly terrified and distressed — Sept
. . . was greatly frightened: in his anxiety, — Tor
. . . overcome with terror — Knox
. . . greatly alarmed . . . — Ber
. . . fear and trouble of mind — Bas
. . . frantic with fear — Tay
and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands;
he divided the people with him, and the flocks and the herds and camels, into two camps, — Tor
. . . two companies — ASV

8. And said, If Esau come to the one company, and smite it,
. . . If Esau, meeting one group, makes an attack on them — Bas
. . . destroy it — RSV
then the other company which is left shall escape.
. . . would survive — NEB

9. And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me,
and Jacob prayed . . . — Lam
Return unto thy country, and to thy kindred, and I will deal well with thee:
. . . do thee good — ASV
. . . and I will deal bountifully with you — Tor
. . . treat you kindly — Ber
. . . make you prosperous — AAT

10. I am not worthy of the least of all the mercies,
I am too small for all the lovingkindnesses — Rhm
. . . kind acts — YLT
and of all the truth, which thou hast shown unto thy servant;
and for all the faithfulness, which thou hast done unto thy servant — Rhm
shown me again and again just as you promised me — Tay
for with my staff I passed over this Jordan; and now I am become two bands.
When I left home I owned nothing but a walking stick! And now I am two armies! — Tay
. . . and now I have become two camps — Tor

11. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau:
. . . the power of Esau — Ber
O Lord, please deliver me from destruction at the hand of . . . — Tay
for I fear him, lest he will come and smite me, and the mother with the children.
I fear grievously that when he comes he will spare neither women nor children — Knox
for my fear is that he will make an attack on me, putting to death mother and child — Bas

12. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.
But you promised to do me good, and to multiply my descendants, until they become as the sands along the shores — too many to count — Tay

13. And he lodged there that same night; and took of that which came to his hand a present for Esau his brother;
. . . gift . . . — Jerus
After spending the night there, he selected from what was at hand these presents for his brother Esau: — Tor

14. Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams,

15. Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals.
30 milch camels with their colts; 40 cows and 10 bulls; 20 she-asses and 10 he-asses — Tor

16. And he delivered them into the hands of his servants, every drove by themselves;
He put each herd separately into the care of a servant — NEB
and said unto his servants, Pass over before me, and put a space betwixt drove and drove.
and said to each, 'To on ahead of me, and leave gaps between the herds — NEB
. . . Pass over before me, and a breathing-space shall ye put betwixt drove and drove — Rhm

17. And he commanded the foremost, saying,
. . . gave orders to first . . . — Sept
. . . instructed . . . — Tor
When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and wither goest thou? and whose are these before thee?
. . . Where are you going? Whose servants are you? Whose animals are these? — Tay

18. Then thou shalt say, They be thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, also he is behind us.

19. And so commanded he the second, and the third, and all that followed the droves, saying, on this manner shall ye speak unto Esau, when ye find him.

20. And say ye moreover, Behold, thy servant Jacob is behind us. For he said,
. . . reasoned — Ber
. . . argued — Jerus
. . . thought — NEB
. . . said to himself — Bas
I will appease him with the present that goeth before me, and afterward I will see his face;
. . . pacify him . . . — Rhm
. . . conciliate him . . . — Jerus
I will take away his wrath by the offering which I have sent on — Bas
I will not see him. . . . , until I have disarmed his anger with the gifts I have sent before me — Knox
peradventure he will accept of me.
. . . accept me — ASV
. . . receive me — Sept
. . . show me favor — Tor
. . . forgive me — NAB
. . . be friendly to us — Tay
. . . receive me kindly — NEB
it may be that I will have grace in his eyes — Bas

21. So went the present over before him: and himself lodged that night in the company.
. . . in the camp — Sept
. . . at Mahaneh — NEB

22. And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok.
. . . desert of Jabbok — Lam
. . . across the Jordan River at the Jabbok ford — Tay

23. And he took them, and sent them over the brook,
. . . the stream — ASV
. . . across the gorge — NEB
and sent over that he had.
and likewise everything that he had — RSV

24. And Jacob was left alone; and there wrestled a man with him until the breaking of the day.
Then Jacob was by himself; and a man was fighting with him till dawn — Bas

25. And when he saw that he prevailed not against him, he touched the hollow of this thigh;
. . . he wrenched Jacob's hip at its socket — Tor
. . . cup of the hip-bone of his thigh — Sprl
. . . sinew of his thigh — Knox
. . . he gave him a blow in the hollow part of his leg — Bas
and the hollow of Jecob's thigh was out of joint, as he wrestled with him.
. . . was strained . . . — ASV
and Jacob's hip was dislocated . . . — Jerus
. . . became numb in wrestling . . . — Sept

so that his leg was damaged — Bas

26. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

27. And he said unto him, What is thy name? And he said, Jacob.

28. And he said, Thy name shall no more be called Jacob, but Israel:
. . . Israel, one that prevails with God — Knox
for as a prince hast thou power with God and with men, and hast prevailed.
Since thou has been enabled to prevail with God, therefore with men thou shalt be mighty — Sept
for you have striven with beings divine and human, and have prevailed — Tor
because you have been strong against God, you shall prevail against men — Jerus
for in your fight with God and with men you have overcome — Bas

29. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name?
. . . "You must not ask my name!" — Tor
. . . Wherefore now, shouldest thou ask for my name? — Rhm
. . . Why do you ask my name? — Jerus
. . . What is my name to you? — Bas
. . . 'No, you mustn't ask" — Tay
And he blessed him there.
. . . took leave of him there — Tor
. . . the angel blessed him there — Lam
With that, he bade him farewell — NAB

30. And Jacob called the name of the place Peniel:
. . . Face of God — Sept
. . . Peniel (God's-face) — Mof
for I have seen God face to face,
. . . seen an angel . . . — Lam
meaning, "I have seen a divine being face to face — Tor
and my life is preserved.
yet my life has been preserved" — Tor
and my soul was delivered — ABPS
. . . spared — AAT
and yet I am alive! — Mof
and still I am living — Bas

31. And as he passed over Penuel the sun rose upon him, and he halted upon his thigh.
. . . limped . . . — ASV
And he went with unequal steps because of his damaged leg — Bas

32. Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day:
That is why the children of Israel to this day do not eat the thigh muscle that is on the socket of the hip — Tor
(To this day the Israelites never eat any tendon of the hip on the hollow of an animal's thigh — Mof
. . . nerve of the large hip-sinew which is by the hollow of the thigh — Rhm
. . . the sciatic nerve . . . — Jerus
. . . sciatic muscle . . . — Tay
because he touched the hollow of Jacob's thigh in the sinew that shrank.
inasmuch as Jacob's hip socket was struck at the sciatic muscle — NAB
because the hollow of Jacob's leg was touched — Bas
for the man had struck Jacob on that nerve in the hollow of the thigh — NEB

CHAPTER 33

1. And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men.
Then in the far distance, Jacob saw Esau coming with his 400 men — Tay
And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.
Jacob now arranged his family into a column, with his two concubines and their children at the head, Leah and her children next, and Rachel and Joseph last — Tay

3. And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.
And he himself, going before them, went down on his face to the earth seven times till he came . . . — Bas

4. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

5. And he lifted up his eyes, and saw the women and the children; and said, Who are those with thee? And he said, The children which God hath graciously given thy servant.

6. Then the handmaidens came near, they and their children, and they bowed themselves.
Then the maids drew near . . . — RSV

7. And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

8. And he said, What meanest thou by all this drove which I met?
. . . all this company . . . — ASV
. . . What were all those herds which I saw on the way — Bas
And he said, These are to find grace in the sight of my lord.
He answered, "To gain my lord's favor." — Tor
And Jacob replied, "They are my gifts, to curry your favor!" — Tay

9. And Esau said, I have enough, my brother; keep that thou hast unto thyself.
. . . plenty . . . — Lam
. . . more than enough . . . — NEB

10. And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand:
Jacob protested, Please, if I have found favour with you, accept the gift I offer — Jerus
. . . take them as a sign of my love — Bas
. . . please accept them — Tay
for therefore I have seen thy face, as though I had seen the face of God,
because being in your presence is like being in God's presence — Ber
for I have seen your face as one may see the face of God — Bas
. . . face of an angel — Lam
To speak truly, I came into your presence as into the presence of God — Jerus
I was as frightened as you as though approaching God! — Tay
and thou wast pleased with me.
. . . accepted me — Sprl
and found a welcome — Mof
what a relief it is to see your friendly smile! — Tay

11. Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it.
. . . so at his strong request, he took it — Bas
So Jacob insisted, and finally Esau accepted them — Tay

12. And he said, Let us take our journey, and let us go, and I will go before thee.
Then said Esau, "Let us travel together on our way. I will march in front." — Mof
. . . I will accompany you — Ber

13. And he said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are with me.
. . . "My lord knows that the children are frail and that the flocks and herds, which are nursing, are a care to me — Tor
and if men should overdrive them one day, all the flock will die.

14. Let my lord, I pray thee, pass over before his servant; and I will lead on softly,
. . . and I will lead on gently — ASV
. . . recruit them on the way by a leisurely march — Sept
. . . while I travel slowly — Tor
according as the cattle that goeth before me and the children be able to endure,
at the rate at which the cattle and the chilren are able to go — Bas
. . . at the pace of . . . AAT
until I come unto my lord unto Seir.
. . . in Seir — RSV

15. And Esau said, Let me now leave with thee some of the folk that are with me. And he said, What needeth it?
. . . But Jacob said, "For what reason? — NAB
. . . No need for that, answered Jacob — Knox
let me find grace in the sight of my lord.
Please do as I suggest — Tay
enough for me, my lord, that I should have thy good will — Knox
Please indulge me in this, my lord — NAB

16. So Esau returned that day on his way unto Seir.

17. And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle:
. . . shelters for his cattle — NEB

. . . stalls for his cattle — Tor
. . . There he built himself a camp, with pens for his flocks and herds — Tay
therefore the name of the place is called Succoth.
. . . Booths — Sept
. . . Succoth, (That is why the place is called meaning "huts") — Tay

18. And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.
And Jacob came in peace to the city of Shechem, which is in the land of Canaan, when he came from Padden-aram; and encamped before the city — ASV
And when Jacob came from Syrian Mesopotamia he went to Salem a city of the Sekemites, which is in the land of . . . — Sept

19. And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money.
. . . hundred lambs — Knox
. . . 200 dollars — Ber
. . . hundred bits of money — Bas
. . . hundred Kesitahs — Rhm
. . . hundred pieces of silver — Tay
The plot of gound on which he had pitched his tent he bought for a hundred pieces of bullion from the descendants of Hamor, the founder of Shechem — NAB

20. And he erected there an alter,
. . . memorial stone — NAB
and called it El-elohe-Israel.
and invoked the God of Israel — Sept
naming it El, the God of Israel — Bas
and dedicated it to the almighty God, the God of Israel — Knox

CHAPTER 34

1. And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.
. . . to make an acquaintance with . . . — Sept
. . . visit . . . — Tor
. . . see the native girls — Lam
. . . girls of the community — Ber

2. And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her.
. . . humbled her — ASV
. . . lay with her by force — Tor
. . . raped her and so dishonored her — Jerus

3. And his soul clave unto Dinah the daughter of Jacob,
Being strongly drawn to . . . — Tor
He had a passionate longing for . . . — AAT
And indeed his heart was set on . . . — Knox
He was passionately in love with . . . — Ber
. . . captivated with . . . — Jerus
and he loved the damsel, and spake kindly unto the damsel.
and in love with the maiden, he spoke to the maiden tenderly — Tor
. . . said comforting words to her — Bas
. . . endeavored to win her affection — NAB

4. And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.
. . . "Get me this girl as a wife." — Tor

5. And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come.
. . . took no action until their return — AAT
. . . said nothing until they came home — NEB

6. And Hamor the father of Shechem went out unto Jacob to commune with him.
But even as . . . was on his way to confer with . . . — Knox
. . . to speak with . . . — RSV

7. And the sons of Jacob came out of the field when they heard it: and the men were grieved,
. . . wounded — Bas
. . . stung to the quick — Sept
. . . indignant — RSV
. . . disgusted — Ber
. . . outraged — Jerus
. . . shocked — Tay
and they were very wroth,
. . . angry beyond words — Ber
. . . infuriated — Jerus

. . . seethed with indignation — NAB
and it was exceedingly painful to them — Sept
because he had wrought folly in Israel in lying with Jacob's daughter;
that he had brought dishonor on Israel by lying with Jacob's daughter — Sept
. . . had insulted Israel by raping . . . — Jerus
. . . committed an outrage in Israel . . . — Tor
because of the shame he had done . . . — Bas
which thing ought not to be done.
an intolerable thing — NEB
such a thing could not be tolerated — NAB

8. And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter:
My son Shechem hath a passionate fondness for . . . — Sept
. . . has set his heart on . . . — Knox
. . . hath become attached to . . . — Rhm
My son Shechem's affections are centered on . . . — Ber
. . . "My son Shechem is truly in love with your daughter. — Tay
I pray you give her him to wife.
Please let him marry her — Tay

9. And make ye marriages with us,
Intermarry with us — AAT
and give your daughters unto us, and take our daughters unto you.

10. And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein.
You will dwell among us, and the land will be open before you; settle, move about, and acquire holdings in it — Tor

11. And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what he shall say unto me I will give.
. . . "Do me this favor, and I will pay whatever you tell me — Tor
. . . Grant my request, and . . . price you name — Knox

12. Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.
put your price and dowry as high as you want to, I will meet your demands, only give me the girl for a wife — Ber

13. And the sons of Jacob answered Shechem and Hamor his father deceitfully,
. . . with guile — ASV
. . . craftily — AAT
. . . gave a false answer to . . . — Bas
and said, because he had defiled Dinah their sister:

14. And they said unto them,
Symeon and Levi the brothers of Deina spoke to them and said — Sept
We cannot do this thing,
"We couldn't possibly. — Tay
to give our sister to one that is uncircumcised; for that were a reproach unto us.
. . . disgrace among us — Tor
. . ., for that would be a cause of shame to us — Bas
. . ., for we look on that as a disgrace — NEB
that is a forbidden thing, abominable to us — Knox

15. But in this will we consent unto you:
Only on this condition will we agree with you — Tor
If ye will be as we be, that every male of you be circumcised;

16. Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.
. . . one race — Sept

17. But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.
. . ., we will take the girl and go away — NEB

18. And their words pleased Hamor, and Shechem Hamor's son.
Their suggestion appealed to . . . — Ber
Their proposal seemed fair to . . . — NAB

19. And the young man deferred not to do the thing, because he had delight in Jacob's daughter:
. . . made no delay to carry this into execution, for he was passionately fond of . . . — Sept
And the youth lost no time in doing the thing, for he wanted Jacob's daughter — Tor
and he was more honorable than all the house of his father.
Now he was the most respected in his father's house — Tor
. . . noblest . . . — Bas

20. And Hamor and Shechem his son came unto the gate of their city,
So Hamor and Shechem went to the public place of the town — Tor
. . . council of the town — Mof
and communed with the men of their city, saying,
. . . discussed with the citizens — Mof
. . . presented the matter to their fellow townsmen — NAB

21. These men are peaceable with us;
These men are friendly — Jerus
. . . well disposed toward . . . — AAT
These people are our friends — Tor
therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

22. Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised.

23. Shall not their cattle and their substance and every beast of their's be our's? only let us consent unto them, and they will dwell with us.

24. And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.

25. And it came to pass on the third day, when they were sore,
. . . were in pain — Sept
. . . sore and sensitive to every move they made — Tay
that two of the sons of Jacob, Simeon and Levi, Dinah's brethren,
. . . Dinah's full brothers — NAB
took each man his sword, and came upon the city boldly, and slew all the males.
. . . came upon the city unmolested, and slew all the males — Tor
. . . by surprise . . . — Bas
. . . without opposition, and slaughtered every men there. — Tay
. . . without any trouble, and massacred . . . — NAB

26. And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out.
including Hamor and Shechem. They rescued Dinah from Shechem's house and returned to their camp again — Tay

27. The sons of Jacob came upon the slain, and spoiled the city,
. . . and plundered . . . — ASV
. . . sacked . . . — NAB
because they had defiled their sister.
in reprisal for their sister Dinah's defilement — NAB

28. They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field,
They confiscated all the flocks and herds and donkeys — everything they could lay their hands on, both inside the city and outside in the fields — Tay

29. And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house.
. . . plundered everything . . . — NEB

30. And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land,
. . . You have made trouble for me and given me a bad name among . . . — Bas
. . . You have shocked me . . . — Ber
. . . done me harm . . . — Jerus
. . . Ye have troubled me, to make me odious . . . — ASV
among the Canaanites and the Perizzites: and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

31. And they said, Should he deal with our sister as with a harlot?
But they answered, "Should our sister be treated like a whore?" — Tor
. . . prostitute — Ber
. . . loose woman — Bas
. . . common whore — NEB

CHAPTER 35

1. And God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

2. Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you,

. . . "Rid yourselves of alien gods in your midst — Tor
. . . foreign gods . . . — ASV
So Jacob instructed all those in household to destroy the idols they had brought with them — Tay

and be clean, and change your garments:
. . . purify yourselves . . . — ASV
and to wash themselves and to put on fresh clothing — Tay

3. **And let us arise, and go up to Beth-el; and I will make there an alter unto God, who answered me in the day of my distress, and was with me in the way which I went.**
. . . kept me company on my journey — Ber

4. **And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem.**
. . . and Jacob buried them under the terebrinth that was near Shechem — Tor
. . .; and Jacob hid them in the pine grove, which was in the country of the Sekimites and destroyed them even to this day — Sept
. . . and Jacob put them away under the holy tree at . . . — Bas

5. **And they journeyed: and the terror of God was upon the cities that were round about them,**
. . .: and the fear of God was on . . . — Bas
. . ., and God inspired terror into the hearts of all who dwelt around them — Knox
They broke camp and a God-sent dread rested on the surrounding towns — Ber
. . . a divine terror struck . . . — Jerus
. . ., and the cities round about were panic-stricken — NEB

and they did not pursue after the sons of Jacob.
. . . made no attack on . . . — Bas

6. **So Jacob come to Luz, which is in the land of Canaan, that is, Beth-el, he and all the people that were with him.**

7. **And he built there an altar, and called the place El-beth-el: because there God appeared unto him,**
. . . named it "The altar to the God who met me here at Bethel" — Tay

when he fled from the face of his brother.

8. **But Deborah Rebekah's nurse died, and she was buried beneath Beth-el under an oak: and the name of it was called Allonbachuth.**
. . . So Jacob called its name Oak of mourning — Sept
. . . Oak of Weeping — ABPS
. . . Oak of Tears — Jerus

9. **And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him.**
. . . Paddan-aram . . . — ASV

10. **And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.**

11. **And God said unto him, I am God Almighty:**
. . . "I am El Shaddai — Tor
. . . God, the Ruler of all — Bas

be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;
. . . be your offspring — Bas

12. **And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.**

13. **And God went up from him in the place where he talked with him.**
Then God went up to heaven from the spot at which . . . — Mof

14. **And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.**
and Jacob erected a pillar where He had talked with him, a memorial pillar of stone, poured upon it a libation, and anointed it with oil — Ber
. . . offered a drink-offering . . . — NEB
. . . and he poured wine over it as an offering to God, and then anointed the pillar with olive oil — Tay

15. **And Jacob called the name of the place where God spake with him, Beth-el.**

16. **And they journeyed from Beth-el; and there was but a little way to come to Ephrath:**
. . ., and there was still some distance to come to . . . — ASV
. . . distance of a mile . . . — Lam

and Rachel travailed, and she had hard labor.
Rachel was in labour, and her pains were severe — NEB

17. And it came to pass, when she was in hard labor, that the midwife said unto her,
But when her labor was at its hardest, the midwife . . . — Tor
But in her difficult delivery the . . . — Jerus
Fear not; thou shalt have this son also.
Have no fear, for it is another boy for you — Tor

18. And it came to pass, as her soul was in departing, (for she died)
But as she breathed her last — for she was dying — Tor
that she called his name Ben-oni:
she called his name Son of my sorrow — Sept
. . . Benoni, the child of my distress — Knox
but his father called him Banjamin.
. . . Benjamin [son of strength] — Sept
. . . Benjamin, the child of his right hand — Knox

19. And Rachel died, and was buried in the way to Ephrath, which is Beth-lehem.
. . . Ephrath — · now Bethlehem — Tor

20. And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day.
Jacob set up a sacred pillar over her grave: it is known to this day as the Pillar of Rachel's Grave — NEB
. . . monument of stones . . . — Tay

21. And Israel journeyed, and spread his tent beyond the tower of Edar.
. . . and pitched his tent beyond Migdal-eder — Tor
. . . on the further side of the sheep-tower — Knox

22. And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard it.
. . . and Israel found out — Tor
. . . and Israel heard of it, and it appeared evil in his sight — Sept
. . . When Israel heard it, he was greatly offended — NAB
Now the sons of Jacob were twelve:

23. The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:

24. The sons of Rachel; Joseph, and Benjamin:

25. And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:

26. And the sons of Zilpah, Leah's handmaid; Gad, and Asher: these are the sons of Jacob, which were born to him in Padan-aram.
. . . Paddan-aram — ASV

27. And Jacob came unto Isaac his father unto Mamre, unto the city of Arabah,
. . . Mambre, a city of the plain — Sept
. . . at Kiriath-arba — Tor
which is Hebron,
. . . Hebron in the land of Canaan — Sept
where Abraham and Isaac sojourned.
. . . had been living — Bas

28. And the days of Isaac were an hundred and fourscore years.

29. And Isaac gave up the ghost.
. . . breathed his last — Tor
and died, and was gathered unto his people, being old and full of days:
an old man satisfied with life — AAT
worn out with age, his tale of years complete — Knox
who had enjoyed his full span of life Jerus
. . . being an old man, satisfied and satiated with days — Amp
and his sons Esau and Jacob, buried him.

CHAPTER 36

1. Now these are the generations of Esau, who is Edom.
. . . births . . . — YLT
Here is a list of the descendants of Esau (also called Edom): — Tay
Now this is the history of . . . — Amp

2. Esau took his wives of the daughters of Canaan;
Esau married three local girls from Canaan — Tay
Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;
. . . and Oholibamah the daughter of Anah, the daughter of Zibeon the Hivite — ASV

. . . Oholibamah, granddaughter through Anah of Zibeon the Hivite — NAB

3. **And Bashemath Ishmael's daughter, sister of Nebajoth.**
and Basemath Ishmael's daughter, sister of Nebaioth — ASV

4. **And Adah bare to Esau Eliphaz; and Bashemath bare Reuel;**
. . . and Basemath bare Reuel — ASV

5. **And Aholibamah bare Jeush, and Jaalam; and Korah: these are the sons of Esau, which were born unto him in the land of Canaan.**
and Oholibamah bare Jeusih, and Jalam, and Korah . . . — ASV

6. **And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.**
. . . another land away from his brother Jacob — ASV
. . . land of Seir . . . — Lam

7. **For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle.**
. . . support . . . — Tor

8. **Thus dwelt Esau in mount Seir: Esau is Edom.**
So Esau settled in the hill country of Seir — Esau being Edom — Tor

9. **And these are the generations of Esau the father of the Edomites in mount Seir:**
This then is the line of Esau, the ancestor of the Edomites, in the hill country of Seir — Tor

10. **These are the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau.**

11. **And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.**

12. **And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these were the sons of Adah Esau's wife.**

13. **And these are the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife.**

14. **And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.**
And those were the sons of Oholibamah the daughter of Anah, the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jalam, and Korah — ASV

15. **These were the dukes of the sons of Esau:**
These are the chiefs of . . . — ASV
The following are the clans of Esau's descendants — NAB
the sons of Eliphaz the firstborn son of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,
The descendants of Esau's first-born Eliphaz: the clans of Teman, Omar, Zepho . . . — Tor
. . .: chief Teman, chief Omar . . . — ASV

16. **Duke Korah, duke Gatam, and duke Amalek: these are the dukes that came of Eliphaz in the land of Edom; these were the sons of Adah.**
chief Korah, chief Gatam . . . — ASV

17. **And these are the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these are the dukes that came of Reuel in the land of Edom; these are the sons of Bashemath Esau's wife.**

18. **And these are the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these were the dukes that came of Aholibamah the daughter of Anah, Esau's wife.**
. . . Ohalibamah . . . chief Jeush, chief Jalam, chief Korah: these are the chiefs . . . ASV

19. **These are the sons of Esau, who is Edom, and these are their dukes.**
These are the sons of Esau, and these are their chiefs: the same is Edom — ASV

20. **These are the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,**

21. **And Dishon, and Ezer, and Dishan: these are the dukes of the Horites, the children of Seir in the land of Edom.**
. . . these are the chiefs that came of the Horites . . . — ASV

22. **And the children of Lotan were Hori and Hemam; and Lotan's sister was Timna.**

23. And the children of Shobal were these; Alvan, and Manahath, and Ebal, Shepho, and Onam.

24. And these are the children of Zibeon; both Ajah, and Anah:
. . . children of Zibeon: Aiah and Anah — ASV
this was that Anah that found the mules
this is Anah who found the hot springs — ASV
. . . spring of water — Sprl
in the wilderness, as he fed the asses of Zibeon his father.

25. And the children of Anah were these; Dishon, and Aholibamah the daughter of Anah.
. . . Anah: Dishon and Oholibamah . . . — ASV

26. And these are the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran.

27. The children of Ezer are these; Bilhan, and Zaavan, and Akan.

28. The children of Dishon are these; Uz, and Aran.

29. These are the dukes that came of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,
These are the chiefs . . . — ASV

30. Duke Dishon, duke Ezer, duke Dishan:
chief Dishon . . . — ASV
these are the dukes that came of Hori, among their dukes in the land of Seir.
Such were the Horite chiefs in their order . . . — Bas
chiefs among the rock-dwellers by their clans in the land of Seir — Ber

31. And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

32. And Bela the son of Beor reigned in Edom: and the name of his city was Dinhabah.

33. And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

34. And Jobab died, and Husham of the land of Temani reigned in his stead.

35. And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith.

36. And Hadad died, and Samlah of Masrekah reigned in his stead.

37. And Samlah died, and Saul of Rehoboth by the river
And Samlah died, and Shaul . . . — ASV
. . . on the Euphrates — Mof
reigned in his stead.

38. And Saul died, and Baal-hanan the son of Achbor reigned in his stead.
And Shaul died . . . — ASV

39. And Baal-hanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

40. And these are the names of the dukes that came of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth,
And these are the names of the chiefs . . . — ASV

41. Duke Aholibamah, duke Elah, duke Pinon,
chief Oholibamah . . . — ASV

42. Duke Kenaz, duke Teman, duke Mibzar,
chief Kenaz . . . — ASV

43. Duke Magdiel, duke Iram: these be the dukes of Edom, according to their habitations in the land of their possession: he is Esau the father of the Edomites.
chief Magdiel . . . — ASV

CHAPTER 37

1. And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.
So Jacob settled again . . . — Tay

2. These are the generations of Jacob.
This, then, is the line of Jacob: — Tor
Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, with the sons of Zilpah, his father's wives:
. . . with his brothers, as a helper to the sons of his father's wives Bilhah and Zilpah — Tor
and Joseph brought unto his father their evil report.

But Joseph reported to his father some of the bad things they were doing — Tay
. . . told their father about their misbehavior — Ber

3. Now Israel loved Joseph more than all his children,
. . . best of all his sons — Tor
because he was the son of his old age: and he made him a coat of many colours.
. . . an ornamented tunic — Tor
. . . a long coat — YLT
. . . full length garment — ABPS
. . . tunic with long sleeves — Mof
. . . coat that was all embroidery — Knox
. . . long coat reaching to his feet — Ber
. . . a brightly-colored coat — Tay

4. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.
. . . not say a civil word to him — Mof
. . . not say a good word about him — AAT
. . . speak cordially to him — Ber
. . . would not even greet him — NAB
His brothers of course noticed thier father's partiality, and consequently hated Joseph; they couldn't say a kind word to him — Tay

5. And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.
. . . worse than ever — Ber
One night Joseph had a dream and promptly reported the details to his brothers, causing even deeper hatred — Tay

6. And he said unto them, Here, I pray you, this dream which I have dreamed:
. . . "I want you to listen to what I have dreamed — Ber

7. For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.
You see, we were binding sheaves and, think of it, my sheaf rose up and stood erect while your sheaves surrounded it and bowed deeply to my sheaf!" — Ber

8. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us?
. . . "And are you to be king over us? You to lord it over us!" — Mof
And they hated him yet the more for his dreams, and for his words.
So the talk about his dreams fed the fires of their envious anger — Knox

9. And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.
. . . and eleven stars . . . — ASV
. . . did reverence to me — Knox

10. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him,
. . .; but his father protesting said, — Bas
What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

11. And his brethren envied him; but his father observed the saying.
. . .; but his father kept the saying in mind — ASV
. . . felt resentful toward him; but his father pondered the words — Ber
. . . pondered over the story in silence — Knox

12. And his brethren went to feed their father's flock in Shechem.

13. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I.
. . . He said to him, "At your service." — Ber

14. And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

15. And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou?
. . . as he was meandering in the open country and asked him, "What are you looking for?" — Ber

16. And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks.

17. And the man said, They are departed hence; for I heard them say, Let us go to

Dothan. And Joseph went after his brethren, and found them in Dothan.

18. And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.
They noticed him from a distance, and before he came up to them, they plotted to kill him — NAB

19. And they said one to another, Behold, this dreamer cometh.
. . . "Here comes that master dreamer!" — NAB

20. Come now therefore, and let us slay him, and cast him into some pit,
. . . one of the pits — ASV
. . . a dry well — Knox
and we will say, Some evil beast hath devoured him:
. . . wild beast . . . — Ber
. . . savage beast . . . — Sprl
and we shall see what will become of his dreams.

21. And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him.
Upon this Reuben began scheming to save Joseph from their violence . . . — Knox
When Reuben heard, he came to his rescue, urging them not to take his life — NEB

22. And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him;
'Let us have no bloodshed,' he said . . . — NEB
that he might rid him out of their hands, to deliver him to his father again.
His purpose was to rescue him from their hands and restore him to his father — NAB

23. And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many colours that was on him;

24. And they took him, and cast him into a pit: and the pit was empty, there was no water in it.

25. And they sat down to eat bread:
. . . their lunch — Amp
and they lifted up their eyes and looked, and, behold, a company of Ishmaelites came from Gilead with their camels bearing spicery and balm and myrrh,
. . . and, behold, a caravan of Arabians . . . with their camels bearing gum, balm and myrrh — Lam
. . . aromatic gum and balm and myrrh — Sept
. . . tragacanth, and balsam, and ladanum — ABPS
. . . Ishmaelite traders who were taking gum, spices, and herbs — Tay
going to carry it down to Egypt.

26. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood?
. . . What shall we gain by killing our brother and concealing his murder? — Knox

27. Come, let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content.
. . . to which his brothers agreed — Ber

28. Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver:
. . . twenty dollars — Ber
. . . twenty sheckels of silver — Tor
and they brought Joseph into Egypt.

29. And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes.
. . . in the pit! He tore his clothes. — Ber

30. And he returned unto his brethren, and said, The child is not; and I, wither shall I go?
. . . "The boy is gone! And I, how can I go home?" — AAT
. . ., and I, where can I turn?" — Ber

31. And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;

32. And they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no.
. . . "We have found this! Examine the coat whether it is your son's or not." — Ber

33. And he knew it,
. . . recognized it — Knox
and said, It is my son's coat; an evil beast

hath devoured him; Joseph is without doubt rent in pieces.
. . . without doubt Joseph has come to a cruel end — Bas

34. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.
And Jacob, giving signs of grief, put on haircloth, and went on weeping for his son day after day — Bas

35. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning.
. . . "No, I shall go down to Sheol to my son, mourning." — RSV
. . . to my son mourning, to the underworld — ABPS
. . . go down mourning to my son in death — Mof
. . . go down to the grave mourning for my son — Ber
. . . to hades! — Rhm
. . . nether world — NAB
. . . mansion of the dead — Sept
Thus his father wept for him.

36. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.
. . . the captain of the royal guard — Ber
. . . a captain of high position in Pharaoh's house — Bas

CHAPTER 38

1. And it came to pass at that time, that Judah went down from his brethren, and turned in to
. . . went to lodge with — Knox
. . . became the friend of — Bas
a certain Adullamite,
a certain Arlemite — Lam
whose name was Hirah.

2. And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her, and went in unto her.
. . . and took her as his wife — Bas
. . . and he married her and cohabited with her — Tor

3. And she conceived, and bare a son; and he called his name Er.

4. And she conceived again, and bare a son; and she called his name Onan.

5. And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him.

6. And Judah took a wife for Er his firstborn, whose name was Tamar.

7. And Er, Judah's firstborn, was wicked in the sight of the LORD;
. . . greatly offended the LORD — NAB
and the LORD slew him.
so the LORD took his life — NAB
. . . ended his life — Ber

8. And Judah said unto Onan, Go in unto thy brother's wife, and marry her,
. . . "You must marry Tamar, as our law requires of a dead man's brother — Tay
and raise up seed to thy brother.

9. And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother.
Onan was not willing to have a child who would not be counted as his own, and so, whenever he went in to sleep with her, he spilled the sperm on the bed to prevent her from having a baby which would be his brother's — Tay

10. And the thing which he did displeased the LORD: wherefore he slew him also.

11. Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren did. And Tamar went and dwelt in her father's house.

12. And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite.

13. And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep.

14. And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place,

. . . and sat in the gate of Enaim — ASV
. . . and sat down at the parting of the road — Lam
. . . where the road to Enaim branches off — Jerus
. . . and sat at the entrance to two fountains — ABPS

which is by the way to Timnath; for she saw that Shelah was not given unto him to wife.

15. When Judah saw her, he thought her to be an harlot;
. . . prostitute — Jerus
. . . loose woman of the town — Bas
because she had covered her face.
since her face was veiled — Tay

16. And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me?

17. And he said, I will send thee a kid from the flock. And she said, Wilt thou give me a pledge, till thou send it?

18. And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff
. . . Your ring and its cord and the stick — Bas
. . . your ring, your robe and the staff — Lam
. . . "Your seal and cord, and the staff — Tor

that is in thine hand. And he gave it her, and came in unto her, and she conceived by him.

19. And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood.

20. And Judah sent the kid by the hand of his friend the Adullamite, to receive his pledge from the woman's hand: but he found her not.
. . . young goat . . . — Tay

21. Then he asked the men of that place, saying, Where is the harlot, that was openly by the way side?
. . . the temple prostitute, the one by the roadside in Enaim — NAB

And they said, There was no harlot in this place.
. . . "There has never been a temple prostitute here." — NAB

22. And he returned to Judah, and said, I cannot find her; and also the men of the place said, that there was no harlot in this place.

23. Then Judah said, Let her take it to her, lest we be shamed:
"Let her keep the things," Judah replied; "otherwise we shall become a laughingstock — NAB

behold I sent this kid, and thou hast not found her.
After all, I did send her the kid, even though you were unable to find her." — NAB

24. And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt.

25. When she was brought forth, she sent to her father in law, saying, By the man, whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff.

26. And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more.

27. And it came to pass in the time of her travail, that, behold, twins were in her womb.

28. And it came to pass, when she travailed, that the one put out his hand: and the mid-wife took and bound upon his hand a scarlet thread, saying, This came out first.

29. And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez.

30. And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

CHAPTER 39

1. And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian,
. . . a captain of high position in Pharaoh's house — Bas

. . . courtier of Pharaoh and his chief steward — Tor
. . . eunuch of Pharaoh, head of the executioners, an Egyptian man — YLT
. . . captain of the life-guard, an Egyptian — ABPS

bought him of the hands of the Ishmaelites, which had brought him down thither.

2. **And the LORD was with Joseph, and he was a prosperous man;**
. . . became a successful person — Ber
. . . did well — Bas

and he was in the house of his master the Egyptian.

3. **And his master saw**
. . . noticed this and realized — Tay
. . . saw clearly enough — Knox

that the Lord was with him, and that the LORD made all that he did to prosper in his hand.

4. **And Joseph found grace in his sight, and he served him:**
. . . favor . . . and became his personal servant — NEB
he took a liking to Joseph. He made him his personal attendant — Tor
. . . orderly — Ber

and he made him overseer over his house, and all that he had he put into his hand.

he made him the overseer of his house and gave him control over all he had — Bas
put him in charge of his household, entrusting everything to him — Jerus

5. **And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.**
. . . All his household affairs began to run smoothly, his crops flourished and his flocks multiplied — Tay

6. **And he left all that he had in Joseph's hand;**
. . . charge — NAB
. . . gave Joseph control of all his property — Bas

and he knew not aught he had, save the bread which he did eat.

he did not bother about anything; he simply ate his meals — Ber

And Joseph was a goodly person, and well favoured.

. . . well formed and of handsome appearance — Ber
. . . beautiful in form and face — Bas
. . . strikingly handsome in countenance and body — NAB
. . . good-looking and handsome — Mof

7. **And it came to pass after those things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.**
And after a time, his master's wife, looking on Joseph with desire, said to him, be my lover — Bas
. . . began making eyes at Joseph, and suggested that he come and sleep with her — Tay

8. **But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand;**
. . . knoweth not . . . — ASV

9. **There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?**
. . . commit sin in the presence of God — Sept
. . . stand condemned before God — NAB
. . . It would be a great sin against God — Tay

10. **And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.**
But she kept on with her suggestions day after day, even though he refused to listen, and kept out of her way as much as possible — Tay

11. **And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within.**

12. **And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.**
And pulling at his coat, she said, Come to my bed; but slipping out of his coat, he went running away — Bas

13. **And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,**

14. **That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us;**

. . . make sport of us — NAB
. . . to dally with us — Tor
. . . to insult us — Sept
. . . to disgrace us — Lam
. . . to play with us — YLT

he came in unto me to lie with me, and I cried with a loud voice:

he came to my bed, and I gave a loud cry — Bas
. . . I cried out as loud as I could — NAB
. . . screamed at the top of my voice — Amp

15. And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

so when he heard me raise my voice and scream, he left his coat with me, fled and ran outdoors — Ber

16. And she laid up his garment by her, until his lord came home.

She kept the jacket . . . — Tay

17. And she spake unto him, according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:

. . . That Hebrew slave you've had around here tried to rape me — Tay

18. And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

19. And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me;

And hearing his wife's account of what his servant had done — Bas
. . . story that his wife told — Tor

that his wrath was kindled.

he grew hot with anger — Ber
he became very angry — Bas
he was furious — Tor
. . . greatly incensed — Sept
his anger blazed — AAT

20. And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison.

21. But the LORD was with Joseph, and showed him mercy,

. . . steadfast love — RSV
. . . lovingkindness — Rhm
. . . kindness — ASV
. . . kept faith with him — NEB

and gave him favor in the sight of the keeper of the prison.

He also inclined the prison warden favorably toward him — Ber
and made the keeper of the prison his friend — Bas
and disposed the chief jailor favorably toward him — Tor

22. And the keeper of the prison committed to Joseph's hand all the prisoners that were in prison;

And the chief jailor put Joseph in charge . . . — NAB
. . . handed over the entire prison administration to Joseph — Tay

and whatever they did there, he was the doer of it.

holding him responsible for all that was going on — Ber
so that all the other prisoners were responsible to him — Tay

23. The keeper of the prison looked not to any thing that was under his hand;

The chief jailor did not concern himself with anything at all that was in Joseph's charge — NAB

because the LORD was with him, and that which he did, the LORD made it to prosper.

. . . and the Lord made everything he did go well — Bas
. . . gave him success in everything he undertook — Ber

CHAPTER 40

1. And it came to pass after these things, that the butler

. . . royal cupbearer — NAB
. . . chief servant who had care of the wine — Bas

of the king of Egypt and his baker

. . . chief bread-maker — Bas

had offended their lord the king of Egypt.

did something against Pharaoh's orders — Bas

2. And Pharaoh was wroth

. . . angry — Ber

against two of his officers, against the chief of the butlers, and against the chief of the bankers.

with his two courtiers, the chief cupbearer and the child baker — Tor

3. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.
and put them in custody, in the house of the chief steward, in the same prison house where Joseph was confined — Tor

4. And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

5. And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison.
One night both the butler and the baker of Egypt's king, who were confined to prison, had each his own dream with its personal significance — Ber
. . . each needing its own interpretation . . . — NEB

6. And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad.
When Joseph came to them in the morning, he noticed they were disturbed — NAB
. . . downcast — Knox
. . . despondent — Ber

7. And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to day?

8. And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you.

9. And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me;

10. And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

11. And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12. And Joseph said unto him, This is the interpretation of it: The three branches are three days:

13. Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

14. But think on me
Please keep me personally in mind — Ber
Keep faith with me — NEB
when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:
when prosperity comes to you . . . — AAT
. . . say a good word for me . . . — Bas
. . . bring my case to Pharaoh's notice and help me get out of this house — NEB

15. For indeed I was stolen away
For I was actually kidnapped — Ber
By force I was carried off — NEB
out of the land of the Hebrews: and here also
have I done nothing that they should put me into the dungeon.
. . . to deserve . . . — Ber

16. When the chief baker saw that the interpretation was good,
. . . encouraging — Ber
. . . he had given a favorable interpretation — NEB
. . . the first dream had a good sense — Bas
he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head:

17. And in the uppermost basket there was of all manner of bakemeats
. . . baked food — ASV
. . . baker's delicacies — Ber
for Pharaoh; and the birds did eat them out of the basket upon my head.

18. And Joseph answered and said, This is the interpretation thereof: The three baskets are three days:

19. Yet within three days shall Pharaoh lift up thy head from off thee, and shall hand thee on a tree; and the birds shall eat thy flesh from off thee.

20. And it came to pass the third day, which

was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants.

21. And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand:

22. But he hanged the chief baker: as Joseph had interpreted to them.

23. Yet did not the chief butler remember Joseph, but forgat him.

CHAPTER 41

1. And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.
   . . . by the Nile — NEB

2. And, behold, there came up out of the river seven well favoured kine and fatfleshed;
   . . . seven cows, sleek and fat — NEB
   . . . splendid-looking, well fed — Ber
   and they fed in a meadow.
   And were grazing in the marsh grass — Ber

3. And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed;
   . . . ugly and gaunt — NAB
   . . . poor looking and thin — Bas
   but they were very skinny and all their ribs stood out — Tay
   and stood by the other kine upon the brink of the river.

4. And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

5. And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good.
   . . . He saw seven heads of large and full grain growing on a single stalk — Ber
   . . . Seven ears of grain, solid and healthy, grew on a single stalk — Tor

6. And, behold, seven thin ears and blasted with the east wind sprung up after them.
   But close behind them sprouted seven ears, thin and scorched by the last wind — Tor
   . . . thin and shrivelled . . . — NEB

7. And the seven thin ears devoured the seven rank and full ears.
   . . . swallowed up the seven solid and full ears — Tor
   And Pharaoh awoke, and, behold, it was a dream.

8. And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

9. Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:
   . . . The memory of my sin comes back to me — Bas
   . . . "I must make mention today of my offenses. — Tor

10. Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker:

11. And we dreamed a dream in one night, I and He; we dreamed each man according to the interpretation of his dream.

12. And there was there with us a young man, a Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.

13. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

14. Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh.

15. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it.
   . . . But I hear it said of you that the moment you are told a dream you can interpret it — NAB

16. And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.
   . . . a favorable response — Ber
   . . . the right answer — NAB

17. And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:
. . . I was standing on the bank of the Nile. — Tor

18. And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow:
When out of the Nile came up seven sturdy and well-formed cows and grazed in the reed grass — Tor

19. And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness:
. . . Never have I seen such ugly specimens as these in all the land of Egypt! — NAB
. . . worse than any I ever saw . . . — Bas
Presently there followed them seven other cows, scrawny, ill-formed, and emaciated — never have I seen their likes for ugliness in all the land of Egypt! — Tor

20. And the lean and the ill favoured kine did eat up the first seven fat kine:

21. And when they had eaten them up, it could not be known that they had eaten them;
. . . no one could tell that they had done so — NAB
but they were still ill favored, as at the beginning.
. . . looked just as ugly as before — Ber
So I awoke.

22. And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

23. And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them:

24. And the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it to me.
. . . nobody explained it to me — Ber

25. And Joseph said unto Pharaoh, The dream of Pharaoh is one:
. . . Pharaoh's dreams have the same meaning — NAB
. . . Pharaoh's dream is a unit — Ber
. . . These two dreams have the same sense — Bas
God hath shewed Pharaoh what he is about to do.

26. The seven good kine are seven years; and the seven good ears are seven years: the dream is one.

27. And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.

28. This is the thing which I have spoken unto Pharaoh: What God is about to do he shewed unto Pharaoh.

29. Behold, there come seven years of great plenty throughout all the land of Egypt:

30. And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;
. . . When the famine has ravaged the land — NAB
. . . will exhaust the land — Ber

31. And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous.
. . . — so utterly severe will that famine be — NAB
. . . it will be very bitter — Bas
The famine will be so terrible that even the memory of the good years will be erased — Tay

32. And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.
That Pharaoh had the same dream twice means that God is already resolved to do this . . . — NAB
. . . The matter is divinely settled and God will presently bring it about — Ber
The double dream gives double impact, showing that what I have told you is certainly going to happen, for God has decreed it, and it is going to happen soon — Tay

33. Now therefore let Pharaoh look out a man discreet and wise,
. . . intelligent and prudent — Ber
. . . shrewd and intelligent — NEB
. . . a man of wisdom and good sense — Bas
and set him over the land of Egypt.

and put him in charge of administering the nation-wide farm program — Tay

34. Let Pharaoh do this, and let him appoint officers over the land,
. . . overseers . . . — ASV
. . . controllers . . . — NEB
. . . supervisors . . . — Ber
and take up the fifth part of the land of Egypt in the seven plenteous years.
. . . one fifth of Egypt's produce . . . — Ber
and organize the land of Egypt in the seven years of plenty — Tor
. . . divide Egypt into five administrative districts . . . — Tay

35. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh,
. . . collecting the grain under Pharaoh's authority — NAB
and let them keep food in the cities.
to be stored in the towns for food — NAB

36. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

37. And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.
The plan pleased Pharaoh and all his courtiers — Tor
. . . appealed to . . . — Ber

38. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?
. . . another man such as this, so full of God's inspiration — Knox

39. And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art:

40. Thou shalt be over my house, and according unto thy word shall all my people be ruled:
. . . and by your command shall all my people be directed — Tor
. . . and all my people shall dart at your command . . . — NAB
. . . as you give orders my people shall conduct themselves — Ber
only in the throne will I be greater than thou.

41. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand,
. . . signet ring . . . — NAB
and arrayed him in vestures of fine linen,
he dressed him in fine linen garments — Ber
and put a gold chain about his neck;
and placed the royal golden chain about his neck — Tay

43. And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.
Pharaoh also gave Joseph the chariot of his second-in-command, and wherever he went the shout arose, "Kneel down!" — Tay

44. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.
. . . without your approval . . . — NAB

45. And Pharaoh called Joseph's name Zaphnath-paaneah;
. . . Zaphenath-paneah — ASV
. . . (because the hidden things were revealed to him) — Lam
He gave him a new name, calling him in Egyptian Saviour of the World — Knox
Pharaoh gave him a name meaning "He has the god-like power of life and death!" — Tay
and he gave him to wife Asenath the daughter of Potipherah priest of On.
. . . Heliopolis — Sept
And Joseph went out over all the land of Egypt.
Thus Joseph emerged in charge of . . — Tor
. . . Joseph traveled all over Egypt — Ber
And Joseph's authority extended over the whole of Egypt — NEB
So Joseph became famous throughout the land of Egypt — Tay

46. And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went thoughout all the land of Egypt.
. . . visiting every part of Egypt — Ber
. . . made a tour of inspection through the country — NEB

47. And in the seven plenteous years the earth brought forth by handfuls.
. . . abundant crops — NAB

48. And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same.

49. And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number.
So Joseph collected produce in very large quantity, like the sands . . . — Tor
. . . he quit recording it, because it was beyond reckoning — Ber
. . . so much that no one kept track of the amount — Tay

50. And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Poti-pherah priest of On bare unto him.
. . . Potiphera, priest of the sun god Re of Heliopolis — Tay

51. And Joseph called the name of the firstborn Manasseh:
. . . Manasseh (meaning "Made to Forget" — Tay
For God, said he, hath made me forget all my toil, and all my father's house.
. . . my hardship and my parental home — Tor
. . . the sufferings I endured at the hands of my family — NAB
. . . taken away from me all memory of my hard life and of my father's house — Bas

52. And the name of the second called he Ephraim:
. . . Ephraim (meaning "Fruitful" — Tay
For God hath caused me to be fruitful in the land of my affliction.
. . . given me fruit in the land of my sorrow — Bas
. . . made me fertile . . . — Tor
. . . land of my slavery — Tay

53. And the seven years of plenteousness, that was in the land of Egypt, were ended.

54. And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

55. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56. And the famine was over all the face of the earth: And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57. And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

CHAPTER 42

1. Now when Jacob saw that there was corn in Egypt,
. . . food rations . . . — Tor
. . . grain . . . — Tay
Jacob said unto his sons, Why do ye look one upon another?
. . . Why stare at one another — Ber

2. And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

3. And Joseph's ten brethren went down to buy corn in Egypt.

4. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.
. . . harm befall him — ASV
. . . some misfortune . . . — Lam
. . . for he feared that he might suffer disaster — Tor

5. And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan.

6. And Joseph was the governor over the land,
. . . was in control . . . — Ber
. . . vizier . . . — Tor
and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth.
. . . with their foreheads touching the ground — Ber

7. And Joseph saw his brethren, and he knew them,
. . . recognized them — Ber

but made himself strange unto them, and spake roughly unto them;
. . . he acted as a stranger to them and spoke gruffly — Ber
. . . consealed his own identity . . . spoke sternly — NAB
and he said unto them, Whence come ye? and they said, From the land of Canaan to buy food.

8. **And Joseph knew his brethren, but they knew not him.**
Although Joseph had recognized his brothers, they did not recognize him — NEB
. . . they had no idea who he was — Bas

9. **And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come.**
. . . come to spy out the weak points of our defenses — NEB
. . . come secretly to see how poor the land is — Bas
. . . detect where the land lies exposed — Ber

10. **And they said unto him, Nay, my lord, but to buy food are thy servants come.**

11. **We are all one man's sons; we are true men,**
. . . honest men — Ber
. . . men of peace — Sept
. . . unright men — JPS
. . . pious men — Lam
. . . fair-dealing are we — Sprl
thy servants are no spies.
we have not come with any secret purpose — Bas

12. **And he said unto them, Nay, but to see the nakedness of the land ye are come.**

13. **And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not.**
. . . one is dead — Bas

14. **And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies:**

15. **Hereby shall ye be proved:**
This is the test you are to undergo: — Jerus
By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.
As sure as Pharaoh lives, you shall not get away from here unless your youngest brother comes here — Ber

16. **Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies.**

17. **And he put them all together into ward three days.**

18. **And Joseph said unto them the third day, This do, and live; for I fear God:**

19. **If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your house:**

20. **But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.**

21. **And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us,**
. . . distress . . . — ASV
. . . misery of soul when he begged our mercy — Jerus
. . . grief of mind . . . — Bas
. . . agony of his soul as he pleaded to us — Ber
and we would not hear;
and we would not listen — Ber
and we did not give ear to his prayers — Bas
therefore is this distress come upon us.
. . . these sufferings . . . — NEB
. . . trouble . . . — Bas

22. **And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.**
. . . now comes the reckoning for his blood — NAB
. . . punishment has come . . . — Bas
. . . payment for his blood has come due — Ber
. . . we are going to die because we murdered him — Tay

23. **And they knew not that Joseph understood them; for he spake unto them by an interpreter.**

24. **And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from**

them Simeon, and bound him before their eyes.

25. Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.

26. And they laded their asses with the corn, and departed thence.

27. And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth.

28. And he said unto his brethren, My money is restored; and, lo, it is even in my sack: and their heart failed them, and they were afraid,
. . . looked at one another in panic — Jerus
. . . bewildered and trembling — NEB
. . . filled with terror — Tay
. . . heart failed them, and they turned trembling to one another — ASV
saying one to another, What is this that God hath done unto us?

29. And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,

30. The man, who is the lord of the land, spake roughly to us, and took us for spies of the country.

31. And we said unto him, We are true men; we are no spies:

32. We be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan.

33. And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone:

34. And bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffick in the land.

35. And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid.

36. And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me.

37. And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38. And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in which ye go, then shall ye bring down my gray hairs with sorrow to the grave.
. . . Sheol — ASV
. . . mansion of the dead — Sept
. . . hades — Rhm

CHAPTER 43

1. And the famine was sore in the land.
. . . severe . . . — NEB
Now the land was in bitter need of food — Bas

2. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

3. And Judah spake unto him, saying, The man did solemnly protest unto us, saying,
. . . said to us with a solemn oath — Knox
. . . warned us sternly — Ber
Ye shall not see my face, except your brother be with you.

4. If thou wilt send our brother with us, we will go down and buy thee food:

5. But if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you.

6. And Israel said, Wherefore dealt ye so ill with me,
. . . Why did you treat me so shabbily — Ber
. . . Why were you so cruel to me — Bas
. . . Why did you bring this trouble on me — NAB
as to tell the man whether ye had yet a brother?

7. And they said, The man asked us straitly of our state, and of our kindred,
. . . examined us strictly as touching our family — Sept
. . . specifically asked us about our family — Tay
saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words:
. . . we told him simply because of these words — Lam
. . . we had to give him answers — Bas
could we certainly know that he would say,
. . . in any wise know — ASV
could we have known in advance . . . — Lam
how were we to have any idea . . . — Bas
how could we know . . . — Ber
Bring your brother down?

8. And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones.

9. I will be surety for him;
I myself . . . — NAB
I will stand guarantee for him — Mof
I take the boy under my charge — Knox
of my hand shalt thou require him:
you can hold me responsible for him — NAB
if I bring him not unto thee, and set him before thee, then let me bear the blame forever:
. . . I shall stand condemned before you forever — Tor
. . . hold me guilty all my life — NEB
. . . lasting blame be mine — Mof
. . . never forgive me if I do not bring him back — Knox

10. For except we had lingered, surely now we had returned this second time.
Had we not dillydallied, we could have been there and back twice by now — NAB
. . . been back a second time — Sept
. . . been back again by now — Knox

11. And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels,
. . . some of the land's best products . . . — NAB
and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts and almonds:
. . . a bit of balsam, a little honey, some aromatic powder, gum, nuts and almonds — Ber
. . . honey, tagacauth and lodanum . . . — ABPS
. . . honey, and storax, and myrrh, and mostic and almonds — Knox
. . . honey and incense both stacte and terebinthus and almonds — Sept

12. And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight:
. . . perhaps it was a mistake — Ber
. . . an error — Bas

13. Take also your brother, and arise, go again unto the man:

14. And God Almighty give you mercy before the man,
And may El Shaddai . . . — Tor
. . . make him kindly disposed to you — NEB
that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved.
Meanwhile, I shall be like a man bereft of children — Knox
And if I must bear the anguish of their deaths, then so be it — Tay

15. And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16. And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and made ready; for these men shall dine with me at noon.

17. And the man did as Joseph bade; and the man brought the men into Joseph's houe.

18. And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.
. . . seize our asses and make us his slaves — NEB

19. And they came near to the steward of

Joseph's house, and they communed with him at the door of the house,

20. And said, O sir, we came indeed down at the first time to buy food:

21. And it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

22. And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23. And he said, Peace be to you, fear not:
"Welcome to you!" he said, "Have no fear! — Ber
. . . Set your mind at rest, you have nothing to fear — Knox
your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them.

24. And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender.

25. And they made ready the present against Joseph came at noon:
They had their gifts ready . . . — NEB
They laid out their gifts to await Joseph's arrival at noon — Tor
for they heard that they should eat bread there.

26. And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth.

27. And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive?

28. And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance.

29. And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.

30. And Joseph made haste; for his bowels did years upon his brother: and he sought where to weep; and he entered into his chamber, and wept there.

31. And he washed his face, and went out, and refrained himself, and said, Set on bread.
. . . mastered his emotions. He said, "Serve dinner" — Ber

32. And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves:
They served him by himself, and them by themselves, and the Egyptians who ate with him by themselves — Tor
because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians.
. . . that would have polluted the Egyptians — Mof
. . . and would think it foul disgrace to share a meal with them — Knox
for Egyptians despise Hebrews and never eat with them — Tay

33. And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another.

34. And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of their's. And they drank, and were merry with him.

CHAPTER 44

1. And he commanded the steward of his house, saing, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth.

2. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.

3. As soon as the morning was light, the men were sent away, they and their asses.

4. And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

5. Is not this it in which my lord drinketh, and whereby indeed he divineth?

It is the very one from which my master drinks and which he uses for divination. — Tor
. . . from which he drinks and takes omens — Mof
. . . takes wine and by which he gets knowledge of the future — Bas

ye have done evil in so doing.

6. **And he overtook them, and he spake unto them these same words.**

7. **And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:**
. . . For be it from your servants to do such a thing! — NAB

8. **Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?**

9. **With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.**
. . . slaves — NAB

10. **And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.**
. . .; but the rest go free — Ber
. . . not be responsible — Bas

11. **Then they speedily took down every man his sack to the ground, and opened every man his sack.**

12. **And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.**

13. **Then they rent their clothes, and laded every man his ass, and returned to the city.**

14. **And Judah and his brethren came to Joseph's house; for he was yet there: and they fell before him on the ground.**

15. **And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine?**
. . . did you not know that a man like me would unquestionably discover — Ber
. . . could discover by divination — NAB
. . . would know who stole it — Taylq

16. **And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the inquiry of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found.**
. . . how can we prove our innocence . . . — NEB

17. **And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.**

18. **Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh.**
. . . you are as great as Pharaoh — NEB

19. **My lord asked his servants, saying, Have ye a father, or a brother?**

20. **And we said unto my lord, We have a father, an old man, and a child of his old age, a little one;**
. . . a child of his old age, the youngest — Tor

and his brother is dead, and he alone is left of his mother, and his father loveth him.
. . . dotes on him — Tor

21. **And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.**

22. **And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die.**

23. **And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.**

24. **And it came to pass when we came up unto thy servant my father, we told him the words of my lord.**

25. **And our father said, Go again, and buy us a little food.**

26. **And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us.**

27. **And thy servant my father said unto us, Ye know that my wife bare me two sons:**

28. **And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since:**

29. **And if ye take this also from me, and mischief befall him, ye shall bring down**

my gray hairs with sorrow to the grave.
. . . in sorrow to the underworld — ABPS
. . . to Sheol — ASV
. . . I shall die with sorrow — Tay

30. Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life;

31. It shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

32. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

33. Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

34. For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.
. . . I cannot bear to see what this would do to him — Tay

CHAPTER 45

1. Then Joseph could not refrain himself
. . . control his motions — Lain
. . . keep back his feelings — Bas
. . . stand it any longer — Tay
before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

2. And he wept aloud: and the Egyptians and the house of Pharaoh heard.
So loudly did he weep that the . . . — Ber

3. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.
. . . terrified . . . — Sprl
. . . afraid . . . — Lam
. . . dumbfounded . . . — Tor
But his brothers couldn't say a word, they were so stunned with surprise — Tay

4. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother whom ye sold into Egypt.

5. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

6. For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest.
. . . plowing nor harvest — ASV

7. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

10. And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

11. And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

12. And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you.

13. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

14. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15. Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.
. . . only then were his brothers able to talk to him — Tor

. . . and after that his brothers had no fear of talking to him — Bas

16. **And the fame thereof**
When the news — Ber
was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.

17. **And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;**

18. **And take your father and your households, and come unto me: and I will give you the good of the land**
. . . best land — NAB
of Egypt, and ye shall eat the fat of the land.

19. **Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.**

20. **Also regard not your stuff;**
Have no regrets about leaving your possessions — NEB
and leave none of your farmstock behind you — Knox
Take no thought for your goods — Bas
for the good of all the land of Egypt is yours.

21. **And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way.**

22. **To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.**
. . . but Benjamin he gave 200 dollars worth of silver and fie new suits — Ber

23. **And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.**

24. **So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.**
. . . See that you have no argument on the road — Bas

25. **And they went up out of Egypt, and came into the land of Canaan unto Jacob their father.**

26. **And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted,**
. . . . he was dumbfounded — NAB
. . . His heart went numb — Tor
. . . But Jacob's heart was like a stone — Tay
. . . Jacob disregarded their story — Lam
. . . his heart fainted — RV
. . . his heart remained unmoved — Ber
for he believed them not.

27. **And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:**

28. **And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.**

CHAPTER 46

1. **And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.**

2. **And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I.**

3. **And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:**

4. **I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.**
. . . Joseph will close your eyes — Ber
. . . you shall die in Egypt with Joseph at your side — Tay
. . . I will also bring you back here after Joseph has closed your eyes — NAB

5. **And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.**

6. **And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him:**

7. **His sons, and his son's sons with him,**

his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

8. And these are the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn.
9. And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.
10. And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.
11. And the sons of Levi; Gershon, Kohath, and Merari.
12. And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.
13. And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.
14. And the sons of Zehulun; Sered, and Elon, and Jahleel.
15. These be the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters were thirty and three.
16. And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.
17. And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel
18. These are the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, even sixteen souls.
19. The sons of Rachel Jacob's wife; Joseph, and Benjamin.
20. And unto Joseph in the land of Egypt were born Manaaseh and Ephraim, which Asenath the daughter of Potipherah priest of On bare unto him.
21. And the sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.
22. These are the sons of Rachel, which were born to Jacob: all the souls were fourteen.
23. And the sons of Dan; Hushim.
24. And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.
25. These are the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls were seven.
26. All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons wives, all the souls were threescore and six;
27. And the sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten.
28. And he sent Judah before him unto Joseph, to direct his face unto Goshen;
    . . . to get instructions from Joseph about Goshen — Mof
    . . . to tell Joseph of his coming — Knox
    and they came into the land of Goshen.
    . . . the region of Goshen — Tor
29. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.
30. And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive.
31. And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me;
32. And the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.
33. And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation?
34. That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen;
    . . . dwell in Gesem-Arabia — Sept
    for every shepherd is an abomination unto the Egyptians.
    . . . abhorrent to the Egyptians — NAB
    . . . despised and hated in other parts of Egypt — Tay
    . . . keepers of Sheep are unclean in the eyes of the Egyptians — Bas

CHAPTER 47

1. **Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen.**
2. **And he took some of his brethren, even five men, and presented them unto Pharaoh.**
   . . . introduced . . . — Ber
3. **And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers.**
4. **They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.**
5. **And Pharaoh spake unto Joseph, saying, Thy father and they brethren are come unto thee:**
6. **The land of Egypt is before thee;**
   . . . at your disposal: — NAB
   in the best of the land make thy father and brethren to dwell;
   in the land of Goshen let them dwell: and if thou knowest any men of activity
   . . . able men — ASV
   . . . competent men — Mof
   . . . skillful at their craft — Knox
   among them, then make them rulers over my cattle.
   . . . put them in charge of my own livestock — Ber
7. **And Joseph brought in Jacob, his father, and set him before Pharaoh: and Jacob blessed Pharaoh.**
8. **And Pharaoh said unto Jacob, How old art thou?**
9. **And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil**
   . . . few and strenuous — Ber
   . . . full of sorrow — Bas
   . . . hard — Tor
   have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.
10. **And Jacob blessed Pharaoh,**
    . . . bade Pharaoh farewell — Tor
    After paying his respects to Pharaoh — AAT
    . . . saluted Pharaoh — Mof
    and went out from before Pharaoh.
11. **And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.**
12. **And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.**
13. **And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine.**
    . . . became exhausted from the famine — Ber
14. **And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.**
15. **And when money failed**
    . . . was all spent — ASV
    When the cash gave out — Ber
    in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.
16. **And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.**
17. **And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year.**
18. **When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands:**
19. **Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and**

our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate.

20. And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

So Joseph gained possession of all the farm land of Egypt for Pharaoh . . . — Tor

21. And as for the peope, he removed them to cities from one end of the borders of Egypt even to the other end thereof.

. . . from town to town . . . — Tor

As for the people he made servants of them, town by town, from one end of Egypt to the other — Bas

22. Only the land of the priests bought he not; for the priests had a portion

. . . fixed allowance — NAB

. . . grant — Lam

. . . gratuitous portion — Sept

. . . enjoyed royal subsidies — Ber

assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

23. Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land.

24. And it shall come to pass in the increase,

And at harvest time — Ber

And when the grain is cut — Bas

that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

25. And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.

26. And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; except the land of the priests only, which became not Pharaoh's.

27. And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.

. . . acquired property, were prolific and multiplied rapidly — Ber

28. And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years.

29. And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me;

. . . pledge me kindness and truth — Ber

. . . and take an oath — Bas

. . . Swear to me most solemnly that you will honor this my last request — Tay

bury me not, I pray thee, in Egypt:

30. But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said.

31. And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head.

. . . bowed in worship on the end of his couch — Ber

. . . sank down over the end of the bed — NEB

. . . bowed down on the head of his staff — Sept

CHAPTER 48

1. And it came to pass after these things, that one told Joseph, Behold, thy father is sick:

. . . word came to Joseph that his father was failing rapidly — Tay

and he took with him his two sons, Manasseh and Ephraim.

2. And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself,

. . . collecting all his strength — Ber

. . . rallied himself — NAB

and sat upon the bed.

. . . sat up in bed — Ber

3. And Jacob said unto Joseph, God Almighty

. . . El Shaddai — Tor

appeared unto me at Luz in the land of Canaan, and blessed me.

4. And said unto me, Behold, I will make thee fruitful, and multiply thee, and will make of thee a multitude of people;
. . . and I will make thee a company of peoples — ASV
. . . great family of nations — Bas
and will give this land to thy seed after thee for an everlasting possession.
. . . an heritage forever — Bas

5. And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine.
. . . I am adopting them as my own, and they shall inherit from me just as Reuben and Simeon — Tay
. . . rank with Reuben and Simeon — Knox

6. And thy issue, which thou begettest after them,
But your children . . . — Ber
But any other children . . . — Tay
shall be thine, and shall be called after the name of their brethren in their inheritance.
. . . shall inherit Ephraim's and Manasseh's portion from you — Tay
. . . and they shall hold whatever possession they hold under the title of these brothers of theirs — Knox

7. And as for me, when I came from Padan,
. . . Syrian Mesopotamia — Sept
. . . Padan-Aram — Lam
Rachel died by me
. . . to my sorrow — NAB
. . . by my side — Ber
in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath:
. . . within the distance of three or four miles from the entrance to Ephrath — Lam
and I buried her there in the way of Ephrath; the same is Beth-lehem.

8. And Israel beheld Joseph's sons, and said, Who are these?

9. And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them.
. . . "Bring them to me that I may bless them — NAB
. . . I may take them on my knees — NEB

10. Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them and embraced them.

11. And Israel said unto Joseph, I had not thought
. . . I never expected — NAB
to see thy face: and, lo, God hath shewed me also thy seed.
. . . your children too — Tay

12. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

13. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him.

14. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn.
. . . consciously directing his hands, although Manasseh was the first-born — Ber
. . . crossing his hands on purpose, for . . . — Bas

15. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk,
. . . God whom . . . worshipped — Sept
. . . God of whose presence . . . were ever mindful — Mof
. . . in whose presence my forefathers lived — NEB
the God which fed me all my life long unto this day,
. . . who shepherd me . . . — Ber
. . . who has supplied my needs from my youth . . . — Lam
. . . who has taken care of me . . . — Bas
. . . who guided me like a shepherd . . . — Knox

16. The Angel which redeemed me from all evil, blessed the lads; and let my name be named on them,
He is the Angel who has kept me from all harm. May these boys be an honor to my name — Tay
. . . may they perpetuate my name — Ber
. . . may they carry on my name — Mof
and the name of my fathers Abraham

and Isaac; and let them grow into a multitude in the midst of the earth.
and to the name of . . . — Tay

17. **And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him:**
. . . he thought it was wrong — Tor
. . . it did not seem right to him — Bas
. . . he disliked it — Ber
and he held up his father's hand,
so he seized . . . — Ber
to remove it from Ephraim's head unto Manasseh's head.

18. **And Joseph said unto his father, Not so, my father:**
. . . That is not right, my father — NEB
for this is the firstborn; put thy right hand upon his head.

19. **And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.**

20. **And he blessed them that day, saying, In thee shall Israel bless,**
. . . by you shall the people of Israel pronounce blessing — NAB
. . . invoke blessings — Tor
. . . In thee let Israel bless himself — Rhm
. . . When men give blessing in Israel — Knox
saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

21. **And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers.**

22. **Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.**

CHAPTER 49

1. **And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.**

2. **Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.**

3. **Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:**
. . . pre-eminence of dignity and preeminence of power — ASV
. . . thou my strength and head of my children — Sept
. . . my might and firstfruit of my vigor, exceeding in rank and exceeding in honor — Tor
. . . excessively proud and excessively fierce — AAT
. . . thine was the privilege and thine was the right to rule — Knox

4. **Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defilest thou it: he went up to my couch.**
Boiling over as water, thou shalt not have the pre-eminence; . . . — ASV
Because you were uncontrolled the first place will not be yours . . . — Bas
Unstable as water, you shall excel no longer; / For when you mounted your father's bed, / You brought disgrace — my couch he mounted! — Tor

5. **Simeon and Levi are brethren; instruments of cruelty are in their habitations.**
. . . their swords are weapons of violence — ASV
. . . instruments of anger are in their nature — Lam
. . . unjustly did they exterminate by laying snares — Sprl
. . . deceit and force are their secret designs — Bas
. . . two of a kind. They are men of violence and injustice — Tay

6. **O my soul, come not thou into their secret; unto their assembly, mine honour be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall.**
O my soul, stay away from them. May I never be a party to their wicked plans. For in their anger they murdered a man, and maimed oxen just for fun — Tay
. . . self-will they hocked an ox — ASV
. . . eradicated a prince — YLT
. . . in their normal mood they hamstring oxen — AAT

I never agreed to their counsels; nor did I lower myself to sit in their assembly; for in their anger they slew men and in their rage they destroyed a town wall — Lam

7. Cursed by their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

. . . their wrath, for it was headstrong; and their enmity, for it was bitter . . . scatter them among Israel — Sept

8. Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee.

. . . You shall destroy your enemies. Your father's sons shall bow before you — Tay

9. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he crouched as a lion, and as an old lion; who shall rouse him up?

. . . from a vigorous stem, my son, thou art sprung. Couching down thou art gone to sleep like a young lion: Who dares rouse him? — Sept

Judah is a young lion that has finished eating its prey. He has settled down as a lion — who will dare to rouse him? — Tay

10. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

. . . / Nor the ruler's staff from between his feet, / Until Shiloh comes; And unto him shall the obedience of the peoples be — ASV

A chief shall not fail from Judah, nor a leader from his loins, Till the things reserved for him shall come — Even he, the expectation of the nations — Sept

. . . till his Seed come . . . — YLT

. . . until the coming of the One to whom the sceptre belongs, to whom the Gentiles shall look forward — Lam

. . . / So that tribute shall come to him / And the homage of peoples be his — Tor

11. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

He tethers his ass to a vine, / His ass's foal to a choice vine; / He washes his garment in . . . — Tor

12. His eyes shall be red with wine, and his teeth white with milk.

. . . more exhilerating than wine . . . — Sept

His eyes are darker than wine and his teeth are whiter than milk — Tay

. . . radiant with wine . . . — Lam

13. Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships: and his border shall be unto Zidon.

. . . on the shores of the sea . . . — Tay

14. Issachar is a strong ass couching down between two burdens:

Issachar is a big-boned donkey. Lying down between the sheepfolds — Ber

. . . desired earnestly what was good. Halting between two choices — Sept

. . . stretched out among the flocks — Bas

. . . between green stalls — Sprl

. . . lounging among the ravines — AAT

. . . a mighty man crouching by the highways — Lam

15. And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

. . . shoulder to labor. / And became a husbandman — Sept

. . . served his master with vigor — Tay

. . . submitted to perpetual forced labor — NEB

16. Dan shall judge his people, as one of the tribes of Israel.

Dan shall govern his people like any other tribe in Israel — Tay

Dan — how insignificant his people, lowly as any tribe in Israel — NEB

17. Dan shall be a serpent by the way, an adder in the path,

. . . a horned snake in the path — Ber

. . . lying in watch in a path — Sept

. . . / A viper by the path — Tor

that biteth the horse heels, so that his rider shall fall backward.

18. i have waited for thy salvation, O LORD.

I wait for your deliverance, O LORD! — Tor

19. Gad, a troop shall overcome him: but he shall overcome at last.

God shall be raided by raiders. / But he shall raid at their heels — NAB
. . . troops of plunderers will plunder him; / And he to his utmost, will plunder them — Sept

20. Out of Asher his bread shall be fat, and he shall yield royal daintles.
Asher shall produce rich foods, fit for kings — Tay

21. Naphtali is a hind let loose: he giveth goodly words.
. . . / Which yields lovely fawns — Tor
. . . a spreading terebinth; shooting forth beautiful branches — Sprl
. . . a free-ranging deer that bears beautiful fawns — AAT
. . . a swift messenger: he gives goodly words — Lam
. . . a slender hind, — that putteth forth antlers of beauty — Rhm

22. Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:
. . . is a fruitful son. / My fruitful son was envied. Abide with me, my younger son, / Against whom calumniators brought false accusations — Sept
. . . is a wild ass, / A wild ass by a spring / — Wild colts on a hillside — Tor
. . . is a young bull . . . — AAT
. . . is a young ox, whose steps are turned to the fountain — Bas

23. The archers have sorely grieved him, and shot at him, and hated him:
He has been severely injured by those who shot at him and persecuted him — Tay

24. But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:)
But their weapons were shattered by the Mighty One of Jacob, the Shepherd, the Rock of Israel — Tay

25. Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:

26. The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.
. . . distinguished from his brothers — Ber
. . . elect among his brothers — Tor
. . . who was cursed by his brothers — AAT
. . . separated like a Nazirite, from his brethren — Knox
. . . who was exiled from his brothers — Tay

27. Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.
Benjamin is a ravenous wolf . . . — Tor

28. All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them.
. . . to each of them an appropriate message — NAB
. . . each according to his peculiar blessing — Sept

29. And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite,

30. In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace.

31. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.

32. The purchase of the field and of the cave that is therein was from the children of Heth.

33. And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

CHAPTER 50

1. And Joseph fell upon his father's face, and wept upon him, and kissed him.

2. And Joseph commanded his servants the physicians

. . . gave orders to his servants who had the necessary knowledge — Bas
. . . ordered his medical attendants — Ber
. . . his morticians — Tay
. . . doctors who were in his service — Knox
to embalm his father:
. . . to make his father's body ready, folding it in linen with spices — Bas
and the physicians embalmed Israel.

3. **And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days.**

4. **And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,**
. . . Joseph spoke to Pharaoh's court . . . — Tor
. . . If now you have love for me, say these words to Pharaoh — Bas
. . . If you feel friendly toward me please tell Pharaoh — Ber

5. **My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.**

6. **And Pharaoh said, Go up, and bury thy father, according as he made thee swear.**

7. **And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,**

8. **And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, and they left in the land of Goshen.**

9. **And there went up with him both chariots and horsemen: and it was a very great company.**

10. **And they came to the threshingfloor of Atad,**
. . . to Goren ha-Atad — Tor
When they reached the Bramble threshing-floor — Mof
And they came in as far as the floor of the Buckthorn — Rhm
which is beyond Jordan,
. . . on the bank of the Jordan — Sept
east of the Jordan — Mof
and there they mourned with a great and very sore lamentation:
. . . great and solemn memorial service — NAB
. . . observed an impressive and stately mourning — Ber
and he made a mourning for his father seven days.

11. **And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians:**
. . . great grief to the Egyptians — Sept
. . . deep-felt mourning . . . — Ber
wherefore the name of it was called Abelmizraim,
. . . they called its name "Grief of Egypt" — Sept
. . . The Lament of the Egyptians — Knox
which is beyond Jordan.
. . . on the bank of Jordan — Sept

12. **And his sons did unto him according as he commanded them:**

13. **For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre.**

14. **And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.**

15. **And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.**
. . . "Suppose Joseph has been nursing a grudge against us and now plans to pay us back in full for all the wrong we did him!" — NAB

16. **And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,**

17. **So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.**

18. And his brethren also went and fell down before his face; and they said, Behold, we be thy servants.
. . . "We are prepared to be your slaves." — Tor

19. And Joseph said unto them, Fear not: for am I in the place of God?
. . . I am a servant of God — Lam
. . . Don't be afraid of me. Am I God, to judge and punish you? — Tay

20. But as for you, ye thought evil against me: but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

21. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.
So you need not be afraid; I myself will provide for you and your dependents. In this way he reassured them with words that touched their hearts — Jerus

22. And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

23. And Joseph saw Ephraim's children of the third generation: the children also of Machir the son of Manasseh were brought up upon Joseph's knees.

24. And Joseph said unto his brethren, I die: and God will surely visit you,
. . . take care of you — NAB
. . . will be sure to remember you — Mof
. . . will be sure to take note of you — AAT
. . . concern himself for you — Rhm
. . . surely take care of you — NAB
. . . not fail to come to your aid — NEB
and bring you out of this land unto the land which he sware to Abraham, to Isaac and to Jacob.

25. And Joseph took an oath of the children of Israel,
. . . made the sons of Israel swear — Ber
. . . made his brothers promise with an oath — Tay
saying, God will surely visit you, and ye shall carry up my bones from hence.
. . . take his body back with them when they returned — Tay

26. So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

THE BOOK OF EXODUS

CHAPTER 1

1. Now these are the names of the children of Israel,
The following are the names . . . — AAT
. . . of the sons of Israel — ASV
which came into Egypt; every man and his household came with Jacob.
who went down to Egypt with their father Jacob . . . — Sept
who betook themselves to Egypt, each with his family, when Jacob went there — Knox
who, accompanied by their households, migrated with Jacob into Egypt — NAB

2. Reuben, Simeon, Levi, and Judah,

3. Issachar, Zebulun, and Benjamin,

4. Dan, and Naphtali, Gad, and Asher.

5. And all the souls that came out of the loins of Jacob were seventy souls:
All the offspring of Jacob . . . — RSV
And all the persons . . . were seventy persons — Lam
. . . of Jacob's body . . . — Sprl
. . . from Jacob's stock . . . — Knox
. . . out of the thigh of Jacob . . . — YLT
And it came to pass that all the persons who were descended from Jacob were seventy souls — Rhm
So the total number who went with him was seventy — Tay
. . . were seventy five — Sept
for Joseph was in Egypt already.
Joseph being already in Egypt — Tor
without including Joseph, who . . . — Sprl

6. And Joseph died, and all his brethren, and all that generation.
And when Joseph was dead . . . — Sept
When he and his brethren and all their next descendants were dead — Knox

7. And the children of Israel were fruitful, and increased abundantly,
But the descendants . . . — RSV
. . . were fertile . . . — Bas
. . . were fruitful and prolific — AAT
the race of Israel grew into a teeming multitude — Knox
and multiplied, and waxed exceeding mighty;
There was a veritable population explosion . . . — Tay
. . . and grew so immensely powerful — Jerus
. . . and grew incredibly strong — Ber
and the land was filled with them.
and the land caused them to abound — Sept
that the whole land was peopled with them — Knox
So that the country was overrun by them — NEB

8. Now there arose up a new king over Egypt,
. . . another king . . . — Sept
. . . rose to power . . . — Ber
. . . ascended the throne . . . — NEB
And there arose a king of a new dynasty in Egypt — Sprl
which knew not Joseph.
who had no knowledge of Joseph — AAT
which recognised not Joseph — Sprl
who felt no obligation to the descendants of Joseph — Tay

9. And he said unto his people,
. . . subjects — Jerus
. . . nation — Sept
Behold, the people of the children of Israel are more and mightier than we:
. . . the race of the children of Israel . . . — Sept
Lo! the people of the sons of Israel are too many and mighty for us! — Rhm
. . . so numerous and strong that they are a threat to us — Jerus

10. Come on, let us deal wisely with them;
give help! let us act wisely concerning it — YLT
. . . deal shrewdly . . . — RSV
. . . deal subtilly . . . — Sept
. . . act craftily . . . — Sprl
We must be prudent — Jerus
Let us take care — Bas
lest they multiply,
so that they may not increase — Tor
to stop their increase — NAB
and take steps against their increasing any further — Jerus
before they multiply — Lam
and it come to pass, when there falleth out any war,
and, if war befall us — RSV
. . . when there befalleth us any war — JPS
. . . when there happens any war — ABPS
. . . when war shall be proclaimed — Sprl

in the case of a war — AAT
what if war threatens — Knox
they join also unto our enemies, and fight against us,
they will be added also to our enemies . . . — Lam
they might add to the number of our enemies. They might take arms against us — Jerus
and they make common cause with our enemies? They will get the better of us — Knox
and so get them up out of the land.
and go up . . . — ABPS
and rise from the ground — Tor
and escape . . . — RSV
and so leave our country — NAB
and so drive us out . . . — Lam
and they will become masters of the country — NEB
therefore away with them out of the land — Sprl

11. Therefore they did set over them taskmasters
. . . captains of the labour gangs — Mof
. . . slave-drivers — Jerus
. . . chiefs of tribute — Rhm
So they were made to work in gangs with officers set over them — NEB
to afflict them with their burdens.
to the end they might humiliate them . . . — Rhm
in order to oppress them . . . — ABPS
to make life hard for them with heavy toil — Ber
. . . with labours — Sept
And they built for Pharaoh treasure cities, Pithom and Raamses.
. . . store cities . . . — RV
. . . garrison cities . . . — Tor
. . . fortified cities, namely, Peitho and Ramesses and On, which is Heliopolis — Sept

12. But the more they afflicted them, the more they multiplied and grew.
. . . the more their number increased, till all the land was full of them — Bas
. . . so they multiplied, and so they flourished — Sprl
. . . and the more they spread abroad — ASV
But the more they were humiliating them, the more were they multiplying, and the more were they breaking forth — Rhm
And they were grieved because of the children of Israel.
. . . were anxious . . . — ABPS
. . . were adread . . . — JPS
. . . were filled with alarm . . . — Rhm
until the Egyptians became frightened about the Israelites — Ber
until the Egyptians came to loathe the sight of them — NEB
So the Egyptians were abhorred by the children of Israel — Sept

13. And the Egyptians made the children of Israel to serve with rigour:
. . . ruled over the Israelites with rigour — Sept
. . . oppressed the children of Israel severely — Lam
. . . oppressed and insulted them — Knox
. . . forced the sons of Israel into slavery — Jerus
. . . reduced the Israelities to severe slavery — Amp
. . . made slaves of the Israelites harshly — Mof

14. And they made their lives bitter with hard bondage,
. . . in hard work — AAT
And they embittered their lives with cruel slavery — Sprl
making their lives a burden with drudgery — Knox
in morter, and in brick, and in all manner of service in the field:
in the clay-pit and the brick-kiln, drudgery, too, of all kinds in the cultivation of the land — Knox
. . . and in doing all sorts of field work — Ber
all their service, wherein they made them serve, was with rigour.
. . . wherein they made them serve with rigour — RV
they forced on them every kind of labour — Jerus
the whole cruel fate of slaves — NAB
according to the several kinds of service to which they forcibly subjected them — Sept

15. And the king of Egypt spake to the Hebrew midwives,
. . . also gave this order . . . — Ber
. . . to the midwives, the Hebrewesses — YLT
. . . to the Hebrew women who gave help at the time of childbirth — Bas
of which the name of the one was Shiphrah, and the name of the other Puah:
of whom the name of the first in rank

was Sepphora and the name of the second Phua — Sept

16. And he said, When ye do the office of the midwife to the Hebrew women,
saying. When you deliver . . . — Tor
When you are called in, he said, to attend . . . — Knox
. . . When you do perform your duties as midwives . . . — Lam
. . . As you aid the Hebrew women in childbirth — Ber
. . . When you cause the Hebrew women to bear — YLT
and see them upon the stools;
. . . upon the birth-stool — ASV
look out when they kneel to deliver — Lam
and their time comes — Knox
watch the two stones carefully — Jersus
and regard the infants in their stone bath — Sprl
then shall ye look out for the sex — Rhm
you are to look at the genitals — AAT
if it be a son, then ye shall kill him;
if it be a male child, kill it — Sept
kill the child if it is a boy — Knox
but if it be a daughter, then she shall live.
. . . female, then let her live — Lam

17. But the midwives feared God,
. . . revered God — Ber
. . . stood in awe of God — AAT
But they were God-fearing women — NEB
and did not as the king of Egypt commanded them,
and would not carry out the commands of the king of Egypt — Knox
they disobeyed the command of the king of Egypt — Jerus
but saved the men children alive.
but let the male babies live — Amp
they let the boys live too — Tay
they kept the boys safe — Knox

18. And the king of Egypt called for the midwives, and said unto them,
. . . sent for the women .. — Bas
Why have ye done this thing, and have saved the men children alive?
. . . and let the male children go on living — Bas
What do you mean by sparing the boys too — Knox
Why have you disobeyed my command and let the baby boys live — Tay

19. And the midwives said unto Pharaoh,
they answered — Knox
Because the Hebrew women are not as the Egyptian women;
. . . are not slow like the Egyptian women — Tay
for they are lively,
. . . brisk creatures — Mof
. . . vigorous — ABPS
. . . husky — Ber
. . . robust — NAB
for they bring forth instantly — Sept
for they themselves are midwives — Lam
they are skilled in midwifery — Knox
and are delivered are the midwives come in unto them.
. . . ere the midwife comes . . . — RV
and they bear children before . . . — Sprl
and contrive to give birth . . . — Knox

20. Therefore God dealt well with the midwives:
. . . favoured . . . — Sprl
. . . prospered . . . — Mof
. . . was kind to . . . — Jerus
God treated the midwives well — Ber
And the blessing of God was on these women — Bas
and the people multiplied, and waxed very mighty.
So the people continued to multiply and teem — Mof

21. And it came to pass, because the midwives feared God,
. . . reverenced God — Sprl
. . . stood in awe of God — AAT
that he made them houses.
. . . households — ASV
. . . mothers of families — Mof
He gave them children of their own — Tay
he blessed them with families — Lam
they established families for themselves — Sept
they established families for them — AAT

22. And Pharaoh charged all his people, saying,
Then Pharao gave orders to . . . — Sept
. . . and made a proclamation to . . . — Knox
. . . commanded all his subjects — NAB
Every son that is born ye shall cast into the river,
Every male child which is born to the Hebrews . . . — Sept
Throw all the boys born to the Hebrews into the river — Jerus

Throw every newborn Hebrew son into the river — Ber
. . . into the Nile — Tor
and every daughter ye shall save alive.
. . . shall ye suffer to live — Rhm
but every daughter may go on living — Bas
and keep alive every newborn daughter — Ber
keep only the girls alive — Knox

CHAPTER 2

1. And there went a man of the house of Levi,
Now [Amram] a man of the house of Levi [the priestly tribe], went — Amp
And now one of the descendants of Levi wooed — Knox
There was at this time a Hebrew fellow — Tay
and took to wife a daughter of Levi.
and took as his wife [Jochebed] a daughter of Levi — Amp
and married a woman of his own clan — Knox
who had married one of the daughters of Levi — Sept

2. And the woman conceived, and bare a son:
And she became with child . . . — Bas
The wife became pregnant and gave birth to a son — Ber
and when she saw him that he was a goodly child,
and she saw that he was fair — ABPS
then, seeing that he was exceptionally well-formed — Ber
and she dotingly gazed on him, for he was lovely — Sprl
So winning were the child's looks — Knox
she hid him three months.
that for three months she kept him hidden away — Knox

3. And when she could not longer hide him,
But when they could not conceal him any longer — Sept
she took for him an ark of bulrushes,
she took a creel made of papyrus reeds — Mof
she made a little boat from papyrus reeds — Tay
she got him a reed basket — Ber
. . . an ark made of acacia wood — Lam
and daubed it with slime and with pitch,
and calked it . . . — Tor
and spread it over with mortar and with bitumen — Sprl
and plaistered it with bitumenous pitch — Sept
made it watertight with clay and tar — NEB
pasting sticky earth over it to keep the water out — Bas
and put the child therein;
She tucked the child in it — Ber
and she laid it in the flags by the river's brink.
and laid it among the rushes upon the bank of the river — Rhm
and putteth it in the weeds by the edge of the River — YLT
laying it among the reeds at the side of the Nile — Mof
and placed it in the stagnant water . . . — Sept

4. And his sister stood afar off,
. . . watched it at a distance — Sept
And his sister [Miriam] . . . — Amp
to wit what would be done to him.
to know . . . — ASV
to see . . . — Rhm
to learn what would happen to him — Sprl

5. And the daughter of Pharaoh came down to wash herself at the river;
Well, this is what happened: a princess, one of Pharaoh's daughters, came down to bathe in the river — Tay
. . . in the Nile — Tor
and her maidens walked along by the river's side;
and the girls attending her . . . — Jerus
while her ladies were strolling on the river-side — Ber
and when she saw the ark among the flags,
As she noticed the basket among the reeds — Ber
. . . in the midst of the rushes — Rhm
. . . in the stagnant water — Sept
she sent her maid to fetch it.
. . . her slave-girl . . . — Mof
. . . her maidens . . . — Lam
. . . and she fetched it — ABPS

6. And when she had opened it, she saw the child:

and openeth, and seeth him — the lad — YLT
. . . and saw it, even the child — JPS
. . . she saw that it was a child — Tor
and, behold, the babe wept.
and behold a boy that wept — JPS
and lo, there was a baby boy, crying! — NAB
in the basket a child weeping — Sept
And she had compassion on him,
and [the daughter of Pharaoh] had compassion upon him — Sprl
and she was sorry for him — Jerus
She was moved with pity for him — NAB
her heart was touched — Knox
and said, This is one of the Hebrews' children.
. . . Of the children of the Hebrews is this — Rhm
. . . This must be a Hebrew child — Tor
Why, she said, it is a little Hebrew boy — NEB

7. Then said his sister to Pharaoh's daughter,
Then his sister asked Pharaoh's daughter — NAB
Shall I go and call to thee a nurse of the Hebrew women,
. . . and fetch one of the Hebrew women as a wet-nurse — NEB
Do I go? when I have called for thee a suckling woman from the Hebrews — YLT
that she may nurse the child for thee?
to give him the breast — Bas
then she doth suckle the lad for thee: — YLT

8. And Pharaoh's daughter said to her, Go.
Yes, said the Pharaoh's daughter — Mof
Go by all means, she said — Knox
And the maid went
So the little girl rushed home — Tay
Then the damsel went — Sprl
and the virgin goeth — YLT
and called the child's mother.
and fetched her mother — Knox
to find the baby's own mother — Jerus

9. And Pharaoh's daughter said unto her, Take this child away,
. . . Take along this child — Ber
. . . Take care of this child for me — Sept
and nurse it for me,
and suckle him for me — YLT
and I will give thee thy wages.
and I will pay you well — Tay
I will reward thee for it — Knox
And the woman took the child, and nursed it.
so the woman took the babe, and suckled him — Sprl
. . . and gave it milk at her breast — Bas

10. And the child grew,
The lad grew up — Ber
And when the boy was grown up — Sept
When the child was old enough — NEB
and she brought him unto Pharaoh's daughter,
then she handed him over . . . — Knox
. . . back to the princess — Tay
and he became her son.
and he was as a son to her — Sprl
who treated him like a son — Jerus
who adopted him as her son — Mof
And she called him name Moses:
and gave him the name of Moses, the Rescuer — Knox
. . . Moses (Removed) — Mof
. . . Moses [drawn out] — AAT
and she said, Because I drew him out of the water.
. . . Surely I drew him . . . — Sprl
for . . . I removed him from the water — Mof
I had to rescue him . . . from the river — Knox

11. And it came to pass in those days, when Moses was grown,
One day, when Moses had grown up — RSV
In time when Moses was fully matured — Ber
Moses, a man by now — Jerus
And after a course of many years, when Moses was become great — Sept
that he went out unto his brethren,
. . . his brethren the Hebrews — Knox
. . . his kinsmen — Ber
. . . his fellow-countrymen — Mof
and looked on their burdens:
He noted the loads they had to bear — Mof
and saw them at their heavy labour — NEB
and he saw what a hard life they were having — Jerus
and saw how ill they were treated — Knox
and he spied an Egyptian smiting an Hebrew
During his visit he saw an Egyptian knock a Hebrew to the ground — Tay

He saw an Egyptian kill a Hebrew — AAT
one of his brethren.
one of his brethren of the children of Israel — Lam

12. **And he looked this way and that way,**
and he turneth hither and thither — YLT
He looked right and left — Ber
Moses looked round — Mof
and when he saw that there was no man,
and seeing that there was no one in sight — AAT
. . . that no one was near — Knox
. . . that there was no man watching — Lam
he slew the Egyptian,
he struck down the Egyptian — Tor
he smote the Egyptian — ASV
he killed the Egyptian — AAT
and hid him in the sand.
and buried him there in the sand — Knox
covering his body with sand — Bas

13. **And when he went out the second day,**
On the following day he came back — Jerus
Another day, when he went out — AAT
behold, two men of the Hebrews strove together:
he saw two Hebrew men quarrelling — Sept
there were two Hebrews fighting! — AAT
and he said to him that did the wrong,
. . . to the one in the wrong — ABPS
. . . to the one who was unfair — Ber
. . . to the offender — Sprl
So he asked the culprit — NAB
and asked the aggressor — Knox
Wherefore smitest thou thy fellow?
Why are you fighting your brother — Bas
Why dost thou smite thy neighbour — YLT
What do you mean by hitting your fellow countryman — Jerus
what he meant by offering violence to a friend. — Knox

14. **And he said, Who made thee a prince and a judge over us?**
He retorted, Who made you chief and ruler over us — Tor
. . . Who appointed thee to be a master . . . — ABPS
. . . an authority and umpire . . . — Mof
intendest thou to kill me, as thou killedst the Egyptian?
thinkest thou to kill me . . . — ASV
Do you mean to murder me as you murdered the Egyptian — Mof
. . . as thou didst the Egyptian yesterday — Sept
And Moses feared,
Then Moses felt frightened — Ber
Thereupon Moses was alarmed — Sept
And Moses was terrified — Knox
and said, Surely this thing is known.
. . . Is the thing become so public? — Sept
he reflected that what he had done must be known — Mof
to find that his action had so strangely come to light — Knox

15. **Now when Pharaoh heard this things,**
Now when Pharaoh had news of this — Bas
When Pharaoh learned of the affair — Ber
he sought to slay Moses.
he tried to kill Moses — Mof
he was for putting Moses to death — Knox
he ordered Moses arrested and executed — Tay
But Moses fled from the face of Pharaoh,
but Moses escaped from the Pharaoh — Mof
and Moses, to avoid his scrutiny — Knox
and dwelt in the land of Midian:
and took up his abode in the land of Madiam — Sept
took refuge in the country of Madian — Knox
He arrived in the land of Midian — Tor
and he sat down by a well.
and he rested . . . — Sprl
and he took his seat by a water-spring — Bas
and dwelleth by the well — YLT

16. **Now the priest of Midian had seven daughters:**
. . . seven daughters who tended the flocks of their father Jothor — Sept
And it chanced that seven maids, daughters to the priest of Madian — Knox
And the prince of Midian . . . — Sprl
and they came and drew water,
who just then came to draw water — Ber
And they having come to the well began to draw water — Sept
and filled the troughs to water their father's flock.
. . . their father's sheep — NEB
. . . the flocks of their father Jothor — Sept

17. And the shepherds came and drove them away:
but some shepherds — - — AAT
But now came shepherds, and would have turned the maidens away — Knox
but Moses stood up
but Moses came forward — Mof
and helped them,
and defended them — NAB
took the girls' part — NEB
and rescued them — Sprl
freed them — Ber
and watered their flock.
and drew water for them and watered their flocks — Sept

18. And when they came to Reuel their father,
. . . to Reuel [Jethro] their father — Amp
When they reached home their father, Raguel — Knox
he said, How is it that ye are come so soon to day?
. . . Wherefore have ye hastened to come in to-day — YLT
. . . Wherefore have ye returned so quickly to-day — Sprl
. . . How is it that you have watered the flock so soon today — Lam
he said to them, You are back early today! — Jerus

19. And they said, An Egyptian delivered us out of the hand of the shepherds,
. . . An Egyptian rescued us from the opposition of the shepherds — Sprl
. . . An Egyptian saved us from the interference of the shepherds — NAB
. . . There was an Egyptian there, who took our part against the shepherds — Knox
. . . A man from Egypt rid us of the shepherds — Ber
and also drew water enough for us, and watered the flock.
and moreover he drew water for us . . . — RV
and also hath diligently drawn for us . . . — YLT
and drew for us and watered our flocks — Sept

20. And he said unto his daughters, And where is he?
. . . What has become of this man — Knox
Where is the man? he asked his daughters — NAB
why is it that ye have left the man?
Why have you let the man go? — Bas
Why did you leave the man behind — AAT
call him, that he may eat bread.
Invite him in for supper — Ber
Ask him in to break bread — Tor
Ask him to take food with us — Mof

21. And Moses was content to dwell with the man:
Moses agreed to live with the man — Mof
Moses eventually decided to accept Reuel's invitation to live with them — Tay
So it came about that Moses bound himself by an oath to live there with Raguel — Knox
So Moses dwelt with the man — Sept
And he gave Moses Zipporah his daughter.
. . . his daugher Zipporah in marriage — AAT

22. And she bare him a son.
And she bare a son — ASV
And his wife conceived and bore him a son — Sept
and he called his name Gershom:
whom he named Gershom [immigrant] — AAT
for he said, I have been a stranger in a strange land.
. . . I have been a sojourner . . . — RV
. . . I am an immigrant . . . — AAT
. . . I have become an exile in a foreign land — Ber
. . . in a strange land. And she bore again, the second son to Moses, and he called his name Eleazar, saying, For the God of my fathers has helped me and has delivered me from the sword of Pharaoh — Lam

23. And it came to pass in process of time, that the king of Egypt died:
. . . in the course of those many days . . . — ASV
And after those many years . . . — Sept
However, after a long time [nearly forty years] . . . Amp
and the children of Israel sighed by reason of the bondage,
. . . because of severe oppression — Lam
and the sons of Israel groaned on account of the service — ABPS
and the Israelites groaned under their labours — Sept
and they cried,

They kept crying out — Ber
and they prayed — Lam
and lamented — Rhm
and their cry came up unto God by reason of the bondage.
and their appeal for rescue from their slavery rose up to God — NEB
As their cry for release went up to God — NAB

24. And God heard their groaning,
and listened to their complaint — Knox
And at the sound of their weeping — Bas
and God remembered his covenant with Abraham, with Isaac, and with Jacob.
and was mindful of his covenant . . . — NAB
he had not forgotten the covenant which he made . . . — Knox
the agreement which God had made with Abraham and Isaac and Jacob came to his mind — Bas
And remembered His promise to Abraham, Isaac, and Jacob [to bring their descendants back into the land of Canaan] — Tay

25. And God looked upon the children of Israel,
And God saw the people of Israel — RSV
God noted the plight of the Israelites — Mof
So it was that the Lord looked down in mercy on the Israelites — Knox
and God had respect unto them.
and God concerned Himself about them — Ber
He knew that the time had come for their rescue — Tay
and God took cognizance of them — JPS
and God knew their condition — RSV
and God noticed their oppression — Lam
and God made himself known to them — Mof
and he gave them the knowledge of himself — Bas

CHAPTER 3

1. Now Moses kept the flocks of Jethro his father in law, the priest of Midian:
One day as Moses was tending the flock . . . — Mof
Moses, in the meanwhile, had married the daughter of Jethro, priest of Madian, and was doing shepherd's work for him — Knox
and he led the flock to the backside of the desert,
Leading the flock across the desert — NAB
. . . to the farthest end of the wilderness — JPS
. . . to the western side of the prairie — Mof
and came to the mountain of God, even to Horeb.
and reached the sacred hill of Horeb — Mof
. . . to Horeb or Sinai, the mountain of God — Amp

2. And the angel of the LORD appeared unto him
. . . the messenger of Yahweh . . . — Rhm
Then the angel JEHOVAH appeared — Sprl
And here the Lord revealed himself — Knox
in a flame of fire out of the midst of a bush:
in the shape of a flame of fire, coming from the middle of a bush — Jerus
and he looked, and, behold, the bush burned with fire,
and he saw that the tree was on fire — Bas
As he looked on, he was surprised to see that the bush, though on fire — NAB
and the bush was not consumed.
but it did not burn up — Ber

3. And Moses said, I will now turn aside, and see this great sight,
. . . and examine this wonderful sight — Ber
Here is a great sight, said Moses. I must go up and see more of it — Knox
So Moses decided, I must go over to look at this remarkable sight — NAB
why the bush is not burnt.
why doesn't the bush burn up? — Tor
why the bush is not consumed — Sept

4. And when the LORD saw that he turned aside to see,
When the Eternal saw that he stepped aside to look at it — Mof
When the LORD saw him coming over to look at it more closely — NAB

God called unto him out of the midst of the bush,
God said his name out of the tree — Bas
and said, Moses, Moses. And he said, Here am I.
. . . and he replied: Behold me — Sprl
. . . And he said, What is it? — Sept
. . . Who is it? Moses asked — Tay
. . . and when he answered, I am here, at thy command — Knox

5. And he said, Draw not nigh hither:
. . . Do not come near — RSV
God said, Come no nearer! — NAB
put off thy shoes from off thy feet,
cast thy shoes . . . — YLT
Remove the sandals . . . — NAB
loosen thy sandals . . . — Sprl
for the place whereon thou standest is holy ground.
for the place where you are is holy — Bas

6. Moreover he said, I am the God of thy father,
. . . I am the God of thy fathers — Sprl
. . . I am the God thy father worshipped — Knox
the God of Abraham, the God of Isaac, and the God of Jacob.
the God of Abraham, Isaac, and Jacob — AAT
And Moses hid his face;
Moses covered his face with his hands — Tay
Whereupon Moses turned away his face — Sept
for he was afraid to look upon God.
for he is afraid to look towards God — YLT
he dared not look on the open sight of God — Knox
. . . to look forward in the presence of God — Sept

7. And the LORD said, I have surely seen the affliction of my people which are in Egypt,
. . . Seeing I have seen the distress . . . — Sprl
. . . I have seen the deep sorrows . . . — Tay
. . . I have seen the humiliation . . . — Rhm
I have not been blind . . . to the oppression . . . — Knox
I have indeed seen the plight . . . — AAT
and have heard their cry
. . . their cry of complaint — NAB
. . . their appeal — Jerus
I have heard them wailing — Mof
by reason of their taskmasters;
because of its exactors — YLT
to be free of their slave-drivers — Jerus
for I know their sorrows;
for I know their pains — JPS
I know their sufferings — RSV
surely I am acquainted with their griefs — Sprl

8. And I am come down to deliver them out of the hand of the Egyptians,
I mean to deliver them . . . — Jerus
. . . to rescue them . . . — Mof
. . . out of the power of the Egyptians — Sprl
and to bring them up out of that land unto a good land and a large,
. . . unto a land good and broad — YLT
. . . into a fruitful land and large — Knox
unto a land flowing with milk and honey;
a land that is all milk and honey — Knox
unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.
. . . Canaanite, . . . Hittite, . . . Amorite, . . . Perizzite, . . . Hivite, . . . Jebusite — ASV
the country of the Canaanites . . . — NAB
unto the abode of the Canaanites, . . . and the Perizzites, and the Girgashites, and the Hivites . . . — Sprl

9. Now therefore, behold, the cry of the children of Israel is come unto me:
Yes, the cry of Israel's race has reached my ears — Knox
Yes, the wail of the people of Israel has risen to Me in heaven — Tay
and I have also seen the oppression wherewith the Egyptians oppress them.
and I have seen the affliction with which the Egyptians are afflicting them — ABPS
and I have seen the cruel behaviour of the Egyptians to them — Bas
yes, I have seen the brutality of the Egyptians toward them — NEB

10. Come now therefore, and I will send thee unto Pharaoh,
. . . Let me send you . . . — AAT
Up, I have an errand for thee at Pharao's court — Knox
that thou mayest bring forth my people the children of Israel out of Egypt.

to demand that he let you lead My people out of Egypt — Tay
and you shall free My people, the Israelites, from Egypt — Tor

11. And Moses said unto God, Who am I, that I should go unto Pharaoh,
. . . that I should go to Pharao king of Egypt — Sept
. . . that thou shouldst send me to Pharao? — Knox
and that I should bring forth the children of Israel out of Egypt?
and free the Israelites from Egypt — Tor
for a job like that — Tay

12. And he said, Certainly I will be with thee;
and He saith, Because I am with thee — YLT
Upon which God spoke to Moses saying, That I will be with thee — Sept
and this shall be a token unto thee,
and this shall be the sign unto thee — Sprl
and this will be your evidence — Ber
And here is your proof — Mof
that I have sent thee:
that I myself have sent you — Mof
that thy mission comes from me — Knox
When thou hast brought forth the people out of Egypt,
when you bring my people out of Egypt — NAB
when you have freed the people from Egypt — Tor
ye shall serve God upon this mountain.
. . . on this mountain [Horeb or Sinai] — Amp
thou wilt find thyself offering sacrifice to God on this mountain — Knox
they shall worship God on this very hill — Mof

13. And Moses said unto God,
But Moses still pleaded with God — Knox
Behold, when I come unto the children of Israel,
If I come to the people of Israel — RSV
Lo! as surely as I go in unto the sons of Israel — Rhm
I am to go, then, to the sons of Israel — Jerus
and shall say unto them, The God of your fathers hath sent me unto you;
. . . The God of our fathers . . . — Sept
and they shall say to me, What is his name?
and when they ask me . . . — Mof
. . . which God are you talking about — Tay
what shall I say unto them?
What answer shall I make — Knox

14. And God said unto Moses, I AM THAT I AM:
I am who I am, God said to Moses — AAT
. . . I AM WHAT I AM — Bas
. . . I am The I Am — Sept
. . . I AM; that is who I am — NEB
. . . I AM BECAUSE I AM — Sprl
. . . I am the God who IS — Knox
The Sovereign God . . . — Tay
. . . I-will-be-what-I-will-be — Mof
. . . I Will Become whatsoever I please — Rhm
. . . Ehyeh-Asher-Ehyeh — Tor
. . . I am AHIAH ASHAR HIGH (that is, THE LIVING GOD) — Lam
and he said, Thus shalt thou say unto the children of Israel,
tell the Israelites — Mof
I AM hath sent me unto you.
The I Am . . . — Setp
THE GOD WHO IS . . . — Knox
I Will Become . . . — Rhm
that I-Will-Be . . . — Mof
Ehyeh . . . — Tor
AHIAH . . . — Lam

15. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel,
And he charged Moses again, That is what thou shalt tell the sons of Israel — Knox
The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you:
Yahweh [the LORD], the God of your fathers . . . — AAT
The Lord, the God of our fathers . . . — Sept
that he who bears this name, the God of their fathers . . . — Knox
Jehovah, the God of your ancestors . . . — Tay
this is my name for ever,
this shall be my name forever — ABPS
this is My name — to the age — YLT
This is my everlasting name — Sept
This has always been my name — AAT
and this is my memorial
and thus I am to be remembered — RSV
by this name I shall be invoked — Jerus
it shall stand recorded — Knox

and this shall remain my title — AAT
unto all generations.
for perpetual generations — Sprl
to generation after generation — Rhm
throughout the ages — AAT
for all eternity — Tor

16. Go, and gather the elders of Israel together,
Go therefore and assemble the Senate of the children of Israel — Sept
. . . the chiefs of the children of Israel — Bas
. . . the sheikhs of Israel — Mof
and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me,
. . . The Lord, the God of our fathers . . . — Sept
and tell them about Jehovah appearing to you here in this burning bush — Tay
saying, I have surely visited you,
. . . I have faithfully been present with you — Ber
. . . With watchfulness I have observed you — Sept
. . . I have surely remembered you — JPS
. . . I am concerned for you — Rhm
. . . Truly I have taken up your cause — Bas
and seen that which is done to you in Egypt;
because of that which is done unto you in Egypt — Sprl
and your treatment in Egypt — AAT

17. And I have said, I will bring you up
And I promise . . . — Ber
I have resolved . . . — Mof
out of the affliction of Egypt
out of your tribulation of Egypt — AAT
out of the humiliation of Egypt — Rhm
from the oppression of the Egyptians — Sept
unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites,
. . . Canaanite . . . Hittite . . . Amorite . . . Perizzite . . . Hivite . . . Jebusite — RV
. . . Chananites . . . Chettites . . . Amorites . . . Pherezites . . . Gergasites . . . Evites . . . Jebusites — Sept
unto a land flowing with milk and honey.
to a land abounding in milk and honey — Mof

18. And they shall hearken to thy voice:
They will listen to your message — Ber
They will heed your appeal — AAT
And [the elders] shall believe and obey your voice — Amp
and thou shalt come, thou and the elders of Israel, unto the king of Egypt,
and thou and the Senate of Israel shall go to Pharao king of Egypt — Sept
and you, with the chiefs of Israel, will go . . . — Bas
Then you and the sheikhs of Israel must go . . . — Mof
and ye shall say unto him, the LORD God of the Hebrews hath met with us:
. . . has appeared to us — Lam
. . . hath fallen in with us — Rhm
. . . manifested Himself to us — Tor
. . . has sent us word — NAB
and now let us go, we beseech thee, three days' journey into the wilderness,
Permit us, then, to go a three days' journey in the desert — NAB
that we may sacrifice to the LORD our God.
to make an offering to the Lord our God — Bas

19. And I am sure that the king of Egypt will not let you go,
And I know that the king of Egypt will not give you leave to go — ASV
I am aware that the king of Egypt will not allow you to go — Ber
no, not by a mighty hand.
not even by a firm hand — Rhm
except by a mighty hand — JPS
unless he is compelled — NEB
without the use of force — AAT
only because of a greater might — Tor

20. And I will stretch out my hand,
And I will put forth my hand — RV
So I will exert my force — Mof
So I will give him all the pressure he needs — Tay
I shall show my power — Jerus
and smite Egypt with all my wonders
. . . with various wonders — Tor
. . . with all the portents — Knox
and assail the Egyptians with all the miracles — NEB
which I will do in the midst thereof:
that I shall perform in it — AAT
which I will work upon them — Tor
I intend to work there — Mof
and after that he will let you go.
and after that Pharaoh . . . — Lam

And after these he will dismiss you — Sept
. . . he will send you forth — Sprl

21. **And I will give this people favour in the sight of the Egyptians:**
And I have given the grace of this people in the eyes of the Egyptians — YLT
I will even make the Egyptians so well-disposed toward this people — NAB
I will give this people such prestige in the eyes of the Egyptians — Jerus
And I will let you have your way with the Egyptians — Knox
And I will see to it that the Egyptians load you down with gifts — Tay
and it shall come to pass, that, when ye go,
. . . when you do leave — AAT
ye shall not go empty:
you will not go empty-handed — Ber
you will go out with your hands full — Bas

22. **But every woman shall borrow of her neighbour,**
. . . shall ask of her neighbor — ASV
. . . shall [insistently] solicit of her neighbor — Amp
shall claim from her neighbour — Knox
for every man shall ask of his neighbour, and every woman of her neighbour — Sprl
and of her that sojourneth in her house,
and from the lodger in her home — Ber
and the guest in her home — AAT
and her slave, — Mof
of her that dwelleth near her, and of her that sojourneth in her house — Sprl
and of him who sojourneth in her house — Sept
from her Egyptian master's wife — Tay
jewels of silver, and jewels of gold, and raiment:
ornaments of silver and gold, and clothing — Bas
articles of silver, and articles of gold and raiment — ABPS
vessels of silver, and vessels of gold, and garments — YLT
and ye shall put them upon your sons, and upon your daughters;
with which you will dress your sons and daughters — Ber
With these you will adorn . . . — Jerus
Load your sons and daughters with them — NEB
and ye shall spoil the Egyptians.
. . . despoil . . . — ASV
. . . plunder . . . — Jerus
and you shall strip the Egyptians [of belongings due to you] — Amp
you will take the best of their goods from the Egyptians — Bas
you shall take toll of the Egyptians — Mof

CHAPTER 4

1. **And Moses answered and said, But, behold, they will not believe me,**
But, objected Moses, suppose . . . — NAB
. . . It is certain that they will not have faith in me — Bas
. . . And, if they do not give credence to me — YLT
nor hearken unto my voice:
and they will not obey my voice — ABPS
or listen to me — NEB
nor heed my plea — AAT
They won't do what I tell them to — Tay
for they will say, The LORD hath not appeared unto thee.
suppose they say, The Eternal never appeared to you — Mof
What if they tell me to my face that I never had any vision of the Lord? — Knox

2. **And the LORD said unto him, What is that in thine hand?**
. . . What have you in your hand — AAT
And he said, A rod.
. . . A shepherd's rod — Tay
. . . A stick — Mof

3. **And he said, Cast it on the ground.**
. . . Put it down on the earth — Bas
And he cast it on the ground,
and when he did so — Knox
and it became a serpent;
and it turned into a snake — Mof
it was changed into a serpent — NAB
. . . a serpent [the symbol of the royal and divine power worn on the crown of the Pharaohs] — Amp
and Moses fled from before it.
and he drew back from it — Jerus
and Moses recoiled from it — Tor

4. And the LORD said unto Moses, Put forth thine hand,
. . . Stretch forth thine hand — Sprl
and take it by the tail.
and catch it by the tail — Ber
and seize hold of it by its tail — Sprl
And he put forth his hand,
stretching out his hand — AAT
He did so — Knox
and caught it,
and caught it by the tail — Mof
and took a grip of it — Bas
and it became a rod in his hand:
and in his hand the serpent turned into a staff — Jerus

5. That they may believe
That they may believe thee — Sept
This will take place so that they may believe, he continued — NAB
This is to convince the people — NEB
[This you shall do, said the Lord] that the elders may believer — Amp
And the word came to him. Will they still doubt — Knox
that the LORD God of their fathers,
that the God of thy fathers — Sept
the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.
. . . did show Himself to you — Ber

6. And the LORD said furthermore unto him,
And now the Lord had a fresh command for him — Knox
Put now thine hand into thy bosom.
Put your hand inside the fold of your cloak — NEB
Now reach your hand inside your robe, next to your chest — Tay
And he put his hand into his bosom:
And he put his hand inside his robe — Bas
He did so — Mof
And when he took it out,
. . . out of his bosom — Sprl
and when he withdrew it — NAB
behold, his hand was leprous as snow.
the skin was diseased, white as snow — NEB
his hand was encrusted with snowy scales! — Tor

7. And he said, Put thine hand into thy bosom again.
. . . Return thine hand into thy bosom — Sprl
And he put his hand into his bosom again;
And he returned his hand into his bosom — ABPS
He did so — Ber
and plucked it out of his bosom,
and when he took it out of his bosom — RV
and when he withdrew it — NAB
and, behold, it was turned again as his other flesh.
and lo! it had come again, like his own flesh — Rhm
behold, it was clean like his other flesh — Lam
to his surprise it was again like the rest of his body — NAB
there it was, like the rest of his body again — AAT
it was again restored to the colour of its flesh — Sept
the skin on it was no different from the rest of his skin — Knox

8. And it shall come to pass, if they will not believe thee,
Even so: should they not believe you — Jerus
And if they do not have faith in you — Bas
.. if they do not give credence to thee — YLT
neither hearken to the voice of the first sign,
nor mind the testimony . . . — Ber
nor accept the evidence . . . — AAT
or heed the first sign — RSV
nor be convinced by the first sign — Jerus
if they will not credit the first portent — Mof
If . . . hearing thou canst not gain, with the first sign for thy warrant — Knox
that they will believe the voice of the latter sign.
. . . the witness of the second sign — Ber
. . . of the next sign — Rhm
they should believe the message of the second — NAB
they may acknowledge the evidence of the second — AAT
the second will convince them — Jerus

9. And it shall come to pass, if they will not believe also these two signs,
And if they are not convinced by both these signs — Tor
And if even these two signs are not enough to convince them — Knox
However, should they fail to accept these two evidences — Ber

neither hearken unto thy voice,
nor heed your plea — AAT
if they will not listen to what you say — Mof
that thou shalt take of the water of the river,
you shall take some water from the Nile — RSV
and pour it upon the dry land:
and pour it out upon the dry ground — Sprl
and the water which thou takest out of the river
the water thou hast drawn out of the river — Knox
. . . from the Nile — Tor
shall become blood upon the dry land.
shall turn into blood on the dry ground — Mof

10. And Moses said unto the LORD, O my Lord,
. . . I beseech thee, O my LORD — Lam
. . . Pray, O Lord — AAT
. . . If you please, Lord — NAB
. . . Lord, have patience with me — Knox
And Moses said unto Yahweh — Pardon, O My Lord! — Rhm
I am not eloquent, neither heretofore,
I am no speaker, I never have been — Mof
I am not a man of words, either yesterday, or before — YLT
I have never been a man of ready speech, never in my life — NEB
but all my life I have been a man of little eloquence — Knox
I am not sufficiently qualified, neither heretofore — Sept
nor since thou hast spoken unto thy servant:
and am not now, even after what you have said to your servant — Bas
not even while Thou art speaking to Thy servant — Ber
but I am slow of speech, and of a slow tongue.
for I am heavy of mouth and heavy of tongue — ABPS
. . . and of an awkward tongue — Ber
. . . I have no command of words — Mof
I am more faltering, more tongue-tied than ever — Knox
for I am a stutterer and slow of speech — Lam
I have a stammering voice and a faltering tongue — Sept
for I have a speech impediment — Tay

11. And the LORD said unto him, Who hath made man's mouth?
. . . Who hath adjusted man's mouth — Sprl
. . . Who appointed a mouth for man — YLT
. . . Who gives man his mouth — Mof
. . . Who gives one man speech — NAB
or who maketh the dumb, or deaf, or the seeing, or the blind?
and makes another deaf and dumb? Or who gives sight to one and makes another blind — NAB
Who makes a man so that he can speak or not speak, see or not see, hear or not hear — Tay
have not I the LORD?
Is it not I, Jehovah — ASV
Was it not I who am God — Sept
if not I — Knox

12. Now therefore go, and I will be with thy mouth,
Now go, and I will be with you as you speak — Tor
Now go ahead and do as I tell you, for I will help you to speak well — Tay
Now therefore go and I will open thy mouth — Sept
and teach thee what thou shalt say.
telling thee what words to utter — Knox
so will I direct thee, what thou shalt speak — Rhm

13. And he said, O my Lord, send, I pray thee,
. . . Pray, O Lord, commission — AAT
Then Moses said, O Lord, provide — Sept
Yet he insisted, If you please, Lord, send — NAB
. . . Pardon, O My Lord! — Rhm
by the hand of him whom thou wilt send.
some other person — RSV
anyone (else) Thou wilt — Ber
another capable person whom thou wilt send — Sept

14. And the anger of the LORD was kindled against Moses,
Then the LORD's indignation burned against Moses — Ber
The Eternal's anger blazed against Moses — Mof
and he said, Is not Aaron the Levite thy brother?
. . . Is there not Aaron thy brother the Levite — RV

. . . There is your brother Aaron the Levite — Tor
. . . Behold, Aaron, your brother, the Levite — Lam
. . . What of your brother Aaron the Levite — Mof
I know that he can speak well.
. . . that he can speak well for thee — Sept
. . . that he is an eloquent speaker — NAB
I know him to be a fluent speaker — Ber
He, I know, will do all the speaking — NEB
And also, behold, he cometh forth to meet thee:
Even now he is setting out to meet you — Tor
And he is coming here to look for you — Tay
and when he seeth thee,
as surely as he seeth thee - Rhm
when he finds thee — Knox
he will be glad in his heart.
so surely will he rejoice in his heart — Rhm
. . . will give thee a joyful welcome — Knox
his heart will be full of joy — Jerus

15. And thou shalt speak unto him,
To him thou shalt repeat my message — Knox
Let him give ear to your voice — Bas
and put words in his mouth:
and commit my words to his mouth — Sept
entrusting it to his lips — Knox
and tell him what to say — Mof
and convey to him the message — Ber
and I will be with thy mouth, and with his mouth,
I will be with you and with him as you speak — Tor
and I will sustain you both in your speaking — Ber
And I will open thy mouth and his mouth — Sept
through his lips I will speak, and through thine — Knox
and will teach you what ye shall do.
and will teach the two of you what you are to do — NAB
and have directed you that which ye do — YLT

16. And he shall be thy spokesman unto the people:
He himself is to speak to the people in your place — Jerus
and he shall be, even he shall be to thee instead of a mouth,
. . . he shall become thy mouth — Rhm
and it shall come to pass, that he shall be to thee a mouth — ASV
he shall serve as a mouthpiece for you — AAT
and he shall be an interpreter for you — Lam
and thou shalt be to him intead of God.
. . . to him as God — RV
. . . to him as the Oracle of God — Sept
. . . his representative with God — Knox
with you playing the role of God to him — Tor
and you shall inspire him — Mof
and you will be as the god inspiring him — Jerus

17. And thou shalt take this rod in thine hand,
And this staff which was turned into a serpent thou shalt take in thy hand — Sept
wherewith thou shalt do signs.
so that you can perform the miracles I have shown you — Tay
thou hast portents to bring about by means of it — Knox
. . . the signs [that prove I sent you] — Amp

18. And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt,
. . . Give me leave to go back to my relatives in Egypt — Jerus
and see whether they be yet alive.
and see how they are faring — Tor
And Jethro said to Moses, Go in peace.
. . . Go and prosper — Rhm
Go with my blessing, said Jethro — Mof

19. And the LORD said unto Moses in Midian, Go, return into Egypt:
. . . Don't be afraid to return to Egypt — Tay
From Madian, then, the Lord bade Moses return to Egypt — Knox
for all the men are dead which sought thy life.
for all the men who were seeking your life [for killing the Egyptian] are dead — Amp
all those who had threatened his life were dead — Knox

20. And Moses took his wife and his sons,
. . . and his son — Jerus
and set them upon an ass,
helped them on a donkey — Ber
and mounted them on asses — Sept
and causeth them to ride on the ass — YLT
and he returned to the land of Egypt:
and started on his way back to Egypt — Lam
and Moses took the rod of God in his hand.
The staff of God he carried with him — NAB
with the staff, divinely appointed, in his hand — Knox

21. And the LORD said unto Moses, When thou goest to return into Egypt,
. . . As you go back to Egypt — Ber
. . . Thou art on thy way and returning to Egypt — Sept
And as he went back to Egypt, the Lord said to him — Knox
see that thou do all those wonders before Pharaoh,
. . . all the signs . . . — Ber
. . . all the miracles . . . — ABPS
be prepared to perform before Pharaoh all the marvels — Jerus
keep in mind all the portents . . . You shall display these before Pharaoh — NEB
which I have put in thine hand:
which I have performed by your hand — Lam
which I have placed in thy power — Sprl
but I will harden his heart,
but I will make firm his heart — ABPS
I, however, will stiffen his heart — Tor
but I will make him obstinate — AAT
nevertheless I will allow his heart to be hardened — Sprl
But I will encourage him in his stubbornness — Ber
but I will let his heart wax bold — Rhm
that he shall not let the people go.
so that he refuses to let my people go — Knox
and he doth not send the people away — YLT

22. And thou shalt say unto Pharaoh, Thus saith the LORD,
. . . This is the LORD's message — Ber
Israel is my son, even my firstborn:
Israel is My eldest son — Tay

23. And I say unto thee,
and I have said unto thee . . . ASV
I ordered you — Jerus
Let my son go,
Send away this my people — Sept
that he may serve me:
and worship me — Knox
and if thou refuse to let him go,
and thou hast refused . . . RV
that leave was refused — Knox
behold, I will slay thy son, even thy firstborn.
I warn you . . . — NAB
beware — I am about to kill your first-born son — Ber
So be it! I shall put your first-born to death — Jerus
I come to claim the life of thy first-born in return — Knox

24. And it came to pass by the way in the inn,
. . . when Moses was on his way to the inn — Lam
. . . on the way at the lodging-place — ASV
At a night encampment on the way — Tor
On the journey, when Moses halted for the night — Jerus
On the way back . . . at a khan — Mof
that the LORD met him,
that JEHOVAH drew near to him — Sprl
the Lord came in his way — Bas
the LORD came upon Moses — NAB
that Yahweh fell upon him — Rhm
Jehovah appeared to Moses — Tay
and sought to kill him.
and threatened him with death — Knox
and would have killed him — NAB
and was at the point of taking his life: — Ber
and sought to kill him [made him acutely and almost fatally ill] — Amp

25. Then Zipporah took a sharp stone,
. . . a flint — RV
[Now apparently he had failed to circumcise one of his sons, his wife being opposed to it; but seeing his life in such danger] Zipporah took a flint knife — Amp
and cut off the foreskin of her son,
. . . the foreskin of her young son's penis — Tay
and cutting off the skin of her son's private parts — Bas
circumcised her son — Ber
and cast it at his feet,

and causeth it to touch his feet — YLT
and touched his legs with it — Tor
she touched his person with it — AAT
and with it she touched the genitals of Moses — Jerus
Then she fell at his feet — Sept
and she fell down at the feet of the LORD — Lam
and laid it at His feet —Sprl
and said, Surely a bloody husband art thou to me.
. . . Surely a bridegroom of blood art thou to me. — ASV
. . . Surely, a bridegroom by rites of blood art thou to me! — Rhm
. . . Now we are betrothed in blood — Knox
. . . The blood of the circumcision of my son hath stopped me — Sept
. . . Surely a father-in-law through blood art Thou unto me — Sprl

26. So he let him go:
Then God let Moses go — NAB
And He desisteth from him — YLT
Because He relaxed His grasp — Sprl
And Yahweh let him live — Jerus
The Lord consented to spare him — Knox
So she departed from him — Sept
then she said, A bloody husband thou art, because of the circumcision.
. . . A spouse of blood . . . — NAB
. . . A bridegroom by rites of blood — Rhm
. . . Betrothed in blood, after the circumcision — Knox
. . . The blood of the circumcision of my son hath stopt me — Sept
At that time a person when circumcised was spoken of as bridegroom in blood — AAT
. . . A Father-in-law through blood . . . — Sprl

27. And the LORD said to Aaron, Go into the wilderness to meet Moses.
. . . Go into the waste land and you will see Moses — Bas
. . . Go thy way to meet Moses towards the desert — Rhm
And he went, and met him in the mount of God,
. . . and met him in [Horeb or Sinai] the mountain of God — Amp
. . . and he met him at the sacred hill — Mof
. . . and when they met at the mountain of God — NAB
and kissed him.
and greeted him with a kiss — Knox
Aaron kissed him — NAB
and they saluted each other — Sept

28. And Moses told Aaron all the words of the LORD
Moses informed him of all the LORD had said — NAB
who had sent him,
wherewith he had sent him — ASV
with which the LORD had commissioned him — AAT
which he had sent him to say — Bas
when he set him his task — Jerus
and all the signs which he had commanded him.
. . . about which He had instructed him — Tor
and of the various signs he had enjoined upon him — NAB
and all the orders which he had given him in charge — Sept
and told him about the miracles they must do before Pharaoh — Tay

29. And Moses and Aaron went and gathered together all the elders of the children of Israel:
. . . and gathered together [in Egypt] . . . — Amp
. . . then gathered all the sheikhs of Israel — Mof
. . . and assembled the Senate of the Israelites — Sept
. . . and summoned all the elders of the Israelite race to meet them — Knox

30. And Aaron spake all the words which the LORD had spoken unto Moses,
and Aaron rehearsed all the words . . — Sept
to whom Aaron conveyed all the words . . . — Ber
and did the signs in the sight of the people.
and shewed the people the appointed signs — Knox

31. And the people believed:
and the people were convinced — Tor
And the people had faith in them — Bas
and when they heard
and were rejoiced — Sept
that the LORD had visited the children of Israel,
At last the Lord had come to enquire after the sons of Israel — Knox

. . . had come to the Israelites' home — Ber
. . . had remembered . . . — JPS
. . . had concerned himself for . . . — Rhm
. . . had taken up the cause of . . . — Bas
and that he had looked upon their affliction,
and marked their distress — Mof
and had seen their troubles — Bas
and had seen their sorrows, and had decided to rescue them — Tay
then they bowed their heads and worshipped.
then they knelt down and worshipped before the LORD — Lam
they bowed their heads in homage — AAT
. . . and do obeisance — YLT

CHAPTER 5

1. And afterward Moses and Aaron went in,
. . . went into the palace — Lam
This done, Moses and Aaron called on Pharaoh — Ber
After this, Moses and Aaron obtained audience with Pharao — Knox
After this presentation to the elders — Tay
and told Pharaoh, Thus saith the LORD God of Israel, Let my people go,
. . . Give my people leave to go — Knox
. . . Send My people away — YLT
that they may hold a feast unto me in the wilderness.
so that they may keep my pilgrim-feast in the wilderness — NEB
that they may hold a festival to me in the desert — Rhm
and offer me sacrifice in the desert — Knox

2. And Pharaoh said, Who is the LORD,
Upon which Pharao said, Who is he — Sept
that I should obey his voice
that I should hearken unto his voice — RV
that I should listen to his order — Mof
that I should heed his plea — AAT
to let Israel go?
and let Israel go free — Knox
so as to send away the Israelites — Sept
I know not the LORD,
I know no such Lord as that — Knox
I know nothing about the Eternal — Mof
I care nothing for the LORD — NEB
neither will I let Israel go.
even if I did, I would not let Israel go — NAB

3. And they said, The God of the Hebrews hath met with us:
. . . has paid us a visit — AAT
. . . has manifested Himself to us — Tor
. . . has sent us word — NAB
. . . JEHOVAH the God of the Hebrews hath summoned us — Sprl
let us go, we pray thee, three days' journey into the desert,
pray, then, let us travel for three days . . . — Mof
and sacrifice unto the LORD our God;
to make an offering . . . — Bas
lest he fall upon us with pestilence, or with the sword.
otherwise he will punish us . . . — NAB
or he will come down on us with a plague or with the sword — Jerus
so that he may not send death on us by disease or the sword — Bas
lest death or destruction befal us — Sept
what if he should bring sickness or war upon us? — Knox

4. And the king of Egypt said unto them,
The king of Egypt retorted — Ber
Wherefore do ye, Moses and Aaron, let the people from their works?
. . . dismiss the people from their work — ABPS
. . . distract the people from their tasks — Tor
. . . cause the people to break loose from their work — JPS
. . . Why would you unsettle the people from their labours — Mof
it is two men, Moses and Aaron, enticing the people away from their work — Knox
get you unto your burdens.
Get back to your jobs — Tay
Begone each of you to his work — Sept
Attend to your duties — Ber
Mind your own business — AAT

5. And Pharaoh said, Behold, the people of the land now are many,
The work-people are now numerous, said the Pharaoh — Mof

. . . Now that these common folk have grown to such numbers — Jerus
These folk, Pharao complained, have outgrown their territory already — Knox
Your people already outnumber the native Egyptians — NEB
The people of the land are lazy as it is . . . AAT

and ye make them rest from their burdens.

and you are keeping them back from their work — Bas
And it will be worse still if you ease them of their burdens — Knox
and will ye make them rest from their burdens? — JPS
therefore let us not suffer them to cease from their burdens — Sprl

6. And Pharaoh commanded the same day the taskmasters of the people,

. . . the exactors among the people — YLT
. . . the slave drivers in charge of the workers — Ber
. . . the overseers — Bas

and their officers, saying,

and the foremen — Mof
and its authorities . . . — YLT
together with their overseers . . . — Sprl
and their scribes . . . — Lam

7. Ye shall no more give the people straw to make brick, as heretofore:

Up to the present, you have provided these people with straw for brickmaking. Do so no longer — Jerus

let them go and gather straw for themselves.

8. And the tale of the bricks,

And the number of the bricks — ASV
nevertheless the amount of bricks — Sprl
the same quota of bricks — NAB
yet the daily task of brick making — Sept

which they did make heretofore,

which they have been daily making — Ber

ye shall lay upon them;

ye shall appoint to them — ABPS
impose upon them — Tor
you must exact from them — Mof
shall be required of them — Sprl

ye shall not diminish ought thereof:

Thou shalt make no abatement — Sept
Do not reduce it — NAB
not one less — Ber
ye shall make no allowance because of it — Sprl

for they be idle;

for they are lazy — AAT
for they are shirkers — Tor
for they are remiss — YLT
for they have no love for work — Bas
for they obviously don't have enough to do — Tay

therefore they cry, saying, Let us go and sacrifice to our God.

that is what has led to this outcry . . . — Knox

9. Let there more work be laid upon the men,

Let heavier work . . . — ASV
Let the service be burdensome upon the men — ABPS
Make these men work harder than ever — Jerus
Weigh down heavily on them — Ber

that they may labour therein;

so that they keep their mind on it — NAB
and let them attend to it — Sprl
and see that they do it — Bas
and make them sweat — Tay

and let them not regard vain words.

and not trouble themselves with vain discourses — Sept
and not be dazzled by lying words — YLT
and not pay attention to deceitful promises — Tor
so that they do not have time to stop and listen to glib speeches — Jerus
that will teach them to listen to Moses' and Aaron's lies — Tay
that they may not think to engage in vain conversations — Lam

10. And the taskmasters of the people went out,

The people's slave-drivers went out — Jerus

and their officers,

and their overseers — Rhm
and their responsible men — Bas
and clerks — Sept

and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

. . . The Pharaoh declares that he will not give you any more straw — Mof

11. Go ye, get you straw where ye can find it:

go and collect straw for yourselves — Sept

Glean it for yourselves — Ber
yet not ought of your work shall be diminished.
yet hath there not been diminished from your service a single thing — Rhm
but your work will not be lessened in the least — RSV
but there is to be no reduction in your output — AAT
but you must produce just as many bricks as before — Tay
for no abatement shall be made of your task — Sept

12. So the people were scattered abroad throughout all the land of Egypt
So the people were sent in all directions . . . — Bas
So the people dispersed themselves . . . — Rhm
to gather stubble instead of straw.
to gather stubble for straw — RV
to get dry grass for stems — Bas
to gather the stubble — Lam
gathering straw — Knox

13. And the taskmasters hasted them, saying,
And the taskmasters were urgent, . . . — ASV
The slave drivers harassed them — Jerus
while the taskmasters kept driving them on . . . — NAB
Fulfill your works, your daily tasks,
Complete your works, The task of a day in its day — Rhm
You must complete the same work assignment each day — Tor
to complete their daily amount of bricks — Mof
Finish your day's quota — Ber
Complete your work as you have always done — Lam
as when there was straw.
as when straw was provided for you — Sprl
as you did when the straw was found — Knox

14. And the officers of the children of Israel,
And the authorities of the sons of Israel — YLT
. . . the clerks of the nation of the Israelites — Sept
the Israeli work-crew bosses — Tay
And the Hebrew foremen — Amp
which Pharaoh's taskmasters had set over them,
and Pharaoh's taskmasters took them to task — AAT
because they were held responsible by Pharaoh's overseers — NEB
were beaten, and demanded,
were beaten, saying — JPS
were thrashed, and asked — Mof
were lashed and were told — Ber
were flogged, and they were asked — Jerus
Wherefore have ye not fulfilled your task
Wherefore have ye not completed your portion — YLT
Why have you not completed your prescribed amount — NAB
Why have you failed to finish your fixed job — Ber
in making brick both yesterday and today, as heretofore?
in making brick even to-day, as yesterday, and heretofore — Sprl
of making bricks today, as hitherto — RSV
of brickmaking, the same as on previous days! — Ber

15. Then the officers of the children of Israel came and cried unto Pharaoh, saying,
Then came in the overseers of the sons of Israel, and made outcry unto Pharaoh, saying — Rhm
The Israelite foremen then went and appealed to Pharaoh — Ber
Then the scribes of the children of Israel came and complained to Pharaoh, saying — Lam
Wherefore dealest thou thus with thy servants?
Why do you treat your servants so — Mof
Don't treat us like this, they begged — Tay

16. There is no straw given unto thy servants,
No straw is being provided for your workmen — Ber
The straw is not being found for us any longer — Knox
They give us no dry stems — Bas
and they say to us, Make brick:
and they demand of us to make brick — Sprl
yet bricks — they keep saying to us — make ye! — Rhm
and never a brick less demanded of us — Knox
and, behold, thy servants are beaten;
and they give your servants blows — Bas
Look! Your workers are lashed — Ber
but the fault is in thine own people.

and thy people sin — ABPS
and your people are unfair — Ber
whereas it is you who are wronging your people — Mof
and you sin against your people — Lam
Wilt thou then deal unjustly with thy people? — Sept
there is no justice for this people of thine — Knox
for something that isn't our fault — it is the fault of your taskmasters for making such unreasonable demands — Tay

17. But he said, Ye are idle, ye are idle:
But Pharaoh said to them, You are surely idle — Lam
. . . Remiss — ye are remiss — YLT
. . . You are lazy, just plain lazy — Ber
. . . It is just because you are lazy — NAB
. . . You are shirkers, shirkers! — Tor
therefore ye say, Let us go and do sacrifice to the LORD.
on this account are ye saying, We must take our journey, we must sacrifice to Yahweh — Rhm
or you would not be asking leave to go and sacrifice to this Lord of yours — Knox

18. Go therefore now, and work;
Get out now, and get to work — Amp
Be off now to your work — AAT
and now, go, serve — YLT
for there shall no straw be given you,
and straw shall not be furnished you — ABPS
yet shall ye deliver the tale of bricks.
. . . the number of bricks — ASV
but you must produce your quota of bricks — Tor
and the measure of bricks ye do give — YLT
yet you shall deliver the task of bricks — Sept

19. And the officers of the children of Israel did see that they were in evil case,
. . . saw that they were in evil plight — RSV
. . . saw that it would go hard with them — Knox
. . . knew they were in a sorry plight — NAB
. . . found themselves in trouble — Tor
. . . did see that they were set on mischief — JPS
Then the overseers of the children of Israel were afraid of them of some mischief — Sprl
after it was said, Ye shall not minish ought from your bricks of your daily task.
. . . Ye shall not diminish from your task the day's work in its day — Sprl
. . . You shall be allowed no abatement from the customary daily task of brick making — Sept
because of the order, You must not reduce your daily quantity of bricks — Tor
When they heard that the same tale of bricks were to be demanded each day — Knox

20. And they met Moses and Aaron,
And they came upon Moses and Aaron — ABPS
And they came face to face with Moses and Aaron — Bas
So they fell upon Moses and upon Aaron — Rhm
who stood in the way,
standing opposite them — Lam
standing to meet them — Sprl
waiting for them outside the palace — Tay
as they came forth from Pharaoh:
As they left the Pharaoh — Mof
as they came away from Pharao's audience — Knox

21. And they said unto them, The LORD look upon you, and judge;
. . . May the Eternal look on what you have done and punish you! — Mof
because ye have made our savour to be abhorred
For you have made the smell of us horrible — Sept
because ye have caused our fragrance to stink — YLT
in that ye have made us odious — Rhm
because you made us offensive — RSV
for making us loathsome — Tor
for giving us an unsavory reputation — AAT
for spoiling our prospects — Ber
in the eyes of Pharaoh, and in the eyes of his servants,
with the Pharaoh and his officers — Mof
in the nostrils of Pharao and his court — Knox
to put a sword in their hand to slay us.
putting a sword in their hands for our destruction — Bas

put a weapon in his hand that will be our doom — Knox
and for giving them an excuse to kill us — Tay

22. And Moses returned unto the LORD,
Moses again had recourse to the LORD — NAB
and said, Lord, wherefore hast thou so evil entreated this people?
. . . wherefore hast thou dealt ill with this people — ASV
. . . wherefore hast thou caused harm to this people — Rhm
. . . why hast thou afflicted this people — Sept
. . . wherefore hast Thou suffered this people to be so ill-treated — Sprl
why is it that thou hast sent me?
Why didst thou ever send me here — Mof
And why did you send me on such a mission — NAB

23. For since I came to Pharaoh to speak in thy name,
I gained an audience with Pharao, and spoke in thy name; and since then — Knox
he hath done evil to this people;
he has treated this people harshly — Ber
he has dealt worse with this people — Tor
he has maltreated this people of yours — NAB
he has heaped misfortune on thy people — NEB
neither hast thou delivered thy people at all.
and delivering Thou has not delivered Thy people — Sprl
and thou hast done nothing to rescue thy people — Mof
and you have given them no help — Bas
is this the deliverance thou hast sent them? Knox

CHAPTER 6

1. Then the LORD said unto Moses, Now shalt thou see
. . . You shall soon see — Tor
. . . Thou hast yet to see — Knox
what I will do to Pharaoh:
what I have in store for Pharao — Knox
how I handle Pharoah — Ber
how I shall punish Pharaoh — Jerus
for with a strong hand shall he let them go,
Forced by my mighty hand, he will send them away — NAB
he shall let them go because of a greater might — Tor
compelled by a mighty power he will not only let them go — AAT
for he must not merely be compelled to let them go — Ber
for with a strong hand will he expel you — Sprl
and with a strong hand shall he drive them out of his land.
and by an uplifted arm . . . — Sept
compelled by my outstretched arm . . . — NAB
indeed, because of a greater might . . . — Tor
he will be forced to put them out of his country — Mof

2. And God spake unto Moses, and said unto him, I am the LORD:
. . . I am JEHOVAH — RV
. . . I am Yahweh — Rhm
. . . I am the Eternal — Mof

3. And I appeared unto Abraham, unto Isaac, and unto Jacob,
who revealed myself to Abraham, Isaac and Jacob — Knox
by the name of God Almighty,
as God, the Ruler of all — Bas
as El Shaddai — Tor
as their God — Sept
but by my name JEHOVAH was I not known to them.
but by My name JEHOVAH was I not manifested unto them — Sprl
but by My name יהוה I made Me not known to them — JPS
but did not make myself known to them by my name Yahweh [the LORD] — AAT
but by My name the Lord [Yaweh] [the redemptive name of God] — I did not make Myself known to them [in acts and great miracles] — Amp
my name Adonai I did not make known to them — Knox
Though I did not clearly manifest to them my name Lord — Sept
but I never made myself known to them as the Eternal — Mof

4. And I have also established my covenant with them,
I made my compact with them — Mof
to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.
. . . Canaan, the land of their sojournings, wherein they sojourned — ASV
. . . the Chananites — the land wherein they had sojourned — in which they were then sojourning — Sept
. . . Canaan, the land in which they were living as aliens — NAB
. . . Canaan, the land in which they settled as immigrants — AAT
. . . Canaan, where they lived temporarily — Ber
. . . Chanaan, their dwelling-place then, but not their home — Knox

5. And I have also heard the groaning of the children of Israel,
And truly my ears are open to the cry of the children of Israel — Bas
whom the Egyptians keep in bondage;
whom the Egyptians enslave — Mof
whom the Egyptians were holding in servitude — Rhm
under their Egyptian oppressors — Knox
which the Egyptians have occasioned by enslaving them — Sept
and I have remembered my covenant.
. . . the covenant with you — Sept
I am mindful of my covenant — NAB
and I will remember My covenant to execute it — Sprl
and I remember My promise — Tay

6. Wherefore say unto the children of Israel,
You therefore quote Me to the Israelites — Ber
I am the LORD,
I am the LORD your God — Lam
I am Jehovah — ASV
I am Yahweh — Jerus
I am the Eternal — Mof
and I will bring you out from under the burdens of the Egyptians,
and I will take you out from under the yoke of the Egyptians — Bas
and I will bring you out from the bondage of the Egyptians — Sept
I will free you from the forced labor of the Egyptians — NAB
and I mean to release you from your prison-house in Egypt — Knox
and I will rid you out of their bondage,
and deliver you out of their servitude — Sprl
and make you safe from their power — Bas
and I will redeem you with a stretched out arm,
and redeem you with an uplifted arm — Sept
and I will save you by a strong hand and by a mighty arm — Lam
and I will rescue you with an outstretched arm — with special and vigorous action — Amp
I will deliver them by main force — Mof
and with great judgments:
and with great decision — Sept
in signal acts of redress — Knox
and through extraordinary chastisements — Tor
and my strokes of power — Jerus
and mighty victories — Mof
and perform great miracles — Tay

7. And I will take you to me for a people,
and I will take you to be my people — ABPS
I will adopt you as my own people — Jerus
and I will be to you a God:
And will become your God — Rhm
and you shall have me as your God — NAB
and ye shall know that I am the LORD your God,
. . . that I Yahweh am your God — Rhm
. . . that it is I, the LORD your God — AAT
. . . that I, the LORD your God — Ber
you will learn to acclaim the Lord as your God — Knox
which bringeth you out
who brought you out — JPS
that Lord who brought you out — Knox
am the One who brings you out — Ber
who shall free you — AAT
when I free you — NAB
from under the burdens of the Egyptians.
from the labor of the Egyptians — NAB
from the tyranny of the Egyptians — Sept
of your Egyptian prison-house — Knox

8. And I will bring you in unto the land,
led you back to your dwelling-place — Knox
concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob:
that I solemnly swore to give to . . . — Mof
concerning which I lifted up my hand to give it to . . . — RV

for which I stretched out my hand to give it to . . . — Sept
that Lord who made good his promise to . . . — Knox
and I will give it you for an heritage:
. . . as an inheritance — Rhm
. . . as a legacy — Ber
. . . as your very own — AAT
. . . for a possession — Sprl
It shall belong to My people — Tay
and made it your home — Knox
I am the LORD.
I Jehovah — ABPS
I, Yahweh, will do this! — Jerus
I am the Lord [you have the pledge of My changeless omnipotence and faithfulness] — Amp

9. And Moses spake so unto the children of Israel:
In these terms Moses spoke to the Israelites — Sept
All this Moses repeated to the Israelites — Knox
but they hearkened not unto Moses
but they attended not unto Moses — Sprl
but they would not listen to Moses — AAT
for anguish of spirit,
from extreme distress of spirit — Sprl
because of their broken spirit — RSV
their spirits crushed — Tor
through shortness of spirit — Rhm
for impatience of spirit — JPS
because of their dejection — NAB
because of their misery — Lam
and for cruel bondage.
and for harsh service — YLT
and on account of their hard labours — Sept
and downed by cruel slavery — Ber
and from hard bondage [And they broke forth unto Moses: Let us alone, that we may serve the Egyptians: for it is better for us to serve the Egyptians, than we should die in the wilderness.] — Sprl
after the tragic consequence of what he had said before — Tay

10. And the LORD spake unto Moses, saying,

11. Go in, speak unto Pharaoh king of Egypt,
Go and tell Pharaoh . . . — Tor
Go and reason with Pharaoh . . . — Ber
that he let the children of Israel go out of his land.
that he send forth the children of Israel out of his land — Sprl
to set the Israelites free to leave his country — NEB

12. And Moses spake before the LORD, saying,
But Moses appealed to the Lord, saying — Tor
Moses told the Lord to his face — Knox
But Moses argued before the Lord — Ber
Moses protested — Mof
Behold, the children of Israel have not hearkened unto me;
Behold, [my own people] the Israelites have not listened to me — Amp
Thou seest how the Israelites have not minded me — Ber
how then shall Pharaoh hear me,
what hope is there that Pharao will listen to me — Knox
how then should Pharaoh pay attention to me — Ber
who am of uncircumcised lips?
whose lips are unclean — Bas
a man of impeded speech! — Tor
A man, moreover, so tongue-tied — Knox
clumsy speaker that I am — Mof
I'm no orator! — Tay
for I am a stutterer — Lam
uncultured of speech as I am — Ber

13. And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt,
. . . and gave them a commandment . . . — Sprl
. . . and gave them a commission — AAT
. . . giving them a message . . . — Knox
to bring the children of Israel out of the land of Egypt
to deliver the Israelites . . . — Tor

14. These be the heads of their fathers' houses:
These are the heads of their families — Jerus
The following are the heads of their respective clans — Tor
These are the heads of their ancestral house — Rhm
These are the paternal clanheads — Ber
these were the chief leaders of their patriarchal houses — Sept
The sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these be the families of Reuben.
. . . This was the family of Reuben — Sept

. . . these are the clans of Reuben — NAB

15. And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman:
. . . son of the Canaanitess — YLT
. . . (whose mother was a Canaanite) — Mof
these are the families of Simeon.
The heads of the clans of the tribe of Simeon — Tay
these were the patriarchal houses of the Symeonites — Sept

16. And these are the names of the sons of Levi according to their generations;
. . . in order of their birth — Ber
. . . in their genealogical order — AAT
. . . according to their ages — Mof
. . . by their lineage — Tor
. . . according to their families — Sept
. . . with their descendants — Jerus
From Levi came the three clans of — Knox
Gershon, and Kohath, and Merari: and the years of the life of Levi were an hundred thirty and seven years.
. . . and the span of Levi's life was 137 years — Tor
Levi reaching the age of 137 — Ber

17. The sons of Gershon; Libni, and Shimi, according to their families.
. . . arranged by families — AAT
. . . as heads of clans — NAB
These were houses of their patriarchal family — Sept

18. And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath were an hundred thirty and three years.
. . . (Caath lived to the age of a hundred and thirty-three.) — Knox

19. And the sons of Merari; Mahali and Mushi: these are the families of Levi according to their generations.
. . . these are the families of the Levites in order of age — Mof
. . . These are the clans of Levi with their descendants — Jerus
. . . These were the houses of the patriarchal family of Levi according to their families — Sept
. . . This is the Levite genealogy — Ber

20. And Amran took him Jochebed his father's sister to wife;
Amram married his aunt Jochebed — Ber
Now Ambram had taken to wife Jochabed a daughter of his father's brother — Sept
And Amram took his uncle's daughter Jokhaber — Lam
Amram married a kinswoman of his called Jochabed — Knox
and she bare him Aaron and Moses:
who bore him Aaron, Moses and Miriam — NAB
and she bore to him Aaron and Moses and Mariam their sister — Sept
and the years of the life of Amram were an hundred and thirty and seven years.
Amram lived for a hundred and thirty-seven years — Mof
And the years of the life of Ambram were a hundred and thirty two — Sept

21. And the sons of Izhar; Korah, and Nepheg, and Zichri.

22. And the sons of Uzziel; Mishael, and Elzaphan, and Zithri.

23. And Aaron took him Elisheba, daughter of Amminadab, sister of Nahshon, to wife;
Aaron's wife was Elisabeth . . . — Knox
and she bare him Nadab, and Abihu, Eleazar, and Ithamar.

24. And the sons of Korah: Assir, and Elkanah, and Abiasaph: these are the families of the Korhites.
. . . These are the clans of the Korahites — NAB

25. And Eleazar Aaron's son took him one of the daughers of Putiel to wife;
And Eleazar Aaron's son took Leu of the daughters of Putiel, to himself as wife — Sprl
and she bare him Phinehas:
and she gave birth to Phinehas — Bas
and become the father of Phineës — Knox
and Phinehas was one of his children — Tay
these are the heads of the fathers of the Levites
. . . of the fathers' houses of the Levites — ASV
These were the heads of the patriarchal family of the Levities — Sept
These were the Levite clan heads — Ber
according to their families.
according to their tribes — Lam
that gave their names to clans — Knox
according to their genealogies — Sept

26. These are that Aaron and Moses,
This is Aaron — and Moses — YLT
This brings us to Aaron and Moses — Ber
Such were the Moses and Aaron — Mof
Aaron and Moses, included in that list, are the same Aaron and Moses — Tay
to whom the LORD said,
whom the Eternal ordered — Mof
Bring out the children of Israel from the land of Egypt according to their armies.
. . . troop by troop — Tor
. . . in battle order — Jerus
. . . mustered in their tribal hosts — NEB

27. These are they which spake to Pharaoh king of Egypt,
These are the men who gave orders to Pharaoh — Bas
And who went to Pharaoh to ask permission — Tay
to bring out the children of Israel from Egypt:
about bringing the Israelites out of Egypt — AAT
these are that Moses and Aaron.
This is the Moses and the Aaron — ABPS
The same Moses and Aaron — Rhm
Moses and Aaron — Lam

28. And it came to pass on the day
Thus came it to pass, that on a certain day — Rhm
On the day — RSV
at the time we are speaking of — Knox
when the LORD spake unto Moses in the land of Egypt,
when the word of the Lord came to Moses . . . — Bas

29. That the LORD spake unto Moses, saying, I am the LORD:
he said, I am the LORD — NAB
he said this to him, I am Yahweh — Jerus
speak thou unto Pharaoh king of Egypt
Quote to Pharaoh . . . — Ber
Repeat to Pharaoh .. — NAB
all that I say unto thee.
everything I am telling you — Ber
all that I am about to speak to thee — ABPS

30. And Moses said before the LORD,
And Moses said in JEHOVAH'S presence — Sprl
Moses appealed to the LORD, saying — Tor
Moses protested — Mof
but Moses hung back and asked the Lord to his face — Knox
Behold, I am of uncircumcised lips,
My lips are unclean — Bas
See, I am of impeded speech — Tor
Behold I am a stammerer — Sept
My tongue stutters — Lam
I am slow of speech — Jerus
I am a halting speaker — NEB
As I am an uncultured speaker — Ber
and how shall Pharaoh hearken unto me?
how then should Pharaoh heed me! — Tor
how can it be that Pharaoh will listen to me — NAB
why should Pharaoh listen to me — Jerus

CHAPTER 7

1. And the LORD said unto Moses, See, I have made thee a god to Pharaoh:
. . . See, I have made thee as God to Pharaoh — ASV
. . . See! I have appointed thee to be God unto Pharaoh — Rhm
. . . See, I have given thee a god to Pharaoh — YLT
. . . See, I place you in the role of God to Pharaoh — Tor
. . . See, I have set thee in God's stead to Pharaoh — JPS
. . . It is my will that thou shouldst be a divine oracle to Pharao — Knox
. . . See, I have appointed you as My ambassador to Pharaoh — Tay
. . . See, I have made thee a judge to Pharaoh — Sprl
and Aaron thy brother shall be thy prophet.
and Aaron your brother shall act as your prophet — NAB
and your brother Aaron shall serve as your spokesman — AAT

2. Thou shalt speak all that I command thee:
Say whatever I give you orders to say — Bas
You must tell your brother Aaron all I bid you say — NEB
and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.
. . . and he shall let the sons of Israel go out of his land — Rhm
. . . so he may let the Israelites leave his country — Ber

3. And I will harden Pharaoh's heart,
I will stiffen Pharaoh's heart — Ber
But I will make Pharaoh obstinate — AAT
I will make stubborn Pharaoh's heart — ABPS
And I will allow Pharaoh's heart to harden — Sprl
But I will suffer Pharaoh to harden his heart — Rhm
and multiply my signs and my wonders in the land of Egypt.
Then will I show sign after sign and portent after portent . . . — NEB
that, despite the many signs and wonders that I will work . . . — NAB
I will do many a signal act . . . — Mof

4. But Pharaoh shall not hearken unto you,
he will not listen to you — NAB
and if Pharaoh will not listen to you — AAT
that I may lay my hand upon Egypt,
and I will put forth my hand against Egypt — ABPS
Then Egypt shall feel the weight of my hand — Knox
that I may show My power on Egypt — Sprl
that I may smite Egypt — Lam
and bring forth mine armies, and my people the children of Israel,
and bring forth my hosts, my people . . . — RV
and deliver My ranks, My people the Israelites — Tor
out of the land of Egypt by great judgments.
. . . after great punishments — Bas
. . . with great vengeance — Sept
. . . with extraordinary chastisements — Tor
. . . with signal acts of redress — Knox
. . . with a final major disaster — Tay
. . . with strokes of power — Jerus

5. And the Egyptians shall know that I am the LORD,
And all the Egyptians shall come to know . . . — Jerus
that the Egyptians may learn I am the Eternal — Mof
All Egypt shall know that it was I, the Lord — Knox
when I stretch forth mine hand upon Egypt,
in My stretching out My hand against Egypt — YLT
when I lift my hand against Egypt — Lam
as I stretch out my hand to crush Egypt — Mof
who raised my hand against it — Knox
and bring out the children of Israel from among them.
and bring away the Israelites — Mof
and bring forth My people the children of Israel from their midst — Sprl

6. And Moses and Aaron did as the LORD commanded them,
Moses and Aaron obeyed: . . . — Jerus
So Moses acted in conjunction with Aaron: . . . — Sept
so did they.
to the last syllable — Ber

7. And Moses was fourscore years old, and Aaron fourscore and three years old,
Now Moses was eighty years old, and Aaron eighty-three years old — RSV
and Moses is a son of eighty years, and Aaron is a son of eighty and three years — YLT
when they spake unto Pharaoh.
When they interviewed Pharaoh — Ber
when they gave the Lord's word to Pharaoh — Bas
when they made their demand on Pharaoh — Tor
at the time of their audience with Pharaoh — Jerus

8. And the LORD spake unto Moses and unto Aaron, saying,

9. When Pharaoh shall speak unto you, saying, Shew a miracle for you:
. . . Give for yourselves a wonder — YLT
. . . Produce your marvel — Tor
. . . Prove yourselves by working a miracle — RSV
. . . Identify yourselves by a miracle — Ber
. . . Show me a sign — Lam
. . . Show to us [a sign or] a miracle — Sprl
. . . Produce a portent — AAT
If Pharaoh demands that you work a sign or wonder — NAB
If the Pharaoh bids you work some miracle for your credit — Mof
When Pharao asks you to shew him signs of your mission — Knox
then thou shalt say unto Aaron, Take thy rod,
. . . Take this staff — Sept
and cast it before Pharaoh,
and throw it down in front of Pharaoh — AAT

and throw it on the ground in the presence of Pharaoh and before his attendants — Sept

and it shall become a serpent.

let it become a sea-serpent — Rhm

and it will be changed into a snake — NAB

that it may turn into a reptile — Mof

and it shall be a dragon — Sept

it becometh a monster — YLT

10. And Moses and Aaron went in unto Pharaoh,

So Moses went in with Aaron before Pharao and his attendants — Sept

So Moses and Aaron obtained audience with Pharaoh — AAT

So Moses and Aaron called on Pharaoh — Ber

and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh,

. . . and Aaron put his rod down on the earth before Pharaoh — Bas

. . . Aaron brought out his staff in the presence of Pharao — Knox

and before his servants,

and before his noblemen — Lam

and his courtiers — AAT

and his officers — Mof

and his attendants — Ber

and it became a serpent.

and it became a sea-serpent — Rhm

and it was changed into a snake — NAB

and it turned into a reptile — Mof

and it became a dragon — Sept

and it becometh a monster — YLT

11. Then Pharaoh also called the wise men and the sorcerers:

Pharaoh in turn called in sages and magicians — Ber

At this, Pharao summoned his diviners and magicians — Knox

now the magicians of Egypt, they also did in like manner with their enchantments.

. . . with their secret arts — JPS

. . . by their secret formulas — Ber

. . . with their spells — Tor

. . . with their witchcraft — Jerus

. . . by their clever tricks — Mof

And the Egyptian enchanters by their sorceries did in like manner — Sept

and the scribes of Egypt, they also, with their flashings, do so — YLT

who, in their turn, uttered secret spells in the Egyptian language and did the like — Knox

12. For they cast down every man his rod,

each threw down his staff — AAT

For every one of them put down his rod on the earth — Bas

and they became serpents:

and they became sea-serpents — Rhm

and it was changed into a snake — NAB

and it turned into a reptile — Mof

which became dragons — Sept

and they become monsters — YLT

but Aaron's rod swallowed up their rods.

But Aaron's staff swallowed up the staffs of the magicians — Jerus

but Aaron's rod destroyed their rods — Sprl

13. And he hardened Pharaoh's heart,

And Pharaoh's heart was hardened — ASV

And Pharaoh's heart was firm — ABPS

Then waxed bold the heart of Pharaoh — Rhm

And Pharaoh's mind was stubborn — Ber

But the Pharaoh was obdurate — Mof

Pharaoh, however, remained obstinate — AAT

that he hearkened not unto them;

he would not listen to Moses and Aaron — Jerus

and would not let them go — Lam

as the LORD had said.

according to the word of JEHOVAH — Sprl

to do as the Lord commanded them — Sept

just as the Eternal had predicted — Mof

14. And the LORD said unto Moses, Pharaoh's heart is hardened,

. . . Pharaoh's heart is stubborn — RV

. . . Pharao's heart is obstinately bent — Sept

. . . Pharaoh's heart is heavy — ABPS

. . . Dull is the heart of Pharaoh — Rhm

. . . Pharaoh's heart is unchanged — Bas

. . . Pharaoh is obdurate — NAB

. . . Pharaoh is adamant — Jerus

he refuseth to let the people go.

he refuseth to send the people away — Sprl

he has refused to set the people free — NEB

he does not mean to let my people go — Knox

15. Get thee unto Pharaoh in the morning;

In the morning go to him — Mof

Betake thyself to him to-morrow morning — Knox

lo, he goeth out unto the water;
lo, he is about to go forth to the water — ABPS
thou wilt find that he is walking by the water side — Knox
just as he is leaving the water — AAT
behold, he goes out to his daily duty — Lam
and thou shalt stand by the river's brink against he come;
. . . to meet him — ASV
and you stand toward him by the river's brink and wait — Lam
you will be waiting for him by the edge of the Nile — Bas
and the rod which was turned to a serpent shalt thou take in thine hand.
holding in your hand your stick which was turned into a snake — Mof

16. **And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go,**
. . . Send My people away — YLT
that they may serve me in the wilderness:
and worship me in the desert — Mof
and offer him sacrifices in the desert — Knox
and, behold, hitherto thou wouldest not hear.
but up to now you have not given ear to his words — Bas
But you have paid no heed until now — Tor
But to date you have not listened — Ber
and, behold, thou hast not yet obeyed — Sprl

17. **Thus saith the LORD, In this thou shalt know that I am the LORD:**
And now the Lord has a new message for thee, to convince thee that he is indeed the Lord — Knox
. . . You are going to find out that I am God — Tay
behold, I will smite with the rod that is in mine hand
by me striking the stick in my hand — Mof
see, by the touch of this rod in my hand — Bas
For I have instructed Moses to hit . . . with his rod — Tay
upon the waters which are in the river,
the waters in the Nile River — Amp
the river water — Ber
and they shall be turned to blood.
till they turn into blood — Mof

18. **And the fish that is in the river shall die,**
And the fishes which are in the river shall die — Sept
till the fish in the Nile die — Mof
and the river shall stink;
. . . will send up a bad smell — Bas
. . . shall become foul — ASV
. . . shall be loathsome — Rhm
. . . become putrid — Sprl
and the river itself shall become so polluted — NAB
till its waters are full of corruption — Knox
and the Egyptians shall loathe to drink of the water of the river.
the Egyptians shall be disgusted to drink water from it — Ber
so that the Egyptians will find it impossible to drink the water of the Nile — Tor
it will go hard with the Egyptians if they are for drinking river water — Knox
and the Egyptians have been wearied of drinking water from the River — YLT
and the Egyptians have a weary search for water — Mof
and the Egyptians shall search in vain for water to drink out of the Nile — AAT
. . . to drink the water out of the river. [Then Moses and Aaron went unto Pharaoh and said unto him: JEHOVAH the God of the Hebrews sent me unto thee, saying: Send away My people, that they may serve Me in the wilderness: and, behold, thou hast not as yet obeyed. Thus saith JEHOVAH: By this shalt thou know that I am JEHOVAH: behold, I will smite with the rod which is in my hand upon the waters which are by the river, and they shall be turned into blood. And the fish which are in the river shall die, and the river shall become putrid; and the Egyptians shall loathe to drink of the water out of the river.] — Sprl

19. **And the LORD spake unto Moses, Say unto Aaron, Take thy rod,**
. . . Speak unto Aaron thy brother . . . — Sprl
. . . Say to thy brother Aaron, Take thy staff in thy hand — Sept
and stretch out thine hand upon the waters of Egypt,
and hold out your arm over . . . — Tor
upon their streams, upon their rivers,

against their streams, against their rivers — YLT
over their rivers, over their streams — RV
over their rivers, their canals — Ber
all their rivers and channels — Knox
and upon their ponds, and upon all their pools of water,
its ponds, all its bodies of water — Tor
and upon their pools, and upon all their lakes of water — Sprl
and over their pools, and over all their reservoirs of water — ABPS
and over every pool and cistern — NEB
and pools, all their supplies of water — NAB
their marshland, and all their reservoirs — Jerus
that they may become blood;
to turn them into blood — NEB
and that there may be blood throughout all the land of Egypt,
till blood is everywhere in Egypt — Mof
both in vessels of wood, and in vessels of stone.
even in wooden and in stone reservoirs — Sprl
both in the cisterns of wood and in those of stone — Sept
even in bowls of wood and stone jars — Mof
even in the wooden pails and stone jars — NAB
even down to the contents of every tub or jar — Jerus

20. And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, . . . and he lifteth up his hand with the rod — YLT
. . . and Aaron lifted up the staff which was in his hand — Lam
. . . Moses raised the stick — Mof
and smote the waters that were in the river,
he struck the river water — Ber
Aaron hit the surface of the Nile — Tay
and stretched out over the waters of the Nile — Bas
in the sight of Pharaoh, and in the sight of his servants;
in the presence of Pharaoh and his attendants — Ber
. . . and his officers — Mof
. . . and his courtiers — Tor
. . . and his court — Knox
and all the waters that were in the river were turned to blood.
and the river turned to blood — Knox
and changed all the water of the river into blood — Sept

21. And the fish that was in the river died;
And the fishes which were in the river died — Sept
And the fish in the Nile came to destruction — Bas
and the river stank,
. . . became foul — ASV
. . . became loathsome — Rhm
. . . became putrid — Sprl
. . . was offensive — ABPS
and the river itself became so polluted — NAB
and the Nile smelled so badly — Ber
and the Egyptians could not drink of the water of the river;
till the Egyptians could not drink its water — Mof
and there was blood throughout all the land of Egypt.

22. And the magicians of Egypt did so
. . . did in like manner — RV
But the Egyptians magicians did as much — Knox
And the wonder-workers of Egypt did the same — Bas
And the scribes of Egypt do so — YLT
with their enchantements:
with their secret arts — JPS
through their secret formulas — Ber
with spells of their own — Knox
by their clever tricks — Mof
with their flashings — YLT
used their witchcraft — Jerus
and Pharaoh's heart was hardened,
and the heart of Pharaoh is strong — YLT
Pharaoh's heart stiffened — Tor
so that Pharaoh's heart was stubborn — Jerus
Pharao's heart became inflexible — Sept
so the heart of Pharaoh waxed bold — Rhm
So Pharaoh remained obstinate — NAB
neither did he hearken unto them; as the LORD had said.
and would not listen to Moses and Aaron, just as the LORD had foretold — NAB
still he would not obey the Lord's will and heed their warning — Knox

23. And Pharaoh turned and went into his house,
. . . into his palace — Tor
neither did he set his heart to this also.

neither did he lay even this to heart — ASV
neither applied he his heart even to this — Rhm
and he did not take to heart even this sign — Lam
and his heart was not convinced by this also — Sprl
and paid no attention to this — Sept
with no concern even for this — AAT
unimpressed — Tay

24. And all the Egyptians digged round about the river for water to drink;
The Egyptians had to dig all around the Nile for water to drink — AAT
Meanwhile, all the Egyptians had to dig wells round about the banks — Knox
And all the Egyptians made holes round about the Nile to get drinking-water — Bas
and all the Egyptians seek water round about the River to drink — YLT
for they could not drink of the water of the river.
they found the water of the river impossible to drink — Jerus
for they were not able to make use of the Nile water — Bas

25. And seven days were fulfilled,
Seven days passed — Mof
Full seven days — Ber
So passed the first week — Knox
after that the LORD had smitten the river.
after the Lord had put his hand on the Nile — Bas
the LORD'S stroke upon the river continued — Ber

CHAPTER 8

1. And the LORD spake unto Moses, Go unto Pharaoh,
. . . Call on Pharaoh — Ber
. . . Obtain audience with Pharaoh — AAT
Then the Lord bade Moses present himself before Pharao — Knox
and say unto him, Thus saith the LORD, Let my people go,
. . . Send away My people — Sprl
that they may serve me.
and worship me — Mof
and offer me sacrifice — Knox

2. And if thou refuse to let them go,
If you keep on refusing to let them go — Ber
and if thou art refusing to send away — YLT
behold, I will smite all thy borders with frogs:
lo, I am plaguing all thy boundaries with frogs — Rhm
I warn you, I will send a plague of frogs over all your territory — NAB
I will send vast hordes of frogs across your land from one border to the other — Tay
beware! I will afflict your whole country with frogs — Ber

3. And the river shall bring forth frogs abundantly,
The river, too, will be alive with frogs — Ber
and the river shall swarm with frogs — ASV
and the River hath teemed with frogs — YLT
The Nile will be full of frogs — Bas
which shall go up and come into thine house,
And thy shall go up and come into thy houses — Sept
they will make their way into your palace — Jerus
crawling up into your palace — Mof
and into thy bedchamber, and upon thy bed,
and into thy bed chambers, even upon thy beds — Sept
. . . and upon thy couch — Sprl
and into the inner-chamber of thy bed — YLT
and into the house of thy servants,
into the homes of your attendants — Ber
the houses of your courtiers — AAT
into the houses of your officers — Mof
and so with all thy servants — Knox
and upon thy people,
and of thy people — Sprl
and your subjects — NAB
and among thy people — YLT
and into thine ovens,
and into your inner chambers — Lam
and into thy kneadingtroughs:
and into your kneading pans — Ber

your kneading bowls and your dough — Amp
and into your bread-basins — Bas
and into thy leavening vessels — Sprl
and thy larders — Knox

4. And the frogs shall come up both on thee,
The frogs shall clamber over you — NEB
The frogs will be crawling all over you — Ber
and upon thy people, and upon all thy servants.
and against thy people, and against all thy servants — Rhm
your people, and all your courtiers — AAT
and your people and your officers — Mof
and on all your people — Lam

5. And the LORD spake upon Moses,
[Then Moses and Aaron went in unto Pharaoh, and spake unto him: Thus saith JEHOVAH: Send away My people, that they may serve Me; for if thou wilt not send them away, behold, I will plague all thy border with frogs: and the river shall produce frogs, which shall come up and enter into thy houses, and into thy bed-chambers, and upon thy couches, and into the houses of thy servants and of thy people, and into thy furnaces, into thy leavening vessels: and upon thyself, and upon thy people, and upon all thy servants, the frogs shall come up.] And JEHOVAH said unto Moses — Sprl
Say unto Aaron, Stretch forth thine hand with thy rod
. . . Hold out your arm with the rod — Tor
Say to Aaron thy brother, Stretch forth the staff with thy hand — Sept
tell Aaron to stretch out his hand — Knox
Say to Aaron your brother, Lift up your hand with your staff — Lam
Instruct Aaron to point the rod — Tay
over the streams, over the rivers, and over the ponds,
over the rivers, over the streams, and over the pools — RV
over the rivers, over the canals, and over the pools — JPS
. . . and over the lakes — Sept
. . . and the reservoirs — Ber
over river and channel and marsh — Knox
against the streams, against the rivers, and against the ponds — YLT
and cause frogs to come up upon the land of Egypt.
and make frogs swarm over the land of Egypt — Mof
to make frogs overrun the land of Egypt — NAB
and bring up the frogs — Sept
. . . over the land of Egypt. [And Moses said unto Aaron: Stretch forth thine hand with thy rod, and fetch up frogs over the land of Egypt.] — Sprl

6. And Aaron stretched out his hand over the waters of Egypt;
Aaron held out his arm . . . — Tor
So Aaron lifted up his hand .. — Lam
and the frogs came up,
and the frog cometh up — YLT
till frogs crawled up — Mof
and brought up the frogs. And frogs came up in abundance — Sept
and covered the land of Egypt.
and covered the land — Amp
to cover all of Egypt — Ber
and all the land of Egypt was covered with them — Bas
till the whole land of Egypt was full of them — Knox

7. And the magicians did so
. . . did the same — Sprl
And the sacred scribes did in like manner — Rhm
Though the Egyptian sorcerers . . . — Sept
with their enchantments,
with their secret arts — JPS
by their magic arts — NAB
with their spells — Tor
with their witchcraft — Jerus
by their clever tricks — Mof
with their flashings — YLT
and brought up frogs upon the land of Egypt.
and brought up [more] frogs . . . — Amp
and made frogs swarm all over . . . — Jerus
They, too, made frogs overrun . . . — NAB
to fill Egypt with frogs was not beyond their powers — Knox

8. Then Pharaoh called for Moses and Aaron,
Then Pharaoh summoned Moses and Aaron — AAT
and said, Intreat the LORD,
. . . Plead with the LORD — Tor
. . . Beseech the Eternal — Mof
. . . Pray for me to the Lord — Sept
. . . Make entreaty unto Yahweh — Rhm

. . . Make supplication unto Jehovah — YLT

that he may take away the frogs from me, and from my people;

that he turn aside the frogs from me . . . — YLT

to rid him and his people of the frogs — Knox

and I will let the people go,

and I will send away the people — Sprl

promising that he would let the Israelites go — Knox

that they may do sacrifice unto the LORD.

and make their offering to the Lord — Bas

9. And Moses said unto Pharaoh, Glory over me:

. . . Beautify thyself over me — YLT

. . . You may have this triumph over me — Tor

. . . Take this chance to get the better of me! — Jerus

. . . Deal honourably with me — Sprl

. . . The honor is yours to tell me — Ber

. . . Explain thyself unto me — Rhm

. . . Make clear to me — AAT

. . . Designate to me — ABPS

. . . Be pleased to command me — RSV

Moses said, Of your royal favour, appoint a time — NEB

when shall I intreat for thee,

when I shall plead for you — Ber

when I am to beseech the Eternal for you — Mof

when I am to pray for you — NAB

when do I make supplication for thee — YLT

and for thy servants, and for thy people,

and your officers and your people — Mof

and for your attendants and your people — Ber

and for your courtiers, and for your subjects — Jerus

to destroy the frogs from thee and thy houses,

to cut off the frogs from thee and from thy houses — YLT

that the frogs may be driven away from thee and them — Knox

that the frogs may vanish from thee and from thy people and out of your houses — Sept

that the frogs may be removed from thee, and from thy houses [and from thy servants, and from thy people] — Sprl

that the frogs will die at the time you specify — Tay

what time am I to fix for the frogs to leave you and your subjects and your houses — Jerus

that they may remain in the river only?

and be left only in the Nile — AAT

and no longer be found anywhere but in the river — Knox

10. And he said, To morrow.

. . . Against to-morrow — ASV

. . . Ask it for to-morrow — Mof

And he said, Be it according to thy word:

And [Moses] said, As you say — Tor

As you please . . . — Mof

and Moses answered, I will do what thou hast said — Knox

that thou mayest know that there is none like unto the LORD our God.

That thou mayst know that there is no other besides the Lord — Sept

By this you shall learn that Yahweh our God has no equal — Jerus

11. And the frogs shall depart from thee, and from thy houses,

the frogs shall retreat . . . — Tor

and the frogs have turned aside . . . — YLT

The frogs will go from you and your palaces — Jerus

the frogs shall be removed from thee and from your houses and from your villages — Sept

thou and thy palace . . . shall be rid of the frogs — Knox

and from thy servants, and from thy people;

your servants and your subjects — NAB

your attendants and your people — Ber

your officers and your people — Mof

they shall remain in the river only.

they shall be confined to the Nile — Mof

except those in the river — Tay

12. And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD

. . . and Moses prayed before the LORD — Lam

. . . and Moses invoked the LORD — Ber

. . . Moses pleaded with Yahweh — Jerus

because of the frogs which he had brought against Pharaoh.

because of the plague of the frogs which He had brought against Pharaoh — Sprl

over the matter of the frogs which he had appointed for Pharaoh — Rhm

concerning the frogs, as he had agreed with Pharaoh — RSV

for the performance of the promise

touching the frogs as Pharao had stated — Sept
to remove the frogs as he had promised the Pharaoh — Mof

13. And the LORD did according to the word of Moses;
and the LORD did as Moses had promised — AAT
And Yahweh granted Moses' prayer — Jerus
His prayer was answered — Knox
and the frogs died
dead frogs covered . . . and filled — Tay
and there was an end of all the frogs — Bas
out of the houses, out of the villages, and out of the fields.
. . . houses . . . streets . . . fields — Sprl
. . . houses . . . courts . . . fields — RV
. . . houses . . . yards . . . fields — Rhm
. . . house . . . farm . . . countryside — Knox

14. And they gathered them together upon heaps:
And they collected them together homers upon homers — Sprl
They piled them into countless heaps — NEB
[The people] gathered them together in heaps — Amp
Heaps and heaps of them were gathered up — NAB
and the land stank.
till the land reeked — Ber
and the land became loathsome — Rhm
and a bad smell went up from the land — Bas
making a terrible stench throughout the land — Tay

15. But when Pharaoh saw that there was respite,
But when the Pharaoh saw that relief had come — Mof
he hardened his heart,
he steeled his heart — Knox
he made heavy his heart — ABPS
then made he his heart dull — Rhm
he became stubborn — AAT
Pharaoh became adamant again — Jerus
and hearkened not unto them;
and would not heed their warning — Knox
And the Pharaoh would not listen to Moses and Aaron — Mof
and refused to let the people go — Tay
and the LORD had said.
as the LORD had said to Moses — Lam
just as the LORD had foretold — NAB

16. And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod,
. . . Hold out your rod — Tor
. . . Reach out your staff — Ber
. . . Lift up your staff — Lam
and smite the dust of the land,
and strike the dust on the ground — Mof
that it may become lice throughout all the land of Egypt.
. . . insects . . . — Bas
. . . maggots . . . — NEB
. . . mosquitoes . . . — Sprl
. . . gnats . . . — JPS
and there shall be stinging gnats among the men and the four footed beasts throughout . . . — Sept

17. And they did so;
And he did so — Lam
The command was obeyed — Knox
Accordingly — Sept
for Aaron stretched out his hand with his rod,
Aaron held out his arm with the rod — Tor
and Aaron lifted up his hand with his staff — Lam
Aaron stretched his rod out — Mof
and smote the dust of the earth,
struck the ground — Ber
and it became lice in man, and in beast;
and there were lice upon man, and upon beast — ASV
and it became lice on men and on cattle — Lam
and vermin came upon man and beast — Tor
and it turned into maggots on man and beast — NEB
The mosquitoes attacked men and beasts — Jerus
and there were stinging gnats among the men and among the four footed beasts — Sept
all the dust of the land became lice throughout all the land of Egypt.
all the dust of the earth was changed into insects . . . — Bas
The dust of the earth was turned into gnats . . . — NAB
All the dust turned into maggots . . . — NEB
all the dust on the ground throughout all the land of Egypt became mosquitoes — Mof

All the dust in the entire Egyptian land became gnats — Ber
and in all the dust of the ground there were gnats — Sept

18. And the magicians did so with their enchantments to bring forth lice,
And the wonder-workers with their secret arts, attempting to make insects — Bas
The magicians similarly tried to produce mosquitoes with their secret arts — AAT
The magicians tried to produce maggots in the same way by their spells — NEB
And the scribes do so with their flashings, to bring out the gnats — YLT
And the sacred scribes did in like manner with their secret arts to bring forth the gnats — Rhm
As the magicians did in like manner by their enchantments to remove the stinging gnats — Sept
but they could not:
were unable to do so — Bas
but they failed — Ber
but they could not get rid of the lice — Lam
so there were lice upon man, and upon beast.
so there were lice on men and on cattle — Lam
The vermin remained upon man and beast — Tor
so the stinging gnats were among the men and among the four footed beasts — Sept
The mosquitoes infested men and beasts — Mof
The maggots were everywhere, on man and beast — NEB

19. Then the magicians said unto Pharaoh,
Therefore the sorcerers said to Pharaoh — Sept
This is the finger of God:
This is the finger of a God! — Sprl
This is God's handiwork — Knox
and Pharaoh's heart was hardened,
But the heart of Pharaoh waxed bold — Rhm
the Pharaoh was obdurate — Mof
Yet Pharaoh remained obstinate — NAB
But Pharaoh's mind was set — Ber
and he hearkened not unto them;
he refused to listen to Moses and Aaron — Jerus
He did not yield to them — Ber
so that he would not obey God — Sprl
as the LORD had said.
just as the LORD had foretold — NAB
or obey the Lord's will — Knox

20. And the LORD said unto Moses, Rise up early in the morning,
. . . Early tomorrow morning — NAB
and stand before Pharaoh;
Appear before the Pharaoh — Mof
and face Pharaoh — Ber
and wait for Pharaoh — RSV
lo, he cometh forth to the water;
thou wilt find he has gone out to the water side — Knox
as he comes out to the river to bathe — Tay
just as he leaves the water — AAT
lo, he goes out again to his daily duty — Lam
and say unto him, Thus saith the LORD, Let my people go,
. . . Send My people away — Sprl
that they may serve me.
that they may serve me in the wilderness — Sept
to worship me — Mof
and offer me sacrifice — Knox

21. Else, if thou wilt not let my people go,
for in case you fail to let My people go — Ber
for, if thou art not sending My people away — YLT
behold, I will send swarms of flies upon thee,
see, I will send clouds of flies on you — Bas
I will let loose swarms of insects against you — Tor
I will send swarms of gnats on you — AAT
behold me! sending forth — against thee . . . the gad-fly — Rhm
behold, I will send swarms [of blood-sucking gadflies] upon you — Amp
behold, I will send upon thee . . . dog-flies — Sprl
lo, I am sending against thee . . . the beetle — YLT
and upon thy servants, and upon thy people, and into they houses:
. . . and into their houses — Bas
on your attendants, on your people and on your home — Ber
on your courtiers and your palaces — Jerus

and the houses of the Egyptians shall be full of swarms of flies,
. . . will be infested with them — Jerus
flies of every kind shall swarm in — Knox
and the dog-flies shall fill . . . — Sprl
. . . shall teem with gnats — AAT
. . . shall swarm with gadflies — Ber
. . . have been full of the beetle — YLT
and also the ground whereon they are.
and the ground they tread on — Mof
throughout all the land in which they are — Sept
the ground, too, and those on it — Ber
like a field when it is covered with them — Lam

22. **And I will sever in that day the land of Goshen,**
And I will set apart . . . — ASV
then will I make to differ . . . — Rhm
But I will shew signal favour to . . . — Knox
But on that day I will make an exception of . . . — NAB
But in that day I will distinguish in a glorious manner the land of Gesem — Sept
And at that time I will make a division between your land and the land of Goshen — Bas
in which my people dwell,
where the Israeli live — Tay
where My people may abide thereon — Sprl
that no swarms of flies shall be there;
sparing it from the flies — Knox
In it there shall be no dog flies — Sept
it will be free from gadflies — Ber
that the beetle is not there — YLT
so that no swarms of gnats light there — Mof
to the end thou mayest know
so that you may see — Bas
in order to teach you — Mof
that I am the LORD in the midst of the earth.
that I Yahweh am in the midst of the land — Rhm
that I am the Eternal on earth — Mof
that I am the Lord the God of the whole earth — Sept
am I not Lord in every part of the earth? — Knox

23. **And I will put a division between my people and thy people:**
And I will make a distinction . . . — ABPS
And I will establish a redemption . . . — Sprl
And I will put a division and a sign of deliverance . . . — Amp
My people shall not fare as thine — Knox
to morrow shall this sign be.
Tomorrow this sign shall materialize — Ber
To-morrow this shall be in the land — Sept
All this will happen tomorrow — Tay

24. **And the LORD did so;**
[And Moses and Aaron went in unto Pharaoh, and they said unto him: Thus saith JEHOVAH: Send My people away, that they may serve Me; for if thou wilt not send My people, behold, I will send upon thee, and upon thy servants, and upon thy people, and upon thy houses, the dog-flies, and the houses of the Egyptians shall be filled with the dog-flies, and also the ground whereon they are; but the land of Goshen shall escape on that day, in which My people abide, that the dog-fly shall not be there: in order that thou mayest know that I am JEHOVAH in the midst of the earth; and that I observe redemption between My people and between thy people — quickly shall be accomplished this sign.] And JEHOVAH did so — Sprl
And the Lord carried out his threat — Knox
and there came a grievous swarm of flies into the house of Pharaoh,
Heavy swarms of insects invaded Pharaoh's palace — Tor
Sore swarms of gnats came into the palace of the Pharaoh — Mof
masses of gnats entered the palace of Pharaoh — AAT
and the grievous beetle entereth the house of Pharaoh — YLT
and He brought a multitude of dog-flies into Pharaoh's house — Sprl
and brought a grievous gad-fly unto the house of Pharaoh — Rhm
and into his servants' houses, and into all the land of Egypt:
the homes of his retinue and the whole Egypt country — Ber
and into his servants' houses: and in all the land of Egypt — RV
the land was corrupted by reason of the swarm of flies.
the land was ruined . . . — JPS
the land was threatened with ruin by the swarms — NEB

the land was infested with flies — NAB
and the land was utterly wasted by them — Sept
the land was offensive by reason of the dog-flies — Sprl
the land is corrupted from the presence of the beetle — YLT
such a swarm as tainted the whole land by its presence — Knox

25. And Pharaoh called for Moses and for Aaron,
Whereupon Pharao sent for Moses and Aaron — Sept
Then did Pharaoh cry out — unto Moses ' and to Aaron — Rhm
and said, Go ye, sacrifice to your God in the land.
. . . All right, go ahead and sacrifice to your God, but do it here in the land. Don't go out into the wilderness — Tay
. . . You go and sacrifice to your God within our boundaries — Ber
and said to them, Go and sacrifice to your God, but in this country — NEB

26. And Moses said, It is not meet so to do;
But Moses replied: We cannot act thus — Sprl
No, indeed, said Moses, that would be wrong — Mof
. . . It would not be proper to do so — AAT
. . . It is not possible to do so — Sept
for we shall sacrifice the abomination of the Egyptians to the LORD our God:
we would have to sacrifice to the Eternal, our God, victims which are abominable to the Egyptians — Mof
for what we sacrifice to the LORD our God is untouchable to the Egyptians — Tor
We sacrifice to Yahweh our God animals which Egyptians count it sacrilege to slaughter — Jerus
do we not sacrifice to the Lord what the Egyptians worship? — Knox
lo, shall we sacrifice the abomination of the Egyptians before their eyes,
if we were to offer sacrifices abhorrent to the Egyptians before their very eyes — AAT
If we are seen slaughtering the very beasts which the Egyptians hold sacred — Knox
And if we should sacrifice animals that are idols before Egyptian eyes — Lam
and will they not stone us?
might they not stone us — Ber
and be stoned for it — Mof
we shall be stoned. — Sept
they will kill us. — Tay

27. We will go three days' journey into the wilderness,
So we must go a distance of three days . . . — Tor
and sacrifice to the LORD our God, as he shall command us.
. . . as Yahweh hath said unto us — Rhm
and offer him sacrifice there — Knox

28. And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness;
. . . I give you leave to go . . . — Sept
. . . I send you away . . . — YLT
only ye shall not go very far away:
but you must not extend your journey to a great distance — Sept
provided that you do not go too far away — NAB
intreat for me.
Plead, then, for me — Tor
And intercede for me — Jerus
And pray fervently for me — Ber
Therefore pray to the Lord for me — Sept
And beseech him for me — Mof
make supplication on my behalf — AAT

29. And Moses said, Behold, I go out from thee,
Moses answered, As soon as I leave your presence — NAB
The moment I leave you, said Moses — Jerus
and I will intreat the LORD
I will plead with the LORD — Tor
but I will make supplication to the LORD — AAT
that the swarms of flies may depart from Pharaoh,
that the cloud of flies may go away from Pharaoh — Bas
to cause the swarms of flies to disappear — Tay
that the swarms of gnats may leave the Pharaoh — Mof
that the dog-flies may depart from Pharaoh — Sprl
so he will take away the gad-fly — from Pharaoh — Rhm
and the beetle hath turned aside from Pharaoh — YLT

from his servants, and from his people, to morrow:
his courtiers . . . — AAT
but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD.
only let not Pharaoh again deceive . . . — Rhm
let not Pharaoh persist in his deception . . . — Ber
Only, the Pharaoh must no longer play false by refusing to let the people go . . . — Mof
Only let not Pharaoh trifle any more with the people by preventing them from going . . . NEB
only let not Pharaoh repeat the act deceitfully not to send away the people — Sprl
only do not play us false again by holding the people back from their sacrifice — Knox

30. **And Moses went out from Pharaoh,**
When Moses left Pharaoh's presence — NAB
and intreated the LORD.
and prayed to God — Sept
and besought the Eternal — Mof
and made supplication to the LORD — AAT
and pleaded with the LORD — Tor
and fervently prayed the LORD — Ber
and asked the Lord to get rid of the flies — Tay

31. **And the LORD did according to the word of Moses;**
and the LORD wrought according to Moses' request — Ber
whereupon the LORD did as Moses promised — AAT
and what he had promised, the Lord granted — Knox
and he removed the swarms of flies from Pharaoh,
and He removed the dog-flies . . . — Sprl
and took away the gad-fly . . . — Rhm
The gadflies moved away . . . — Ber
and turneth aside the beetle . . . — YLT
from his servants, and from his people;
and his officers and his people — Mof
and his courtiers and his subjects — Jerus
there remained not one.
not one was to be seen — Bas

32. **And Pharaoh hardened his heart at this time also,**
But Pharaoh made heavy his heart . . . — ABPS
And Pharaoh made his heart dull . . . — Rhm
But Pharao emboldened his heart . . . — Sept
But this time again Pharaoh set his mind stubbornly — Ber
And once more the Pharaoh stiffened himself — Mof
But Pharaoh was adamant this time too — Jerus
neither would he let the people go.
so that he would not send the people away — Sprl

CHAPTER 9

1. **Then the LORD said unto Moses, Go in unto Pharaoh,**
. . . Obtain audience with Pharaoh — AAT
. . . Call on Pharaoh — Ber
and tell him, Thus saith the LORD God of the Hebrews,
with this message from the Eternal, the God of the Hebrews — Mof
Let my people go,
Send My people away — YLT
that they may serve me.
to worship me — NAB
and offer me sacrifice — Knox

2. **For if thou refuse to let them go,**
For if thou wilt not send away my people — Sept
and wilt hold them still,
wouldst still keep them in thy power — Knox
and persist in detaining them — Ber
(and until now you have withheld them) — Lam

3. **Behold, the hand of the LORD is upon thy cattle which is in the field,**
I warn you, the LORD will afflict all your livestock in the field — NAB
the LORD will strike your grazing herds — NEB
then my hand shall be felt all through this countryside — Knox
upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep:

. . . horses . . . asses . . . camels . . . herds . . . flocks — RV
horse and donkey and camel, herd and flock — Jerus
there shall be a very grievous murrain.
a pestilence very grievous — YLT
with a deadly pest — Mof
a very great plague — Sprl
a very evil disease — Bas

4. **And the LORD shall sever between the cattle of Israel and the cattle of Egypt:**
And the LORD shall make a division . . . — JPS
And Jehovah shall make a distinction . . . — ASV
Yahweh will discriminate between the livestock of Israel and of Egypt — Jerus
And I will make a signal difference between the lands of Israel and the lands of the Egyptians — Knox
But the plague will affect only the cattle of Egypt — Tay
and there shall nothing die of all that is the children's of Israel.
Among the aforementioned belonging to Israel not one shall die — Sept
and naught shall die of the plague of any that belong to the children of Israel — Sprl
no beast belonging to the Israelites shall die — Mof
so that none of the cattle that belong to the children of Israel shall die, not even one — Lam

5. **And the LORD appointed a set time,**
and Jehovah setteth an appointed time — YLT
Then the LORD fixed a time for it — AAT
Yahweh has fixed the hour — Jerus
saying, To morrow the LORD shall do this thing in the land.
To-morrow, he says, the Lord will carry out this threat against thy land — Knox
. . . To-morrow JEHOVAH will bring this plague on the land. [So Moses and Aaron went in unto Pharaoh, and they said unto him: Thus saith JEHOVAH, the God of the Hebrews: Send My people away, that they may serve Me; for it thou do not send them away, but retain them yet, lo, the hand of JEHOVAH shall be upon thy cattle which is in the field: upon the horses, and upon the asses, and upon the camels, upon the oxen, and upon the sheep, a very dreadful plague: and JEHOVAH will separate between the cattle of Israel and between the cattle of Egypt, so that nought shall die of the plague of all that belongs to the children of Israel. To-morrow will JEHOVAH send this plague upon the earth.] — Sprl

6. **And the LORD did that thing on the morrow,**
So on the morrow the Lord executed this — Sept
Next day Yahweh kept his word — Jerus
The next day the LORD struck — NEB
And JEHOVAH sent this plague on the morrow — Sprl
and all the cattle of Egypt died:
and all [kinds of] the livestock of Egypt died — Amp
and all the cattle which died belonged to the Egyptians — Sept
but of the cattle of the children of Israel died not one.
but not one beast belonging to the Israelites — NAB
but there was no loss of any of the cattle of Israel — Bas
but not one of the Israeli herds was even sick — Tay

7. **And Pharaoh sent,**
Pharaoh sent to investigate — Ber
When Pharaoh inquired — Tor
But though Pharaoh's messengers informed him — NAB
But though Pharao saw — Sept
and, behold, there was not one of the cattle of the Israelites dead.
and got word that there was no loss of any of the cattle of Israel — Bas
he found that not a head of the livestock of Israel had died — Tor
only to find that not a single animal belonging to the Israelites was dead — Mof
but it was true: none was dead of the livestock owned by the sons of Israel — Jerus
And the heart of Pharaoh was hardened,
. . . became heavy — ABPS
. . . was stubborn — RV
his heart was inflexible — Sept
yet Pharaoh's mind was set — Ber
But Pharaoh became adamant again — Jerus
and he did not let the people go.
and he would not send the people away — Sprl

8. **And the LORD said unto Moses and unto**

Aaron, Take to you handfuls of ashes of the furnace,
. . . Take you your hands full of the ashes of an oven — Rhm
. . . Take two handfuls of soot from a kiln — Mof
. . . Take in your hand a little dust from the fire — Bas
and let Moses sprinkle it toward the heaven in the sight of Pharaoh.
and let Moses throw it heavenward . . . — JPS
and, with Pharaoh looking on, let Moses toss it up to the sky — Ber
and let Moses scatter them towards heaven in the presence of Pharao and before his attendants — Sept

9. **And it shall become small dust in all the land of Egypt,**
And let there be dust . . . — Sept
And there shall be like dust . . . — Sprl
It shall spread like fine dust over the whole land of Egypt — Jerus
They will turn to a dust that falls everywhere in the land of Egypt — Knox
and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt.
. . . boils that break into blisters . . . — Mof
. . . festering boils . . . — NAB
. . . a burning boil breaking forth into tumours . . . — Sprl
. . . a burning sore, breaking out in pustules . . . — Rhm
. . . a skin disease bursting out in wounds . . . — Bas
. . . ulcers and boils . . . — Knox
and there shall be on men and four footed beasts an inflammation; blains oozing forth . . . — Sept

10. **And they took ashes of the furnace, and stood before Pharaoh;**
So Moses took the ashes of a furnace in the sight of Pharao — Sept
So they took some soot from a kiln, as they stood in front of Pharaoh — AAT
and Moses sprinkled it up toward heaven;
and Moses threw it up heavenward — JPS
Moses sent it out in a shower up to heaven — Bas
and Moses sprinkled them in the air — Knox
and it became a boil breaking forth with blains upon man, and upon beast.
. . . a burning boil breaking forth into tumours . . . — Sprl
and it became blistering boils, breaking out with sores upon men, and upon cattle — Lam
and it caused festering boils on man and beast — NAB
and it came to pass that there was a burning sore in pustules breaking out, among men, and among beasts — Rhm
and there was an inflammation with oozing blains both on man and beast — Sept

11. **And the magicians could not stand before Moses because of the boils**
The magicians were no match for Moses . . . — NEB
The magicians were unable to confront Moses because of the inflammation — Tor
and the sacred scribes could not stand before Moses because of the burning sore — Rhm
so that even the magicians could not present themselves before Pharao, such pain — Knox
for the boil was upon the magicians, and upon all the Egyptians.
for the sores attacked the magicians, as well as all the Egyptians — AAT
for the scribes as well as the rest of the Egyptians were covered with sores — Ber
For the boils were on the sorcerers and throughout all the land of Egypt — Sept
they had, like all Egypt, from the ulcers — Knox

12. **And the LORD hardened the heart of Pharaoh,**
But the LORD stiffened the heart of Pharaoh — Tor
And Jehovah strengtheneth the heart of Pharaoh — YLT
But the Eternal made the Pharaoh stubborn — Mof
But JEHOVAH allowed the heart of Pharaoh to be hardened — Sprl
But Yahweh let the heart of Pharaoh wax bold — Rhm
But the LORD encouraged Pharaoh in his own way — Ber
and he hearkened not unto them;
and he would not listen to Moses and Aaron — Mof
as the LORD had spoken unto Moses.

as the Lord commanded — Sept
just as the LORD had foretold to Moses — NAB
all fell out as the Lord had prophesied to Moses — Knox

13. And the LORD said unto Moses, Rise up early in the morning,
Then the LORD told Moses, Early tomorrow morning — NAB
and stand before Pharaoh,
face Pharaoh — Ber
and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.
. . . Send My people away, and they serve Me — YLT
. . . Let my people go, to worship me — Mof
. . . Let my people go and offer me sacrifice — Knox

14. For I will at this time send all my plagues upon thine heart,
. . . all My plagues upon thy person — JPS
. . . a plague that will really speak to you — Tay
For this time I will rain all these my strokes on you — Mof
and upon thy servants, and upon thy people;
and your courtiers and your subjects — Jerus
that of your attendants and that of your people — Ber
that thou mayest know that there is none like me in all the earth.
to shew thee that none on earth has power like mine — Knox

15. For now I will stretch out my hand,
I could have stretched forth My hand — Tor
For now I had put forth my hand — ASV
Otherwise, I would have exerted my force — Mof
that I may smite thee and thy people with pestilence;
and smitten thee and destroyed thy people with pestilence — Sept
and thou shalt be cut off from the earth.
and thou hadst been cut off . . . — RV
and you shall perish . . . — Lam
till you were swept off . . . — Mof
so that you would have been effaced . . . — AAT
and thou art hidden . . . — YLT
and thou shouldst have secretly disappeared . . . — Rhm
earth would see no more of thee — Knox

16. And in very deed for this cause have I raised thee up,
. . . have I made thee to stand — ASV
but in very deed for this purpose have I let thee remain — Rhm
I have let you live only — NEB
but this is why I have spared you — AAT
But for this cause have I raised you to the throne — Lam
for to shew in thee my power;
for to shew thee my power — RV
and that my name may be declared throughout all the earth.
and that my name may be celebrated . . . — Rhm
and to make my name resound . . . — NAB
and to publish My name . . . — Ber
and in order that My fame should be recorded . . . — Sprl
and to spread my fame throughout the land — NEB

17. As yet exaltest thou thyself against my people,
If thou still exalt thyself . . . — ABPS
So thou wouldst still play the tyrant with my people — Knox
High-handed with my people still — Jerus
So you still think you are so great, do you, and defy My power — Tay
Shouldst thou therefore still determine with respect to my people — Sept
Since you continue still to make a toy of my people — AAT
You still thwart my people — Mof
As yet you are continuing to detain this people — Lam
that thou wilt not let them go?
so as not to send them away: — YLT

18. Behold, to morrow about this time I will cause it to rain a very grievous hail,
. . . I will cause very heavy hail to fall — RSV
. . . I will cause a severe storm of hail — Lam
. . . I will send down an ice-storm — Bas
Behold me! raining down about this time to-morrow an exceeding heavy hail — Rhm
such as hath not been in Egypt since the foundation thereof even until now.
such as hath never been in Egypt, from

the day it was created even to this day — Sept
the like of it has not occurred in Egypt from its founding until now — Ber

19. Send therefore now, and gather thy cattle,
Now therefore send — bring into safety thy cattle — Rhm
Now therefore send, hasten in thy cattle — ASV
And, now, send, strengthen thy cattle — YLT
So now have your livestock . . . put under cover — Jerus
Lose no time in sending word to have thy cattle brought in — Knox
and all that thou hast in the field;
and whatever else you have in the open fields — NAB
for upon every man and beast which shall be found in the field,
every man and beast that is found outside — Tor
Whatever man or beast remains in the fields — NAB
and shall not be brought home,
and shall not be withdrawn into shelter — Rhm
and is not brought indoors — AAT
left outside — Mof
the hail shall come down upon them, and they shall die.
shall be struck by the hail and shall die — Amp
the ice-storm will come down on them with destruction — Bas
upon them the hail shall descend, and they shall die. [Then Moses and Aaron went unto Pharaoh, and they said unto him: Thus saith JEHOVAH the God of the Hebrews: Send My people away, that they may serve Me. Surely this time I will send all My plagues upon thine heart, and upon thy servants, and upon they people; in order that thou mayest know that there is none like Me in all the earth; for now I send forth My power, and I will smite thee and thy people with pestilence, and thou shalt be cut off from the earth. Yea, verily, for this reason have I elevated thee, in order that I might manifest in thee My power, and in order that My fame be declared throughout the whole earth. As yet exaltest thou thyself against My people that thou wilt not send them away? Behold at this time to-morrow I will cause it to rain a very grievous hail, which hath not been the like in Egypt from the day of its foundation even until this present time. Send now therefore and hasten in thy cattle, and whatsoever is thine in the field. From man to beast, which is found in the field, and not brought within, shall the hail beat down upon them, so that they die.] — Sprl

20. He that feared the word of the LORD among the servants of Pharaoh
Anyone of Pharaoh's officers who stood in awe of the Eternal's word — Mof
Some of Pharaoh's courtiers, terrified by Yahweh's threat — Jerus
Some of Pharaoh's servants feared the warning of the LORD — NAB
made his servants and his cattle flee into the houses:
brought their slaves and livestock indoors to safety — Tor
hurried his slaves and his livestock under shelter — Ber
gathered their cattle into houses — Sept

21. And he that regarded not the word of the LORD
and he who hath not set his heart unto the word of Jehovah — YLT
others paid no heed to the message the Lord had sent — Knox
Others, however, did not take the warning of the LORD to heart — NAB
left his servants and his cattle in the field.
left their slaves and live stock out in the fields — AAT
left their cattle in the fields — Sept
left them out in the storm — Tay

22. And the LORD said unto Moses, Stretch forth thine hand toward heaven,
. . . Stretch forth thy hand over the heavens — Rhm
. . . Hold out your arm toward the sky — Tor
that there may be hail in all the land of Egypt,
that hail may fall upon the entire land of Egypt — NAB
that there may be an ice-storm on all the land of Egypt — Bas
upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.
. . . and all the grasses of the field . . . — Tor
. . . and on all vegetation in the fields . . . — AAT

. . . and on every herb which is on the ground — Sept
. . . and trees — Tay

23. And Moses stretched forth his rod toward heaven:
Moses stretched his stick to the sky — Mof
And Moses stretched forth his hand towards heaven — Sept
and the LORD sent thunder and hail,
and Yahweh thundered and rained down hail — Jerus
and Jehovah hath given voices and hail — YLT
and the fire ran along upon the ground;
and fire ran down unto the earth — RV
Lightning flashed toward the earth — NAB
Lightning struck the earth — Jerus
with lightning bolting along the ground — Ber
and the LORD rained hail upon the land of Egypt.
And the Lord poured down a storm of hail . . . — Sept
The Lord sent an ice-storm . . . — Bas
and with hail falling . . . — Ber

24. So there was hail, and fire mingled with the hail,
. . . and fire catching itself in the midst of the hail — YLT
. . . and fire flashing up amidst the hail — JPS
and lightning constantly flashed through the hail — NAB
There was lightning darting in between the hailstones — Ber
very grievous, such as there was none like it in all the land of Egypt
most fearful hail, such as never had been in all Egypt — Mof
a greater storm of hail than had ever been known in Egypt — Jerus
since it became a nation.
since its people became a people — Knox
from the day there was a nation in it — Sept

25. And the hail smote throughout all the land of Egypt
. . . the hail struck down — Tor
. . . the ice-storm came down — Bas
All Egypt lay in ruins — Tay
all that was in the field, both man and beast;
all that was in the field, from man even unto the cattle — Sprl
every man and beast that was in the open — NAB
and the hail smote every herb of the field,
the hail struck down all that grew in the fields — Mof
it struck all the crops in the fields — Jerus
and every green plant was crushed — Bas
all vegetation, too — Ber
and brake every tree of the field.
and shattered all the trees of the field — ABPS
and splintered every tree in the fields — NAB
and broke down every wild tree — Knox
and every tree of the field was shivered — Sprl

26. Only in the land of Goshen, where the children of Israel were,
. . . where the Hebrews lived — Jerus
was there no hail.
there was no ice-storm — Bas
no hail fell — Knox

27. And Pharaoh sent, and called for Moses and Aaron,
So Pharao had Moses and Aaron summoned to his presence — Knox
and said unto them, I have sinned this time:
. . . I stand guilty this time — Tor
. . . I have sinned again! — NAB
This time, he said, I admit my fault — Jerus
the LORD is righteous,
Jehovah is the Righteous — YLT
The LORD is just — NAB
the Eternal is in the right — Mof
the Lord had justice on his side — Knox
and I and my people are wicked.
and I and my people are the Wicked — YLT
and I and my people are the wrong-doers — Rhm
I and my people are guilty — Ber
it is I and my subjects who are at fault — NAB

28. Intreat the LORD
Pray the LORD fervently — Ber
Make supplication to the LORD — AAT
Beseech the Eternal for me — Mof
Intercede with the LORD — NEB
(for it is enough) that there be no more mighty thunderings and hail;
that there may be an end of God's thunder and of hail — Tor
and let there be enough to these mighty thunderings and hail — JPS

and plead that there be no voices of God and hail — YLT
and let the voices of God and the hail and fire cease — Sept
to stop the thunder and the hail — Jerus
for there hath been enough of these mighty thunderings and hail — ASV
for we can bear no more of this thunder and hail — NEB
for there is yet a chance for forgiveness in his presence that there be no more mighty thunderings and hail — Lam

and I will let you go,
I promise to let you go — Jerus
and I must let you go — Rhm
and I will send you away — Sprl

and ye shall stay no longer.
and ye add not to remain — YLT
you need not stay any longer — AAT
and not keep you waiting here any longer — Knox

29. And Moses said unto him, As soon as I am gone out of the city,
. . . As I go out of the city — ABPS
Moses assured him. The moment I am out of the city — Ber

I will spread abroad my hands unto the LORD;
I spread my palms unto Jehovah — YLT
I will stretch my hands out in prayer to the Eternal — Mof

and the thunder shall cease,
and the voices will cease — Sept

neither shall there be any more hail;
and the hail will fall no more — Tor
and there will be no more hail and rain — Sept
and the ice-storm will come to an end — Bas

that thou mayest know how that the earth is the LORD's.
to teach you that the earth belongs to the Eternal — Mof
to prove to thee that the Lord rules the earth — Knox

30. But as for thee and thy servants,
As for you and your courtiers — Ber

I know that ye will not yet fear the LORD God.
however, I know that you do not yet revere the LORD God — Ber
I know that not yet will ye stand in awe of Yahweh Elohim — Rhm
I know that even yet you will not obey Him — Tay
I am certain that even now the fear of the Lord God will not be in your hearts — Bas

31. And the flax and the barley was smitten:
. . . had been beaten to the ground — Ber
. . . were ruined — AAT
. . . were lost — Lam

for the barley was in the ear,
. . . was in head — ABPS
. . . is budding — YLT
. . . was ripening — Knox

and the flax was bolled.
. . . in bloom — ASV
. . . in the pod — Sprl
. . . in bud — Mof
. . . in seed — Sept

32. But the wheat and the rie were not smitten:
But the wheat and the rye were not lost — Lam
But the wheat and the spelt were not smitten — RV
but the wheat and the emmer were not hurt — Tor
But the rest of the grain-plants were undamaged — Bas

for they were not grown up.
for they were a later crop — Ber
for they ripen late — JPS
for they are late in coming up — RSV
for they had been lately sown — Sept
for they were still under ground — AAT

33. And Moses went out of the city from Pharaoh,
When Moses had retired from the presence of Pharaoh outside the city — AAT
So Moses left the Pharaoh in the city — Mof

and spread abroad his hands unto the LORD:
and stretching out his hands made prayer to God — Bas
and lifted his hands to heaven to the Lord — Tay

and the thunders and hail ceased,
and the voices and the hail cease — YLT

and the rain was not poured upon the earth.
and no more rain fell on the land — Knox
there were no more torrents of rain gushing on the earth — Ber

34. And when Pharaoh saw that the rain and the hail and the thunders were ceased,
. . . were stayed — Sept

and Pharaoh seeth that the rain hath ceased, and the hail and the voices — YLT

he sinned yet more,
added sin to sin — Knox
and he continued to sin — ABPS
he persisted in sinning — Ber
he again sinned — Rhm
he reverted to his guilty ways — Tor

and hardened his heart, he and his servants.
and indurated his heart . . . — Sprl
and hardened his own heart and the hearts of his servants — Sept
his heart and those of his servants were dull — Knox
he and his officers stiffened themselves — Mof
he with his servants became obdurate — NAB

35. And the heart of Pharaoh was hardened,
. . . was firm — ABPS
. . . is strong — YLT
. . . waxed bold — Rhm
Pharaoh became obstinate — AAT
Stubborn as Pharaoh was — Ber
and in his obstinacy — NAB

neither would he let the children of Israel go;
and he did not let the people go — Bas
that he would not send away the children of Israel — Sprl

as the LORD had spoken by Moses.
as the LORD had sent word to him by Moses — Lam
as Jehovah hath spoken by the hand of Moses — YLT
as the Eternal had predicted through Moses — Mof
the Lord's warning through Moses went unheeded — Knox
as the Lord had said to Moses — Sept

CHAPTER 10

1. And the LORD said unto Moses, Go in unto Pharaoh:
. . . Call on Pharaoh — Ber
. . . Gain admission, now, to Pharao's presence — Knox
. . . Obtain audience with Pharaoh — AAT
. . . Go back again and make your demand upon Pharaoh — Tay

for I have hardened his heart, and the heart of his servants,
for I have declared hard his heart . . . — YLT
for I have allowed his heart to be hardened . . . — Sprl
for I have suffered his heart to be dull . . . — Rhm
for I have suffered the heart of him and his attendants to continue stubborn — Sept
for I have made him and his officers stubborn — Mof
for I have toughened his mind and the minds of his courtiers — Ber

that I might shew these my signs before him:
that I might show these my signs in the midst of them — ASV
so that I set these My signs in their midst — YLT
that I may work these portents among them — Mof
that these my signs might come upon them in succession — Sept
so that he shall be a signal proof of my power — Knox

2. And that thou mayest tell in the ears of thy son,
It is a story thou shalt repeat in the hearing of thy children — Knox
and that you may recount to your son — NAB
That you may relate in the presence of your son — Lam

and of thy son's son,
and grandsons — AAT
even to your children's children — Sept

what things I have wrought in Egypt,
how ruthlessly I dealt with the Egyptians — NAB
how I crushed the Egyptians — Knox
how I did my pleasure with the Egyptians — ABPS
how I have made sport of the Egyptians — RSV
how I made fools of the Egyptians — Mof
what I did in derision of the Egyptians — Rhm

and my signs which I have done among them;
My signs [of divine power] done among them — Amp

and My signs which I have displayed unto them — Sprl

that ye may know how that I am the LORD.

and how I proved to you that I am Jehovah — Tay

to teach you that I am the Eternal — Mof

and you shall know, all of you, what manner of God you serve — Knox

that ye may know that I am JEHOVAH: [and say thou unto Pharaoh: Thus saith JEHOVAH the God of the Hebrews: For ever wilt thou refuse to humble thyself before Me? Send away My people, that they may serve Me. For if thou refuse to send away My people, behold, tomorrow I will bring the locusts within thy coast: and they shall cover the eye of the earth, so that thou canst not discern the land: and they shall devour the residue of that which remaineth unto you from the hail, and they shall eat every herb of the ground, and every fruit tree which groweth unto you out of the field. And they shall fill thy house: and the house of all thy servants, and the house of all the Egyptians; such as neither thy fathers, nor thy father's fathers, have seen from the day they were upon earth unto this day.] — Sprl

3. **And Moses and Aaron came in unto Pharaoh,**

So Moses and Aaron obtained audience with Pharaoh — AAT

and said unto him, Thus saith the LORD God of the Hebrews,

. . . This is the message of the LORD God of the Hebrews — Ber

How long wilt thou refuse to humble thyself before me?

How long will you refuse to fear me — Lam

How long will you be lifted up in your pride before me — Bas

How much longer will you refuse to submit to me — Jerus

Wilt thou never learn to bow to my will — Knox

let my people go, that they may serve me.

Let my people go and worship me — Mof

Give my people leave to go and offer me sacrifice — Knox

send My people away, and they serve Me — YLT

4. **Else, if thou refuse to let my people go,**

If you refuse to let my people go, I warn you — NAB

But if thou refuse to send My people away — Sprl

behold, to morrow will I bring the locusts into thy coast:

. . . into thy border — RV

behold at this time to-morrow I will bring a swarm of locusts on all thy borders — Sept

behold me bringing in tomorrow a locust within thy bounds — Rhm

then to-morrow I will let locusts loose upon your land — Mof

. . . I am sending the locust to invade thy territory — Knox

5. **And they shall cover the face of the earth,**

and it shall cover the eye of the land — Rhm

They shall cover the surface of the soil — Jerus

They will cover the entire surface of the soil — Jerus

They will cover the entire surface of the land — Ber

I will cover the entire nation with a thick layer of locusts — Tay

that one cannot be able to see the earth:

so that thou canst not discern the ground — Sprl

so thick that the soil will not be seen — Jerus

till it is lost to sight — Knox

till the country cannot be seen for them — Mof

and they shall eat the residue of that which is escaped,

They shall eat up the last remnant — NEB

and they shall devour all the remaining product of the land — Sept

and they will devour the leftovers — Ber

and they will be the destruction of everything which up to now has not been damaged — Bas

which remaineth unto you from the hail,

all that has survived from the hail — Jerus

you saved unhurt from the hail — NAB

everything which was not crushed by the ice-storm — Bas

and shall eat every tree which groweth for you out of the field:

They shall devour every tree that grows in your country — NEB
and shall eat all the trees which have budded for you in the field — Lam
and they shall eat [every herb of the field and every fruit tree] which groweth for you out of the field — Sprl
They will strip every tree in the field of its foliage — Ber

6. And they shall fill thy houses,
Moreover, they shall fill your palaces — Tor
Locusts shall lie thick in all the houses that belong to thee — Knox
and the houses of all thy servants, and the houses of all the Egyptians;
the homes of your nobles and of all the Egyptians — Ber
and the houses of thy servants, all the houses of the Egyptians throughout the whole land — Sept
which neither thy fathers, nor thy fathers' fathers have seen,
Your forefathers and their ancestors will never have seen the like — Jerus
such a sight your fathers or grandfathers have not seen — NAB
it will be worse than anything your fathers have seen or their fathers — Bas
in a way neither your fathers nor their ancestors have experienced — Ber
since the day that they were upon the earth unto this day.
from the time that they appeared on the earth to this day — AAT
since the day they were born — Mof
in all their time — Knox
Never in the history of Egypt — Tay
from the day they first settled on this soil up to the present day — NAB
And he turned himself, and went out from Pharaoh.
Then Moses departed from Pharaoh — Amp
Then Moses stalked out — Tay
And they turned, and went out from the presence of Pharaoh — Lam

7. And Pharaoh's servants said unto him,
Upon this the attendants of Pharao said to him — Sept
How long shall this man be a snare unto us?
How long is this person to threaten our ruin — Ber
How long is this fellow to endanger us — Mof
How long must he be a menace to us — NAB
How much longer is this man to be the cause of our trouble — Jerus
Shall we never be rid of this thorn in our sides — Knox
For ever shall this people be a snare unto us — Sprl
How long shall we suffer this disaster — Lam
let the men go, that they may serve the LORD their God:
Let the people go to offer worship to Yahweh their God — Jerus
Let the men go, and sacrifice to the Lord their God, if they will — Knox
send the men away, and they serve Jehovah their God — YLT
knowest thou not yet that Egypt is destroyed?
Do you not realize that Egypt is in ruins — Ber
Do you not yet realize that Egypt is being destroyed — NAB
are you not awake to Egypt's danger — Bas

8. And Moses and Aaron were brought again unto Pharaoh:
Then they brought back Moses and Aaron to Pharao — Sept
and he said unto them, Go, serve the LORD your God:
. . . Go and worship the Eternal, your God — Mof
but who are they that shall go?
But which ones are to go — AAT
who and who are those going — YLT
But how many of you will go — NAB

9. And Moses said, We will go with our young and with our old,
We must take our children with us, answered Moses, and the old as well — Knox
. . . We will all go, young and old — Tor
with our sons and with our daughters, with our flocks and with our herds will we go;
our sons and daughters as well as our flocks and herds must accompany us — NAB
boys and girls, sheep and cattle — NEB
for we must hold a feast unto the LORD.
for it is a festival of the LORD for all of us — Lam
That is what a feast of the LORD means to us — NAB

for the festival of Yahweh is ours — Rhm
for we must all join in the holy pilgrimage — Tay

10. And he said unto them, Let the LORD be so with you,
. . . Be it so. Jehovah be with you — YLT
. . . The LORD help you — NAB
As you hope for the Lord's mercy, cried Pharao, you shall not go thus — Knox
In the name of God . . .! Pharaoh retorted — Tay
as I will let you go, and your little ones:
as I will let you and your families go — ABPS
just as soon as I let you and your dependents go! — AAT
as I send you away, must I also send away your substance? — Sept
the same as I mean to let your children go with you! — Tor
that I should send both you away, and your little ones — Sprl
if ever I let you and your little ones go! — Mof
look to it; for evil is before you.
Look out, for harm is straight before your faces — Rhm
beware, there is trouble in store for you — NEB
see ye that evil is before your face — JPS
Let you go? Plainly you are out for some mischief — Mof
Who can doubt there is mischief brewing here? — Knox

11. Not so: go now ye that are men, and serve the LORD;
No, no! Just you men can go and worship the LORD — NAB
Not so, but you that are warriors, go and serve the LORD — AAT
Let it not be so; go now, the older men, and serve before the LORD — Lam
for that ye did desire.
for that ye are seeking — YLT
for that ye did request — Sprl
for it is the rest that you desire — Lam
And they were driven out from Pharaoh's presence.
And [Moses and Aaron] were driven . . . — Amp
And with that they were dismissed . . . — Jerus
And Pharaoh expelled them . . . — Ber
And he drove them out . . . — ABPS
and one casteth them out . . . — YLT
This he said, driving them out from before him — Bas

12. And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts,
. . . Lift up your hand . . . — Lam
that they may come up upon the land of Egypt,
that locusts may swarm over it — NAB
Let them invade the land of Egypt — Jerus
and eat every herb of the land,
and eat up all the grasses in the land — Tor
eating up all the growth of the fields — Mof
and devour all its greenstuff — Jerus
and devour all the vegetation in it — NEB
even all that the hail hath left.
that had outlived the hail — Knox
even everything untouched by the ice-storm — Bas

13. And Moses stretched forth his rod over the land of Egypt,
So Moses lifted up the staff towards heaven — Sept
and the LORD brought an east wind upon the land all that day, and all that night;
and the LORD set an east wind blowing over the land . . . — NAB
and Yahweh caused an east wind to drive through the land . . . — Rhm
and the Eternal swept an east wind over the land . . . — Mof
and the Lord brought a south wind upon the land . . . — Sept
and the Lord made a sirocco blow all that day and that night — Knox
and when it was morning, the east wind brought the locusts.
the morning hath been, and the east wind hath lifted up the locust — YLT
and by the morning the south wind had lifted up a swarm of locusts — Sept
When morning came, the sirocco carried locusts with it — Knox

14. And the locusts went up over all the land of Egypt,
Locusts invaded all the land of Egypt — Tor
They swarmed all over Egypt — Ber
and wafted it over the whole land of Egypt — Sept
and rested in all the coasts of Egypt:
and rested in all the borders of Egypt — ASV
and settled in all the bounds of Egypt — Rhm

on the whole territory of Egypt they fell — Jerus
very grievous were they;
incredibly numerous — Ber
such a dense swarm of locusts — RSV
a terrible plague of locusts — Mof
a great mass of them — AAT
before them there were no such locusts as they,
never before had there been so many — Tor
Never before had there been such a fierce swarm of locusts — NAB
such an army of locusts had never been seen before — Bas
in all Egyptian history — Tay
neither after them shall be such.
nor will there ever be so many again — Tor

15. **For they covered the face of the whole earth,**
They covered the land's surface everywhere — Ber
And they covered the eye of the whole land — Sprl
so that the land was darkened;
till the country was black with them — Mof
and blotted out the sun so that the land was darkened — Tay
and the land was wasted — Sept
and they did eat every herb of the land,
they ate up all the green growth of the fields — Mof
they devoured all vegetation in the land — Ber
devoured all the growing things which the soil produced — Knox
and all the fruit of the trees which the hail had left:
and all the fruit of the trees which was untouched by the ice-storm — Bas
and there remained not any green thing in the trees,
and there remained no leaf on the trees — Lam
and there remained not any green thing, either tree — RV
or in the herbs of the field, through all the land of Egypt.
or of field vegetation in the entire Egyptian country — Ber

16. **Then Pharaoh called for Moses and Aaron in haste;**
Then hastened Pharaoh, to call for Moses and for Aaron — Rhm
Pharaoh sent urgently for Moses and Aaron — Jerus
and he said, I have sinned against the LORD your God, and against you.
. . . I confess my sin . . . — Tay
. . . I stand guilty before the Lord your God and before you — Tor
I have wronged you, . . . you and this Lord of yours — Knox

17. **Now therefore forgive, I pray thee, my sin only this once,**
But now, do forgive me my sin once more — NAB
Now therefore, forgive me my fault this time also — Lam
and intreat the LORD your God,
and pray to the Lord your God — Sept
and beseech the Eternal your God — Mof
and plead with the LORD your God — Ber
that he may take away from me this death only.
that he at least remove from me this deadly thing — AAT
that He turn aside from off me only this death — YLT
to remove from me this fatal destruction — Ber
to rid me of this deadly plague — Knox

18. **And he went out from Pharaoh,**
When Moses had left the presence of Pharaoh — AAT
and intreated the LORD.
he prayed to the LORD — NAB
and interceded with Yahweh — Jerus
and maketh supplication unto Jehovah — YLT
and implored the LORD — Ber

19. **And the LORD turned a mighty strong west wind,**
and the Eternal now made a furious west wind — Mof
The LORD changed the wind into a westerly gale — NEB
Then Yahweh made the wind veer till it blew so strongly from the west — Jerus
and the Lord brought a contrary wind with great violence from the sea — Sept
which took away the locusts,
which took up the locusts — ASV
and it lifted up the swarm of locusts - Sept
and cast them into the Red sea;
and bloweth it into the Red Sea — YLT

and drove them into the Red Sea — RV
and carried them off towards the Sea of Reeds — Jerus

there remained not one locust in all the coasts of Egypt.

there was not left a single locust in all the bounds of Egypt — Rhm
not one locust was to be seen in any part of Egypt — Bas
But though not a single locust remained within the confines of Egypt — NAB

20. But the LORD hardened Pharaoh's heart,

But Jehovah made firm Pharaoh's heart — ABPS
and Jehovah strengtheneth the heart of Pharaoh — YLT
But Yahweh suffered the heart of Pharaoh to wax bold — Rhm
Then JEHOVAH allowed Pharaoh's heart to be hardened — Sprl
the LORD made Pharaoh obstinate — NAB
However, the LORD encouraged Pharaoh in his stubborn way — Ber

so that he would not let the children of Israel go.

so that he would not send the children of Israel away — Sprl

21. And the LORD said unto Moses, Stretch out thine hand toward heaven,

. . . Stretch forth thy hand over the heavens — Rhm
. . . Stretch your hand up to the sky, — Mof

that there may be darkness over the land of Egypt,

that darkness may fall on the land of Egypt — AAT
and let darkness . . . cover the land of Egypt — Jerus

even darkness which may be felt.

even thick darkness — Lam
a palpable darkness — Sept
without a ray of light — Tay
that they must feel their way — Ber
and people grope in darkness — AAT

22. And Moses stretched forth his hand toward heaven;

Moses held out his arm toward the sky — Tor
And Moses lifted up his hand toward heaven — Lam
And when Moses' hand was stretched out — Bas

and there was a thick darkness in all the land of Egypt three days:

and it became pitch dark . . . — NEB
and for three days a thick darkness was all over the land of Egypt [where Ra, the sun-god, was worshiped!] — Amp
and there was a darkness — a thick, turbid darkness over the whole land of Egypt three days. — Sept
all over the land of Egypt utter darkness fell; for three days — Knox

23. They saw not one another,

no one caught sight of his neighbour's face — Knox
The Egyptians could not see one another — Amp

neither rose any from his place for three days:

neither rose any man from his couch for three days — Rhm
and no one could move about for three days — Mof

but all the children of Israel had light in their dwellings.

although the Israelites all had light in their places of abode — AAT
but all the children of Israel had light in all the places where they were — Sept
while all the Israelites enjoyed light in their homes — Ber
But wherever sons of Israel dwelt, the light shone — Knox
But there was no darkness wherever the Israelites lives — NEB

24. And Pharaoh called unto Moses, and said, Go ye, serve the LORD;

Pharaoh then summoned Moses and Aaron and said, Go and worship the LORD — NAB
Then Pharao had Moses and Aaron summoned; Go and sacrifice to the Lord, he said — Knox

only let your flocks and your herds be stayed:

only leave your flocks and herds behind — Ber
it is only your flocks and herds that are to be detained — AAT

let your little ones also go with you.

your infants also go with you — YLT
also your families shall go with you — ABPS
you may take your little ones — Mof
your dependants may go with you — AAT
Your baggage may go with you — Sept

25. And Moses said, Thou must give us also sacrifices and burnt offerings,

. . . Thou must also give into our hand sacrifices and burnt-offerings — ASV

. . . You must also grant us sacrifices and holocausts — NAB
. . . You must let us have animals too for sacrifice and burnt-offerings — Mof
. . . Even thou thyself shalt give into our hands sacrifices and ascending-offerings — Rhm
. . . It is you then that would have to provide us with sacrifices and burnt-offerings — AAT
. . . Nay, thou must let us take victims with us — Knox

that we may sacrifice unto the LORD our God.
to make to the LORD our God — AAT
to put before the Lord our God — Bas
and we have prepared for Jehovah our God — YLT

26. Our cattle also shall go with us;
our own livestock, too, shall go along with us — Tor
All our flocks must go with us — Knox

there shall not an hoof be left behind;
We cannot leave a hoof behind — Sept
not one head of cattle must be left behind — Jerus

for thereof must we take to serve the LORD our God;
for thereof must we sacrifice to JEHOVAH our God — Sprl
for we must select from it for the worship of the LORD our God — Tor
for we will have to take some of them to use in the service of the LORD our God — AAT
for we need them in order to worship the Eternal, our God — Mof

and we know not with what we must serve the LORD,
and we do not know what to use for the LORD's service — Ber
but we ourselves shall not know which ones we must sacrifice to him — NAB
We cannot tell what kind of offering we must make — Knox
and we do not know what else we must offer to the LORD — Lam

until we come thither.
Till we reach the spot — Mof

27. But the LORD hardened Pharaoh's heart,
But Jehovah made firm Pharaoh's heart — ABPS
And Yahweh let the heart of Pharaoh wax bold — Rhm
But JEHOVAH permitted Pharaoh's heart to be hardened — Sprl
But the LORD made Pharaoh obstinate — AAT
But the LORD encouraged Pharaoh in his way — Ber

and he would not let them go.
and he would not consent to let them go — Tor
and he refused to let them go — Jerus
and he hath not been willing to send them away — YLT

28. And Pharaoh said unto him, Get thee from me,
. . . Get away from here — Lam
. . . Out of my sight! — Jerus
Begone, said the Pharaoh, leave my presence — Mof

take heed to thyself, see my face no more;
guard thyself! behold my face no more — Sprl
do not try to see my face again — Lam
and see to it that you never come near me again — Ber
beware: never visit me again — AAT
Pester me no more! — NEB

for in that day thou seest my face thou shalt die.
For the day you enter my presence, you die — Mof
if I see thee again, that day shall be thy last — Knox

29. And Moses said, Thou hast spoken well.
. . . You yourself have said it — Jerus
. . . Be it so according to thy word — Sprl
Just as you say . . . — AAT

I will see thy face again no more.
I will not try to see your face any more — Lam
never again will I enter your presence — Mof
you will not see me again — Ber

CHAPTER 11

1. And the LORD said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt;
. . . There is one more blow I shall bring down . . . — Ber
. . . One shock more will I let fall . . . — Mof
. . . One disaster more I shall bring . . . — Jerus
(Now the Lord had spoken to Moses and

Aaron in the land of Egypt and said. I will inflict yet one stroke more . . .) — Sept

afterwards he will let you go hence:

after that he will send you forth from hence — Sprl

then I will let you go from here — Lam

when he shall let you go, he shall surely thrust you out hence altogether.

. . . then you must get out altogether — Lam

nay, he will drive you out with all eagerness — Knox

in fact, he will be so anxious to get rid of you that he will practically throw you out of the country — Tay

in fact, he will not merely give you leave without any conditions; he will push you out — Ber

he will send you packing, as a man dismisses a rejected bride — NEB

2. **Speak now in the ears of the people,**

Speak therefore privately to the ears of the people — Sept

Speak now in the presence of the people — Lam

So announce to the people — AAT

Instruct your people — NAB

and let every man borrow of his neighbour, and every woman of her neighbour,

and let them ask every man of his neighbor . . . — ASV

and each man shall accept of his neighbour . . . — Sprl

men and women alike, that they are to claim . . . from their neighbours — Knox

jewels of silver, and jewels of gold.

ornaments of silver and of gold — Bas

gold and silver trinkets — Knox

vessels of silver and vessels of gold — Sprl

articles of silver and articles of gold — Rhm

for silver and gold articles and for clothing — NAB

3. **And the LORD gave the people favour in the sight of the Egyptians.**

And the Lord gave the people grace in the eyes of the Egyptians — Bas

And Yahweh gave the people prestige in the eyes of the Egyptians — Jerus

And the Lord had given his people favour in the sight of the Egyptians and they supplied them — Sept

The LORD inclined the Egyptians favorably toward the people — Ber

the Lord will let you have your way with the Egyptians — Knox

Moreover the man Moses was very great in the land of Egypt,

[And in the night season I will pass through the midst of the land of Egypt: and all the firstborn of the land of Egypt shall die, from the firstborn of Pharaoh seated upon his throne, even unto the firstborn of the maid-servant who standeth behind the mill, even unto the firstborn of all cattle: and there shall be a grievous cry throughout Egypt, such as has never been, and such as shall not again be: but unto any of the children of Israel not a dog of theirs shall be sick, from man even unto the cattle, in order that thou mayest know that JEHOVAH distinguishes between Egypt and between Israel.] Now also the man Moses was highly esteemed throughout the land of Egypt — Sprl

Moreover the man Moses was well honored in the land of Egypt — Lam

besides, Moses was a terrible person in the land of Egypt — Mof

Sore adread of Moses the Egyptians were — Knox

in the sight of Pharaoh's servants, and in the sight of the people.

and in the sight of Pharao, and in the eyes of his attendants — Sept

both by Pharaoh's aristocracy and by the common people — Ber

4. **And Moses said, Thus saith the LORD,**

[And Moses said unto Pharaoh: Thus saith JEHOVAH: The sons of Israel are My firstborn: and He saith unto thee: Send My son that he may worship Me; for truly if thou send him not, behold, JEHOVAH will slay thy son — thy firstborn] And Moses said: Thus saith JEHOVAH — Sprl

About midnight will I go out into the midst of Egypt:

Towards midnight I shall pass through Egypt — Jerus

At midnight I am going to go forth among the Egyptians — AAT

5. **And all the firstborn in the land of Egypt shall die,**

Every first-born in this land shall die — NAB

and with that every first-born thing in the land of Egypt will die — Knox
And death will come to every mother's first male child in all the land of Egypt — Bas
And all the oldest sons shall die in every family in Egypt — Tay
And all the first-born in the land [the pride, hope and joy] of Egypt shall die — Amp

from the firstborn of Pharaoh that sitteth upon his throne,
from Pharaoh's first-born who is to sit on his throne — AAT
from the first-born of Pharaoh, heir to his throne — Jerus
from the eldest son of the Pharaoh on the throne — Mof

even unto the firstborn of the maidservant that is behind the mill;
to the first-born of the slave girl behind the hand mill — Ber
to the child of the servant-girl crushing the grain — Bas
to the oldest child of his lowliest slave — Tay

and all the firstborn of beasts.
and all the first-born of cattle — ASV
as well as the first-born of the live stock — AAT

6. **And there shall be a great cry throughout all the land of Egypt,**
All over the land of Egypt there shall be loud lament — Knox
All Egypt will send up a great cry of anguish — NEB
Throughout the land of Egypt there shall be loud wailing — Ber

such as there was none like it,
such as there hath not been — ASV
such as never was — Rhm
such as never has been heard — Mof

nor shall be like it any more.
nor shall there be again — ABPS

7. **But against any of the children of Israel shall not a dog move his tongue,**
But against any of the children of Israel shall not a dog whet his tongue — JPS
But against any of the Israelites . . . not a dog shall bark — Ber
But against any of the people of Israel . . . not a dog shall growl — RSV
but not a dog shall snarl at any of the Israelites — Tor
But of the children of Israel no one shall be harmed, not even a dog shall bark — Lam
But where the Israelites dwell, all shall be still, . . . not a dog shall howl — Knox
But among all the children of Israel not a dog shall be sick — Sprl
But among all Israel not a dog's tongue shall be so much as scratched — NEB

against man or beast:
even from man unto the cattle — Sprl
nor shall any of their animals die — Tay

that ye may know how that the LORD doth put a difference between the Egyptians and Israel.
to show you how the LORD distinguishes between Egypt and Israel — Ber
so that you may see how the Lord makes a division between Israel and the Egyptians — Bas

8. **And all these thy servants shall come down unto me,**
And, Moses added, all these officers of yours . . . — Mof

and bow down themselves unto me,
and prostrate themselves before me — Sprl
and make obeisance to me — AAT
bowing down to me in entreaty — Knox

saying, Get thee out, and all the people that follow thee:
. . . Go away, you and all the people who follow at your heels — NEB
. . . Go out, thou and all the people who are at thy feet — YLT
. . . Go away thou and all thy people whom thou wouldst take with thee — Sept
praying to be rid of me, and of all the people under my command — Knox

and after that I will go out.
then and then only will I leave the country — Mof
and when that happens, we will depart — Knox

And he went out from Pharaoh in a great anger.
Then Moses went out from Pharao with indignation — Sept
And he went out from Pharaoh in hot anger — RV
And he went away from Pharaoh burning with wrath — Bas
Then, red-faced with anger, Moses stomped from the palace — Tay

9. **And the LORD said unto Moses, Pharaoh shall not hearken unto you;**
. . . Pharaoh refuses to listen to you — NAB

. . . Pharaoh will not heed you — Tor
It was a true word the Lord had said to Moses, Pharao will refuse you a hearing — Knox
that my wonders may be multiplied in the land of Egypt.
that I may fully compleat my signs and my wonders in the land of Egypt — Sept

10. And Moses and Aaron did all these wonders before Pharaoh:
Thus, although Moses and Aaron performed these various wonders in Pharaoh's presence — NAB
Moses and Aaron had done all the miracles here recorded, all in Pharao's presence — Knox
and the LORD hardened Pharaoh's heart,
And JEHOVAH allowed the heart of Pharaoh to be hardened — Sprl
but Yahweh let Pharaoh's heart wax bold — Rhm
but the Eternal made the Pharaoh stubborn — Mof
but the LORD encouraged Pharaoh in his own way — Ber
so that he would not let the children of Israel go out of his land.
and he hath not sent the sons of Israel out of his land — YLT
that he hearkened not to send away the Israelites out of the land of Egypt — Sept

CHAPTER 12

1. And the LORD spake unto Moses and Aaron in the land of Egypt, saying,
It was while they were still in the land of Egypt that the Lord said to Moses and Aaron — Knox

2. This month shall be unto you the beginning of months:
. . . is to be the first of all the others for you — Jerus
. . . is to you the chief of months — YLT
. . . shall stand at the head of your calendar — NAB
it shall be the first month of the year to you.
the month with which your year begins — Ber
and most important month of the Jewish calendar — Tay

3. Speak ye unto all the congregation of Israel, saying,
Make this proclamation to the whole assembly of Israel — Knox
. . . the whole community of Israel — AAT
. . . all the company of Israel . . . — YLT
In the tenth day of this month they shall take to them every man a lamb,
. . . each man must take an animal from the flock — Jerus
. . . they are each to take a lamb or kid — Mof
according to the house of their fathers, a lamb for an house:
for his paternal family, one lamb for each home — Ber
for his ancestral household, a lamb for a household — Rhm
by the number of their fathers' families, a lamb for every family — Bas
according to [the size of] the family of which he is the father, a lamb or kid for a house — Amp
for his own household, and a lamb for his father's household — Lam

4. And if the household be too little for the lamb,
. . . too few for a lamb — ABPS
and if there be too few in the family to be sufficient for one sheep — Sept
Or, if there are not enough of them to eat a whole lamb — Knox
let him and his neighbour next unto his house take it
then let him and his next door neighbor go partners — Ber
then shall he and his neighbor next unto his house take one — ASV
let it share the lamb with another small family in the neighborhood — Tay
the head of the family must call in some neighbour who lives close by — Knox
it shall join the nearest household in procuring one — NAB
according to the number of the souls;
for the number of persons — YLT
every man according to his eating shall make your count for the lamb.
every one shall collect to him a number sufficient for a sheep — Sept
according to the mouths he hath to supply shall each man reckon about the lamb — Sprl
you shall apportion the lamb according to what each person should eat — Tor

sharing the expense of the lamb according to the amount respectively eaten — Ber
charging each for the proportionate amount of the sheep that it ate — AAT
so that a lamb shall not be too much for their needs — Knox
whether to share in this way depends on the size of the families — Tay

5. Your lamb shall be without blemish, a male of the first year:
. . . a male a year old — ASV
The lamb must be a male yearling, unblemished — Mof
a lamb, a perfect one, a male, a son of a year, let be to you — YLT
ye shall take it out from the sheep, or from the goats:
You may take either from the lambs or the kids — Sept

6. And ye shall keep it up until the fourteenth day of the same month:
You shall keep watch over it until the fourteenth day of this month — Tor
And it hath become a charge to you . . . — YLT
Confine it . . . — Ber
and the whole assembly of the congregation of Israel shall kill it in the evening.
. . . shall kill their lambs in the evening — RSV
. . . shall slay it between the evenings — Sprl
. . . shall kill it at sunset — Lam
when every member of the community of Israel shall kill it between sunset and dark — Mof
and then, with the whole assembly of Israel present, it shall be slaughtered during the evening twilight — NAB
and on the evening of that day the whole people of Israel must immolate — Knox

7. And they shall take of the blood,
and taking some of the blood — AAT
and strike it on the two side posts
and put upon the two door-posts — Rhm
and smear it . . . — Mof
and sprinkle it on the doorway, jambs — Knox
and on the upper door post
and upon the frontispiece — Sprl
and on the lintel — ASV
and over the door — Bas
of the houses, wherein they shall eat it.
of every house in which they partake of the lamb — NAB
of the houses in which they shall eat [the passover lamb] — Amp
upon the houses wherein they shall eat it — RV
for the sake of the houses in which they eat it — AAT

8. And they shall eat the flesh in that night,
And let your food that night be the flesh of the lamb — Bas
roast with fire,
they shall eat it roasted over the fire — Tor
and unleavened bread;
and with unleavened cakes — Rhm
with unleavened things — YLT
and with bitter herbs they shall eat it.
with bitters . . . — Sprl
wild herbs must be all their seasoning — Knox

9. Eat not of it raw,
Do not eat of it underdone — Rhm
nor sodden at all with water,
nor boiled at all with water — ASV
nor cooked in any way with water — AAT
but roast with fire;
but let it be cooked in the oven — Bas
his head with his legs, and with the purtenance thereof.
its head with its legs and with the inwards thereof — RV
head, shins, and entrails — NEB
its head upon its body, together with its interior — Sprl
with its head and shanks and inner organs — NAB
head, legs, heart and liver — Ber
head and feet and carcase together — Sept
head and legs and all — Mof

10. And ye shall let nothing of it remain until the morning;
None of it must be kept beyond the next morning — NAB
all must be consumed, so that nothing remains till next day — Knox
Don't eat any of it the next day — Tay
and that which remaineth of it until the morning ye shall burn with fire.
any that might be left over . . . — AAT
but if any of it should remain . . . — Sprl
and the bones and unedible bits which remain of it . . . — Amp
And you shall not break a bone of it. And what is left of it . . . — Sept

anything which is not used is to be burned with fire — Bas
and, if all is not eaten, burn it up in the morning — Ber

11. And thus shall ye eat it;
You shall eat it like this: — Jerus
with your loins girded,
with belt tight round your waist — Mof
dressed as if for a journey — Bas
your shoes on your feet,
wearing your walking shoes — Tay
your feet ready shod — Knox
your sandals on your feet — YLT
and your staff in your hand;
and your staves in your hands — Sept
and ye shall eat it in haste:
eat it in expectant haste — Ber
take it quickly — Bas
you must eat it in trepidation — AAT
you shall eat like those who are in flight — NAB
it is the LORD'S passover.
it is a passover to Jehovah — ABPS
. . . in honour of Yahweh — Jerus
it is a passover offering to the LORD — Tor
it is Yahweh's passing over — Rhm
It is the night of the Pasch, the Lord's passing by — Knox

12. For I will pass through the land of Egypt this night,
For on this same night I will go through Egypt — NAB
For I will go through the land of Egypt in that night — ASV
and will smite all the firstborn in the land of Egypt,
and strike down every first-born . . . — Ber
and smite every first-born thing . . . — Knox
and all the first-born of the land of Egypt shall die — Lam
sending death on every first male child — Bas
both man and beast;
from man even unto the cattle — Sprl
and against all the gods of Egypt I will execute judgment:
. . . I will execute judgments [proving their helplessness] — Amp
and against all the idols of Egypt . . . — Lam
And upon all the gods of the Egyptians I will execute vengeance — Sept
and I will mete out punishments to all the gods of Egypt — Tor
and dooming all the gods of Egypt — Mof
so I will give sentence on all the powers of Egypt — Knox
and against all the nobles of Egypt will I execute judgment — Sprl
I am the LORD.
I, Yahweh — Rhm

13. And the blood shall be to you for a token
. . . hath become a sign for you — YLT
. . . will be your badge — Knox
. . . shall mark for you — Ber
. . . will be proof that you obey Me — Tay
upon the houses where ye are:
upon [the doorposts of] the houses . . . — Amp
the houses that you live in — Jerus
on the houses that shelter you — Knox
and when I see the blood,
then I will behold the blood — Rhm
I will pass over you,
I will pass by you — AAT
I will protect you — Sept
I will stay over you — Sprl
I will make you glad — Lam
and the plague shall not be upon you to destroy you,
No fatal plague shall attack you — Ber
no destructive blow will come upon you — NAB
and there shall be no scourge of calamity for you — Knox
sparing you a deadly stroke — Mof
and you shall escape the destroying plague — Jerus
and I will not destroy your firstborn children — Tay
when I smite the land of Egypt.
when my hand is on the land of Egypt — Bas

14. And this day shall be unto you for a memorial;
This day shall be to you one of remembrance — Tor
You are to observe this day as a memorial of the past — Knox
This day shall be a memorial feast for you — NAB
to remind you of this fatal night — Tay
and ye shall keep it a feast to the LORD throughout your generations;
observe it as a feast to the LORD through the centuries — Ber
and ye shall celebrate it as a festival to Yahweh — to your generations — Rhm

to be kept as a festival for the Eternal: age after age — Mof
a day when you keep holiday in the Lord's honour, generation after generation — Knox
which all your generations shall celebrate with pilgrimage to the LORD — NAB
ye shall keep it a feast by an ordinance for ever.
. . . by perpetual statue — ABPS
you shall celebrate it as an institution for all time — Tor
you must keep this as a standing festival — Mof
as a perpetual institution — NAB
a rite never to be abrogated — Knox
a statute age-during: ye keep it a feast — YLT

15. Seven days shall ye eat unleavened bread;
. . . unleavened cakes . . . — Rhm
The celebration shall last seven days. For that entire period you are to eat only bread made without yeast — Tay
[In celebration of the passover in future years] seven days shall you eat unleavened bread — Amp
even the first day ye shall put away leaven out of your houses:
only — in the first day ye cause leaven to cease out of your houses — YLT
even the first day you shall put away leaven [symbolic of corruption] out of your houses — Amp
on the first day you must be sure to clean all dough out of your houses — Mof
from the first day of it, yeast is to disappear from your houses — Knox
clearing your houses of all leaven the very first day — Ber
for whosoever eateth leavened bread
Whoever shall eat leaven — Sept
for any one eating anything fermented — YLT
Anyone who disobeys this rule — Tay
from the first day until the seventh day,
between the first day and the seventh day — Mof
that soul shall be cut off from Israel.
shall be outlawed . . . — Mof
that person shall be eliminated . . . — Ber
that person shall perish . . . — Lam
is lost to Israel — Knox

16. And in the first day there shall be an holy convocation,
On the first day you must hold a religious assembly — AAT
That first day shall be solemnly set apart — Knox
And with regard to the first day, it shall be proclaimed holy — Sept
and in the seventh day there shall be an holy convocation to you;
and on the seventh day there shall be a holy festival unto you — Sprl
and the seventh day shall be holy to you — Sept
and likewise on the seventh — NAB
no manner of work shall be done in them,
do no work at all on these days — Ber
you shall do no business on these days — Mof
In them you shall not do any kind of sacrifical service — Sept
save that which every man must eat, that only may be done of you.
only what every person has to have to eat, that alone may be prepared by you — AAT
except to prepare your food — Knox

17. And ye shall observe the feast of unleavened bread;
So then ye shall observe the unleavened cakes — Rhm
and ye have observed the unleavened things — YLT
Guard this unleavened bread observance — Ber
You must observe this command — AAT
This annual Celebration with Unleavened Bread will cause you always to remember — Tay
for in this selfsame day have I brought your armies out of the land of Egypt:
Since it was on this very day that I brought your ranks out . . . — NAB
because on this historic day I brought your hosts out . . . — Ber
for this is the day on which I will lead your whole muster away out of Egypt — Knox
therefore shall ye observe this day in your generations
Keep that day from age to age — Jerus
by an ordinance for ever.
as a perpetual institution — NAB
as a statute age-abiding — Rhm
an everlasting rite — Sept
it is an irrevocable ordinance — Jerus
as an institution . . . forever — Ber

18. In the first month, on the fourteenth day of the month at even,

. . . from the fourteenth at eventide — Ber
Beginning at evening with the fourteenth day of the first month — Sept
ye shall eat unleavened bread,
shalt thou eat unleavened bread — Sprl
Only bread without yeast may be eaten — Tay
you must eat unleavened cakes — AAT
ye do eat unleavened things — YLT
let your food be unleavened bread — Bas
until the one and twentieth day of the month at even.
until the evening which begins the twenty-first day — NEB
and so on till the evening of the twenty-first day — Mof

19. Seven days shall there be no leaven found in your houses:
no yeast to be found in any house for a whole week — Knox
for these seven days no dough must be found inside your houses — Mof
for whosoever eateth that which is leavened,
Whoever shall eat leavened bread — Sept
for any one eating anything fermented — YLT
even that soul shall be cut off from the congregation of Israel,
shall be excluded . . . — Amp
that person . . . shall be excommunicated . . . — Ber
that person shall perish . . . — Lam
even that person shall be destroyed . . . — Sprl
shall be outlawed from the community of Israel — Mof
there is one soul lost to Israel — Knox
whether he be a stranger, or born in the land.
whether he is a stranger or a citizen of the country — Tor
whether he is a resident alien or a native — Mof
whether he be a sojourner, or one that is born in the land — RV
whether he is a proselyte or a native of the land — AAT
whether native or immigrant — Ber

20. Ye shall eat nothing leavened;
You must eat no leavened bread — Jerus
Take nothing which has leaven in it — Bas
anything fermented ye do not eat — YLT
There must be no food cooked with yeast — Knox
Again I repeat, during those days you must not eat anything made with yeast — Tay
in all your habitations shall ye eat unleavened bread.
in all your dwellings shall ye eat unleavened cakes — Rhm
there must be no house in which leavened bread is eaten — Knox
serve only yeastless bread — Tay

21. Then Moses called for all the elders of Israel,
Then Moses summoned all the sheikhs of Israel — Mof
Then Moses sent for the chiefs of Israel — Bas
Moses therefore convened the whole senate of the children of Israel — Sept
and said unto them, Draw out and take you a lamb
. . . Select and set apart lambs — Ber
. . . Select lambs or kids from the folds — Mof
. . . Set about choosing victims — Knox
. . . See that lambs are marked out for yourselves — Bas
. . . Proceed and take for yourselves one of the flock — Rhm
. . . Rise early and take to you a kid — Sprl
. . . Go at once and get sheep — NEB
according to your families,
on behalf of your families — Jerus
family by family — AAT
a lamb for one or more families depending upon the number of persons in the families — Tay
and kill the passover.
and kill the passover lamb — JPS
and slaughter the passover-sacrifice — YLT
and slaughter them as Passover victims — NAB
to immolate at the paschal feast — Knox

22. And ye shall take a bunch of hyssop,
Then take a spray of hyssop — Jerus
You must also take a bunch of marjoram — Mof
and dip it in the blood that is in the bason,
and put it in the blood in the basin — Bas
and having dipped it in the blood by the door — Sept
Drain the lamb's blood into a basin, . . . and dip them into the lamb's blood — Tay

and strike the lintel and the two side posts
and strike the upper beam and the two door-posts — Rhm
and ye shall touch the lintel and the two side posts — Sprl
and apply it to the posts and the lintel of the door — Ber
smear the lintel and the two door-posts — AAT
and sprinkle it over the doorway, lintel and jambs alike — Knox
with the blood that is in the bason;
with the blood that is in the bowl — Sprl
with some of the blood that is in the basin — ABPS
with some of the blood which is at the door — Sept
so that there will be blood upon them — Tay
and none of you shall go out at the door of his house until the morning.
then none of you shall go outdoors until morning — Ber
None of you must cross the threshold of his house till morning comes — Knox
Let none of you venture out of the house till morning — Jerus
and ye, ye go not out each from the opening of his house till morning — YLT

23. For the LORD will pass through to smite the Egyptians;
. . . to slay the Egyptians — RSV
And Yahweh will pass along to plague the Egyptians — Rhm
For the Eternal will be passing through the land to strike down the Egyptians — Mof
and when he seeth the blood upon the lintel, and on the two side posts,
. . . on the lintel and the jambs of a doorway — Knox
and when he beholdeth the blood upon the upper beam and the two doorposts — Rhm
the LORD will pass over the door,
the LORD will pass by that door — AAT
then JEHOVAH will halt before the door — Sprl
and LORD will bring joy to the doors — Lam
and will not suffer the destroyer to come in
and not allow the destroying angel to enter — Mof
and will not let death come in — Bas
and doth not permit the destruction to come — YLT
unto your houses to smite you.
into your houses to inflict on you the plague — Rhm
your homes to do them injury — Knox
into your houses to destroy — Sprl
and smite your home — Tor
and kill your firstborn — Tay

24. And ye shall observe this thing for an ordinance
. . . this commandment for an ordinance — Sprl
. . . this rite and this ordinance — Lam
Observe this order as an institution — Ber
This rite you must keep as a standing order — Mof
to thee and to thy sons for ever.
to thee, and to thy sons — unto the age — YLT
for you and your descendants forever — AAT
to thee and to thy sons unto times age-abiding — Rhm

25. And it shall come to pass, when ye be come
And it shall be, when ye are entered — Sprl
When you reach — Knox
to the land which the LORD will give you,
into the land which the Lord will make yours — Bas
according as he hath promised,
in agreement with His promise — Ber
as He hath spoken — YLT
that ye shall keep this service.
you must keep up this religious service — Sept
you must keep to this ritual — Jerus
you are to keep these ceremonies alive — Knox
Thus, you must also observe this rite — NAB
Faithfully guard this worship service — Ber
surely ye shall observe this service [in this month] — Sprl
and when you are celebrating the Passover — Tay

26. And it shall come to pass, when your children shall say unto you,
when your children ask you — Mof
What mean ye by this service?
What is the meaning of this religious service — Sept

What is this service ye have — YLT
Wherefore is this service enjoined unto you — Sprl

27. That ye shall say, It is the sacrifice of the LORD'S passover,
. . . It is the sacrifice of the Passover in honour of Yahweh — Jerus
then you shall tell them, This is the victim that marked the Lord's passing-by — Knox
who passed over the houses of the children of Israel in Egypt,
who halted by the houses . . . — Sprl
who brought joy to the house . . . — Lam
when he smote the Egyptians, and delivered our houses.
when he struck down the Egyptians, but spared our houses — AAT
when he was striking down the Egyptians: he kept our houses safe — Mof
smiting only the Egyptians, and leaving our homes exempt — Knox
when he slew the Egyptians but spared our houses — RSV
when he sent death on the Egyptians, and kept our families safe — Bas
And the people bowed the head and worshipped.
. . . bowed their heads and worshipped the LORD — Lam
. . . bowed their heads in reverence — AAT
. . . bowed low in homage — Tor
. . . bow and do obeisance — YLT

28. And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.
. . . and did so: as Jehovah had commanded Moses and Aaron, so did they — ASV
. . . and they obeyed. They carried out the orders Yahweh had given to Moses and Aaron — Jerus
. . . to carry out the divine commands which Moses and Aaron had received — Knox
. . . acted according to JEHOVAH'S commandment by Moses and Aaron, so did they — Sprl

29. And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt,
And at midnight the Eternal struck down all the first-born . . . — Mof
At midnight the LORD slew every first-born . . . — NAB
Then, at midnight, the Lord's stroke fell: fell on every first-born thing . . . — Knox
from the firstborn of Pharaoh that sat on his throne
from the eldest son of the Pharaoh on the throne — Mof
from Pharaoh's first-born who was to sit on his throne — AAT
the first-born of Pharaoh, heir to his throne — Jerus
unto the firstborn of the captive that was in the dungeon;
unto the firstborn of the captive who was in the pit of his prison — Rhm
to the child of the prisoner in the prison — Bas
or the first-born of some captive woman where she lay in her dungeon — Knox
and all the firstborn of cattle.
as well as all the first-born of the live stock — AAT
and every first-born of beasts — YLT

30. And Pharaoh rose up in the night,
Before night was over Pharaoh rose — NEB
So Pharao . . . rose up at dead of night — Knox
The Pharaoh started up in the night — Mof
That night Pharaoh got up — Ber
he, and all his servants, and all the Egyptians;
he and all his attendants . . . — Sept
he and all his courtiers — AAT
and there was a great cry in Egypt;
and a great cry of anguish went up, . . . in Egypt — NEB
there was loud wailing in Egypt — Ber
and there was a universal cry throughout Egypt — Sprl
for there was not a house where there was not one dead.
for there was not a house without its dead — NAB
in every house a man lay dead — Knox
for there was not a family in which there was not one dead — Sept

31. And he called for Moses and Aaron by night,
He sent for Moses and Aaron during the night — Mof
And Pharaoh called Moses and Aaron that night — Lam

and said, Rise up, and get you forth from among my people,
. . . Arise, get you gone from the midst of my people — Sprl
. . . Up, depart from among my people — Tor
. . . Up, out of my kingdom — Knox
. . . Withdraw at once from my people — AAT
. . . Leave us; please go away — Tay
both ye and the children of Israel;
you and the Israelites with you! — NAB
all of you — Tay
and go, serve the LORD,
Go and serve the Lord your God — Sept
go and worship the Eternal — Mof
go and offer this Lord of yours the sacrifice — Knox
as ye have said.
according to your word — YLT
as you suggested — AAT
as ye have requested — Sprl
as you argued — Ber

32. Also take your flocks and your herds, as ye have said, and be gone;
. . . according to your demand, and go ye — Sprl
. . . and go away. . . . I beseech you — Sept
take your sheep and cattle, and go — NEB
and bless me also.
and ask a blessing for me also — Mof
And may you bring a blessing upon me also! — Tor
then ye have blessed also me — YLT
so shall ye bless even me — Rhm
and you will be doing me a favor — NAB

33. And the Egyptians were urgent upon the people,
And the Egyptians pressed the people with great earnestness — Sept
that they might send them out of the land in haste;
to hasten, in order to let them go out of the land — ABPS
hasting to send them away out of the land — YLT
to hasten their departure from the land — NAB
for they said, We be all dead men.
. . . We all are dying — Rhm
. . . We shall all be dead corpses — Sprl
. . . We all face death — Ber
. . . We are as good as dead — Tay
they thought that otherwise they would all die — NAB

34. And the people took their dough before it was leavened,
So the people snatched up their dough, unleavened as it was — Mof
and the people taketh up its dough before it is fermented — YLT
their kneadingtroughs being bound up in their clothes upon their shoulders.
their bread trays being bound up . . . — ABPS
their kneading bowls being bound up in their mantles on their shoulders — RSV
and their cold kneading dough wrapped up in their mantles upon their shoulders — Lam
in their wooden bowls, being bound up with their clothes upon their shoulders — Sprl
. . . upon their shoulders . . . the masses of mixed up meal, bound up in their mantles — Sept

35. And the children of Israel did according to the word of Moses;
The Israelites followed the instructions of Moses — AAT
The Israelites had done Moses' bidding — Tor
And in agreement with the instructions of Moses — Ber
Nor did they forget to do what Moses had bidden them — Knox
and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:
and they got from the Egyptians ornaments of silver and of gold, and clothing — Bas
and requested of the Egyptians vessels of silver, and vessels of gold, and raiment — Sprl
and asked of the Egyptians articles of silver and articles of gold and mantles — Rhm
they asked the Egyptians for gold and silver trinkets, and a great store of garments — Knox

36. And the LORD gave the people favour in the sight of the Egyptians,
and Jehovah hath given the grace of the people in the eyes of the Egyptians — YLT
The LORD indeed had made the Egyptians so well-disposed toward the people — NAB
and the LORD had inclined the Egyptians so favorably toward the people — Ber

And the Lord let his people have their way with the Egyptians — Knox
so that they lent unto them such things as they required.
so that they let them have what they asked — RV
and they cause them to ask — YLT
and they had supplied them — Sept
and they gave them gladly — Rhm
so that they bestowed gifts upon them — Sprl
And they spoiled the Egyptians.
So they plundered the Egyptians — Jerus
thus they stripped the Egyptians — Tor
so they took heavy payment from Egypt — Ber
They had thus taken toll of the Egyptians — Mof
So they took away all their goods from the Egyptians — Bas

37. **And the children of Israel journeyed from Rameses to Succoth,**
So the Israelites set out from Rameses for Succoth — AAT
Then did the sons of Israel break up from Rameses towards Succoth — Rhm
about six hundred thousand on foot that were men, beside children.
. . . not counting dependents — NEB
about six hundred thousand grown men on foot, besides women and young children — Sprl
about six hundred thousand footsoldiers, men, besides their families — ABPS
about 600,000 men and their households — Ber

38. **And a mixed multitude went up also with them;**
and with them a mingled array of other folk, past counting — Knox
a motley mob accompanied them — Mof
and a great rabble also hath gone up with them — YLT
A crowd of mixed ancestry also went up with them — NAB
and flocks, and herds, even very much cattle.
with flocks and herds and cattle in great abundance — Sept
there were flocks, too, and herds in immense droves — Jerus

39. **And they baked unleavened cakes**
They baked unleavened pancakes — Mof
thy baked it into unleavened loaves — NAB
Then baked they . . . into round unleavened cakes — Rhm
And they baked on a griddle unleavened bread — Lam
making girdle-cakes without any yeast in them — Knox
When they stopped to eat, they baked bread . . . yeastless — Tay
of the dough which they brought forth out of Egypt,
from the paste which they had taken out of Egypt — Bas
for it was not leavened;
for it hath not fermented — YLT
though it was unleavened — Sprl
they had had no time to leaven it — Knox
because they were thrust out of Egypt, and could not tarry,
because they had been expelled from Egypt; they could not delay — Ber
they had been driven out of Egypt, with no time for dallying — Jerus
for the Egyptians hurried them away and they could not wait — Sept
because the Egyptians drove them out, and they could not make it into flat loaves — Lam
neither had they prepared for themselves any victual.
nor had they prepared any food for the journey — Mof
and had no opportunity even to prepare food . . . — NAB
and they had not dressed any provisions for themselves . . . — Sept
even though they had not prepared themselves with bread — Sprl
for bread to rise to take with them on the trip — Tay

40. **Now the sojourning of the children of Israel, who dwelt in Egypt,**
. . . which they sojourned in Egypt — RV
. . . and of their fathers whilst they sojourned in the land of Canaan and in the land of Egypt — Sprl
Now the time that the children of Israel dwelt in Egypt — ASV
The period of the Israelites' stay in Egypt — Ber
was four hundred and thirty years.

41. **And it came to pass at the end of the four hundred and thirty years,**
at the end of the four hundred and thirtieth year — Tor
at the end of that time — Knox

even the selfsame day it came to pass,
to the day — Ber
it was on that very day — Mof
in a single day — Knox
that all the hosts of the LORD went out from the land of Egypt.
all the armies of the Lord . . . — Bas
all the ranks of the LORD . . . — Tor
that all the array of the Eternal left Egypt — Mof

42. It is a night to be much observed unto the LORD
It was a night of watching unto the LORD — JPS
At night there was a watch for the Lord — Sept
A night of solemn observances it is unto Yahweh — Rhm
It is a night to be commemorated unto JEHOVAH — Sprl
That was a night when the LORD kept watch — Ber
Since that was a night of vigil on the part of the LORD — AAT
for bringing them out from the land of Egypt:
as he led them . . . — NAB
this is that night of the LORD to be observed of all the children of Israel in their generations.
this same night is a night of watching unto the LORD . . . — JPS
that same night is the LORD's, one of vigil . . . — Tor
a night when all Israelites must keep watch for the Eternal, age after age — Mof

43. And the LORD said unto Moses and Aaron, This is the ordinance of the passover:
. . . These are the regulations for the Passover — NAB
. . . This is the way to observe the Passover — Ber
. . . This is what is ordained for the Passover — Jerus
. . . This is the law of the passover offering — Tor
And these are the rules for keeping the Pasch, as the Lord gave them to Moses and Aaron — Knox
There shall no stranger eat thereof:
there shall no alien eat thereof — RV
No foreigner may partake of it — NEB
Any son of a stranger doth not eat of it — YLT

44. But every man's servant that is bought for money,
. . . bought with silver — Rhm
but every servant born at home or bought with money — Sept
but any slave, bought for money — Mof
a slave acquired by purchase — Knox
when thou hast circumcised him,
when you have had him circumcised — Jerus
provided you have first circumcised him — NAB
thou shalt circumcise — Sept
then shall he eat thereof.
then he may partake of it — Sprl

45. A foreigner and an hired servant shall not eat thereof.
A sojourner and a hired servant . . . — ASV
But no transient alien or hired servant . . . — NAB
An alien or a hireling . . . — Rhm
a settler or hired servant . . . — YLT
A traveller or a hired servant . . . — Sprl
no serf or hired laborer . . . — AAT
A resident hireling . . . — Tor

46. In one house shall it be eaten;
Each lamb must be eaten inside the one house — NEB
In one house shall it be eaten [by one company] — Amp
In one family it shall be eaten — Sept
All of it must be eaten under the same roof — Knox
thou shalt not carry forth ought of the flesh abroad out of the house;
out of which not a single morsel of the flesh is to be taken — Jerus
neither shall ye break a bone thereof.
Nor must you break any bone of the victim — Mof
or break it up into joints — Knox

47. All the congregation of Israel shall keep it.
. . . shall observe this memorial at the same time — Tay
The whole community of Israel must offer it — AAT
All Israel is to keep the feast — Bas

48. And when a stranger shall sojourn with thee,
And should a foreigner sojourn among you — Sprl
In case an alien lives among you — Ber
And if any proselyte come to you — Sept
and will keep the passover to the LORD,

and wish to celebrate the Passover in honour of Yahweh — Jerus
and would offer a passover-sacrifice to the LORD — AAT
wishes to be of your company, and to eat the pasch — Knox
let all his males be circumcised,
all the male members of his household must be first circumcised — Mof
when he has circumcised every male in his household — Lam
thou shalt circumcise all his males — Sept
and then let him come near and keep it;
then he shall be admitted to offer it — Tor
And then they may join in its observance — NAB
before he can lawfully celebrate the rite — Knox
and he shall be as one that is born in the land:
and he shall be like a native in the land — Sprl
he shall then be as a citizen of the country — Tor
he becomes as it were a native-born — Jerus
he shall count as a native — Mof
for no uncircumcised person shall eat thereof,
but no uncircumcised male shall eat thereof — Rhm
whereas the uncircumcised are not allowed to partake of it — Knox
but no one without circumcision may keep it — Bas

49. One law shall be to him that is homeborn,
There shall be one law for the citizen — Tor
The one same law shall be to the native — Sprl
the same law holding for the native born — AAT
The law shall be the same . . . as for the native — NAB
and unto the stranger that sojourneth among you.
and for the resident alien — Mof
and the proselyte who resides among you — AAT
and for the proselyte who shall come among you — Sept

50. Thus did all the children of Israel;
The sons of Israel all obeyed — Jerus
In every point the Israelites carried out — Ber
as the LORD commanded Moses and Aaron, so did they.
they did exactly as the Eternal had ordered Moses and Aaron — Mof

51. And it came to pass the selfsame day,
And that very day — AAT
that the LORD did bring the children of Israel out of the land of Egypt
JEHOVAH conducted . . . — Sprl
by their armies.
by their hosts — RSV
in their array — Mof
in martial order — Ber
company by company — NAB
wave after wave of them crossing the border — Tay

CHAPTER 13

1. And the LORD spake unto Moses, saying,
And this was another command the Lord gave to Moses — Knox

2. Sanctify unto me all the firstborn,
Consecrate all the first-born to me — Mof
Dedicate to Me every first-born — Ber
whatsoever openeth the womb among the children of Israel,
that which any female first beareth among the sons of Israel — Rhm
that Israel yields . . . the first-fruits of every womb — Knox
the first issue of every womb among the Israelites — Tor
Every first born among the children of Israel — Sept
both of man and of beast:
human or animal — Ber
from man even unto beast — Sprl
it is mine.
for it belongs to me — Mof
for they are mine — Lam
all these are forfeit to me — Knox

3. And Moses said unto the people, Remember this day,
. . . Commemorate this day — AAT
. . . Let this day . . . be kept for ever in memory — Bas
. . . Celebrate this day — Sprl
in which ye came out from Egypt,
on which you went free from Egypt — Tor
out of the house of bondage;

from the house of servants — YLT
your prison-house — Knox
out of a state of slavery — AAT
that slave-pen — Mof
for by strength of hand the LORD brought you out from this place:
It was with a strong hand that the LORD brought you away — NAB
for it was by sheer power that Yahweh brought you out of it — Jerus
how the LORD freed you from it with a mighty hand — Tor
for the Lord has brought you out with mighty miracles — Tay
there shall no leavened bread be eaten.
. . . be eaten on this day — Lam
no leavened cakes are to be eaten — Mof
Nothing made with leaven must be eaten — NAB
and any thing fermented is not eaten — YLT
Now remember, during the annual celebration of this event you are to use no yeast; don't even have any in your homes — Tay

4. **This day came ye out in the month Abib.**
You go free on this day, in the month of Abib — Tor
Today you are about to leave, on the new moon of Abib — AAT
for today, in the month of Abib, is the day of your exodus — NEB
On this day, in the month of Abib, you are leaving Egypt — Jerus
for on this day you are marching out in the month of new things — Sept
this day of early spring which sees your departure — Knox

5. **And it shall be when the LORD shall bring thee into the land of the Canaanites,**
When the Lord has given thee a home in the land of Chanaanite — Knox
and the Hittites, and the Amorites, and the Hivites, and the Jebusites,
the Hittites, the Amorites, the Hivites, the Jebusites, and the Perizzites — Lam
and the Chettites and the Amorites, and the Evites and the Jebusites and the Gergasites and the Pherezites — Sept
and the Hittites, and the Amorites [and the Perizzites, and the Girgashites], and the Hivites, and the Jebusites — Sprl
which he sware unto thy fathers to give thee,
which he promised thy fathers he would give thee — Knox
a land flowing with milk and honey,
a land abounding in milk and honey — Mof
that thou shalt keep this service in this month.
then shalt thou serve with this service in this month — Rhm
you will do this act of worship in this month — Bas
you must hold this service on this new moon — AAT
thou shalt keep alive, this month, the old custom — Knox
you shall observe in this month the following practice — Tor

6. **Seven days thou shalt eat unleavened bread,**
for seven days you must eat unleavened cakes — Mof
Seven days thou dost eat unleavened things — YLT
Six days you shall eat unleavened bread — Sept
and in the seventh day shall be a feast to the LORD.
and on the seventh day there shall be a festival of the LORD — Tor
. . . a pilgrim-feast of the LORD — NEB

7. **Unleavened bread shall be eaten seven days;**
Only unleavened bread may be eaten during the seven days — NAB
during all the seven days unleavened cakes must be eaten — Mof
During those seven days you shall eat, all of you, bread without yeast in it — Knox
and there shall no leavened bread be seen with thee,
no leavened bread shall be found with you — Tor
you shall have no leavened bread around — Ber
and any thing fermented is not seen with thee — YLT
neither shall there be leaven seen with thee in all thy quarters.
. . . within any of thy bounds — Rhm
. . . in all thy borders — ASV
. . . anywhere in your territory — AAT
and no dough at all, throughout your country — Mof
neither shall any fermented dough be present within your boundaries — Ber

8. And thou shalt shew thy son in that day, saying,
And thou shalt tell thy son . . . — RV
And thou shalt tell thy children in those after times — Knox
During those celebration days each year you must explain to your children — Tay
This is done because of that which the LORD did unto me
It is because of that which Jehovah did for me — ASV
when I came forth out of Egypt.
in conducting me forth out of Egypt — Sprl
When I went free from Egypt — Tor

9. And it shall be for a sign unto thee upon thine hand,
And it shall be to you for a sign, a token of remembrance upon your hand — Lam
It shall serve you as a mark on the hand — Mof
The rite will serve as a sign on your hand would serve — Jerus
This custom is to endure like a mark branded on the hand — Knox
just as though I had branded My mark of ownership upon your hands — Tay
and for a memorial between thine eyes,
and for a memorial before thy eyes — Sept
and a reminder on your forehead — Ber
or a memento on your forehead — Jerus
and for a mark on your brow — Bas
to be kept in view like a badge worn on the forehead — Knox
that the LORD's law may be in thy mouth:
thus the law of the LORD will ever be on your lips — NAB
in order that the teachings of the LORD may be in your mouth — Tor
in order that instruction about the LORD . . . — AAT
for with a strong hand hath the LORD brought thee out of Egypt.
that with a mighty hand the LORD freed you from Egypt — Tor
for by sheer strength the Eternal has brought you out of Egypt — Mof
was it not the Lord's constraining power that rescued thee from Egypt? — Knox

10. Thou shalt therefore keep this ordinance in his season from year to year.
therefore you shall observe this law in revolving seasons from year to year — Sept
Therefore thou shalt observe this statute at the appointed time year after year — Sprl
and thou hast kept this statute at its appointed season from days to days — YLT
Observe this institution annually at its appointed time — Ber
So celebrate the event annually in late March — Tay

11. And it shall be when the LORD shall bring thee into the land of the Canaanites,
When the LORD, your God, has brought you into the land of the Canaanites — NAB
as he sware unto thee and to thy fathers,
as he sware to thy fathers — Sept
as He promised and swore to you and your fathers — Amp
and shall give it thee,
that He would give it thee — Sprl
and giving it to thee for thy own — Knox

12. That thou shalt set apart unto the LORD all that openeth the matrix,
. . . all that openeth the womb — RV
. . . every first issue of the womb — Tor
. . . every one that is firstborn — ABPS
you must make over to the LORD whatever first opens the womb — AAT
that thou hast caused every one opening a womb to pass over to Jehovah — YLT
You are to put on one side for the Lord every mother's first male child — Bas
you shall dedicate to the LORD every son that opens the womb — NAB
and every firstling that cometh of a beast which thou hast;
and every firstling — the increase of beasts which thou hast — YLT
and every firstling animal — Mof
and every first-born cast by your animals — Jerus
the males shall be the LORD's.
that is a male . . . shall be the LORD's — JPS
the males shall pertain to Yahweh — Rhm
every male is holy to the Lord — Bas
every such thing, if it be of the male sex, is forfeit to him — Knox
even all the males thou shalt consecrate to the Lord — Sept

13. And every firstling of an ass
Every first-born of a donkey — Amp
When an ass has its first foal — Knox

And every firstling male of the cattle — Lam
thou shalt redeem with a lamb;
thou shalt exchange for a sheep — Sept
thou shalt offer a sheep in payment of its ransom — Knox
shalt thou redeem with a kid — Sprl
You may buy back .. with a lamb or a kid — Mof
and if thou wilt not redeem it,
and if thou wilt not exchange it — Sept
but if you do not choose to buy it back — Mof
but if you decide not to trade — Tay
then thou shalt break his neck:
then thou shalt kill it — Sprl
then thou hast beheaded it — YLT
thou must redeem it — Sept
and all the firstborn of man among thy children shalt thou redeem.
Any first-born boy you must buy back — Mof
And every first-born man child of thy own race shall have a price paid for his ransom — Knox
And you must redeem every first-born male among your children — Tor
Redeem also every first-born son — Ber

14. And it shall be when thy son asketh thee in time to come,
If your son should ask you later on — NAB
And when your son asks any of you in after days — Mof
saying, What is this?
. . . What signifieth this — Sprl
. . . What is the meaning of this — Sept
What is the reason for this — Bas
that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt,
. . . By sheer strength the Eternal brought us out of Egypt — Mof
. . . how the Lord's constraining power rescued you from . . . Egypt — Knox
from the house of bondage:
out of the house of slaves — Rhm
out of the prison-house — Bas
out of the land of slavery — NEB
that slave-pen —. Mof

15. And it came to pass, when Pharaoh would hardly let us go,
and when Pharaoh steeled himself against letting us go — Ber
And it came to pass when Pharaoh had shown himself too hardened to let us go — Rhm
For so it was, when Pharaoh stubbornly refused to send us away — Sprl
and when Pharaoh put obstacles in the way of letting us go — AAT
yea, it cometh to pass, when Pharaoh hath been pained to send us away — YLT
that the LORD slew all the firstborn in the land of Egypt,
the Lord sent death on all the first sons in Egypt — Bas
until the Lord slew every first-born male thing . . . — Knox
both the firstborn of man, and the firstborn of beast:
from the firstborn of man even unto the firstborn of cattle — Sprl
of man and of beast alike — Jerus
therefore I sacrifice to the LORD all that openeth the matrix, being males;
that is why I sacrifice to the Eternal any male animal that opens the womb — Mof
Therefore I sacrifice to the LORD every first male issue of the womb — Tor
That (thou shalt say) is why I immolate to the Lord every first-born thing, the first-fruits of every womb — Knox
therefore I sacrifice all firstlings — all the males to the Lord — Sept
For this cause am I sacrificing to Yahweh whatsoever is born first of the males — Rhm
but all the firstborn of my children I redeem.
and why I redeem every first-born of my sons — NAB
and every first-born of my sons I ransom — YLT
though I buy back a first-born son — Mof
except that all the eldest sons are always bought back — Tay

16. And it shall be for a token upon thine hand,
It will be as a sign on your hand — Ber
And it shall be as a reminder upon your hand — Amp
The rite will serve as a sign on your hand would serve — Jerus
this custom is to endure like a mark branded on the hand — Knox
Again I say, this celebration shall identify you as God's people — Tay
and for frontlets between thine eyes:
and as a pendant on your forehead — NAB

or a circlet on your forehead — Jerus
or a memento bound between the eyes — Mof
to be kept in view like a badge worn on the forehead — Knox
and as a symbol on your forehead — Tor
and upon your forehead as a phylactery — NEB
and as a memorial between your eyes — Lam
and for a mark on your brow — Bas
and immoveably before thy eyes — Sept
for by strength of hand the LORD brought us forth out of Egypt.
that with a mighty hand the LORD freed us from Egypt — Tor

17. And it came to pass, when Pharaoh had let the people go,
For so it was, when Pharaoh had sent away the people — Sprl
Thus the people had Pharao's leave to go on their way — Knox
that God led them not through the way of the land of the Philistines,
that God did not lead by the land-way of the Philistines — Rhm
God did not let them take the road to the land of the Philistines — Jerus
God did not lead them in the direction . . . — AAT
although that was near;
because that was near — ABPS
although it was nearer — Tor
although that was a shorter route — Ber
though this was the nearest — NAB
although that was the most direct route from Egypt to the Promised Land — Tay
for God said, Lest peradventure the people repent
. . . Lest the people change their purpose — Amp
. . . Lest the people be dismayed — Rhm
. . . Lest the people be afraid — Lam
The reason was that God felt the people might become discouraged — Tay
when they see war,
on tasting war — Ber
Here they would have found themselves met by armed resistance — Knox
if they had to fight their way — Mof
and they return to Egypt:
and have turned back towards Egypt — YLT

18. But God led the people about, through the way of the wilderness of the Red sea:
So God took the people round the desert-way of the Red Sea — Rhm
Instead, he rerouted them toward the Red Sea by way of the desert road — NAB
So God detoured the people toward the desert by the Red Sea — Ber
God led the people by the roundabout way of the wilderness to the Sea of Reeds — Jerus
and the children of Israel went up harnessed out of the land of Egypt.
And the people of Israel went up . . . equipped for battle — RSV
and the children of Israel went up armed . . . — ASV
And the sons of Israel went up in military order . . . — ABPS
and the sons of Israel marched up . . . marshalled in fifties — Sprl
And in the fifth generation the Israelites went up . . . — Sept

19. And Moses took the bones of Joseph with him:
Nor did Moses forget to take with him the body of Joseph — Knox
for he had straitly sworn the children of Israel,
for he certainly caused the sons of Israel to swear — YLT
for Joseph had made the Israelites swear they would do this — Mof
who had exacted an oath from the children of Israel — Tor
For with an oath he had adjured the Israelites — Sept
saying, God will surely visit you;
. . . Visiting God will visit you — Sprl
. . . God will surely remember you — JPS
. . . God will be sure to take note of you — AAT
. . . God doth certainly inspect you — YLT
that when God should come to them — NAB
when God shewed mercy to them — Knox
and ye shall carry up my bones away hence with you.
and you must carry my bones away with you — Mof

20. And they took their journey from Succoth,
And they moved on . . . — RSV
Setting out . . . — AAT
They trekked . . . — Ber

And the children of Israel removed . . . — Sept
And they brake up . . . — Rhm
and encamped in Etham, in the edge of the wilderness.
and put up their tents in Etham at the edge of the waste land — Bas
Their first encampment . . . was at Etham, on the very frontier of the desert — Knox

21. And the LORD went before them by day in a pillar of a cloud,
Yahweh went before them, by day in the form of a pillar of cloud — Jerus
The LORD preceded them, in the daytime by means of a column of cloud — NAB
to lead them the way;
to guide them along the road — AAT
to shew them the way — Sept
and by night in a pillar of fire,
and by night in the form of a pillar of fire — Jerus
to give them light;
to enlighten them — Sprl
to go by day and night:
to direct by day and by night — Sprl
they they might go . . . — RV
that they might journey day and night — Rhm

22. He took not away the pillar of the cloud by day,
the pillar of cloud by day ceased not — Rhm
. . . departed not — ASV
The pillar of cloud never left its place . . . by day — NEB
The column of cloud did not fail by day — Ber
he was their guide at all times, every day a pillar cloud . . . moved — Knox
nor the pillar of fire by night, from before the people.
and the column of fire by night . . . from the head of the people — AAT

CHAPTER 14

1. And the LORD spake unto Moses, saying,

2. Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth,
. . . that they turn back and encamp by the inlet of Kheritha — Lam
. . . to wheel round and camp in front of Pihahiroth — Mof
. . . and let them turn and encamp on the ground — Sept
between Migdol and the sea, over against Baal-zephon:
. . . to the east of Baal-zephon — NEB
between Migdol and the [Red] Sea, before Baal-zephon — Amp
between Magdolus and the sea, from the sheep cot on the one side to Beelsephon on the other — Sept
before it shall ye encamp by the sea.
pitching their tents close to the western shore of the sea — Knox

3. For Pharaoh will say of the children of Israel, they are entangled in the land,
. . . They are confounded in the country — Sprl
. . . They are bewildered in the land — ABPS
. . . They have lost their way — Ber
. . . They are strangers in the land — Lam
. . . They are wandering aimlessly in the land — AAT
. . . Look how these sons of Israel wander to and fro in the countryside — Jerus
Pharao (the Lord told them) will think that the Israelites have no room to move — Knox
For Pharaoh will think, Those Israelites are trapped now — Tay
the wilderness hath shut them in.
the desert has cooped them in — Ber
caught by the desert — Mof
between the desert and the sea — Tay

4. And I will harden Pharaoh's heart.
Then I will allow the heart of Pharaoh to harden — Sprl
Thus will I make Pharaoh so obstinate — NAB
I will encourage Pharaoh in his own way — Ber
So will I let the heart of Pharaoh wax bold — Rhm
and I have strengthened the heart of Pharaoh — YLT
And I will make Pharao's heart stout — Sept
that he shall follow after them;
and he will set out in pursuit of them — Jerus
and I will be honoured upon Pharaoh, and upon all his host;

and I will get glory over Pharaoh and all his host — RSV
and I will triumph over Pharaoh, and over all his army — Lam
that I may assert My authority against Pharaoh and all his host — Tor
that the Egyptians may know that I am the LORD.
and Egypt will learn to know me, the Lord, for what I am — Knox
to teach the Egyptians that I am the Eternal — Mof
And they did so.
This the Israelites did — NAB
So they camped where they were told — Tay

5. **And it was told the king of Egypt that the people fled,**
. . . that the people had escaped — ABPS
. . . that the Israelis were not planning to return to Egypt after three days, but to keep on going — Tay
And now, when the news of their escape reached the Egyptian court — Knox
and the heart of Pharaoh and of his servants was turned against the people,
. . . was turned towards the people — JPS
. . . was changed towards the people — ASV
the Pharaoh and his officers changed their minds about the people — Mof
and they said, Why have we done this,
. . . What is this we have done — RV
What madness was this . . . — Knox
that we have let Israel go from serving us?
that we have sent Israel away from our service — YLT
We gave Israel leave from working for us!
to let our slaves go free! — Knox

6. **And he made ready his chariot,**
So the Pharaoh got his chariots ready — Mof
So he ordered his chariot — Ber
So he yoked his chariot — Rhm
So he hitched the horses to his chariot — AAT
and took his people with him:
and took his army with him — RSV
and gathered his troops about him — Jerus
and mustered his soldiers — NAB

7. **And he took six hundred chosen chariots,**
six hundred first-class chariots — NAB
not only his best chariots, six hundred in number — Knox
he took six hundred chariots, picked — AAT
and all the chariots of Egypt,
from all the chariots of Egypts — AAT
and what other chariots Egypt had — Ber
yea, every chariot in Egypt — Sprl
and all the cavalry of the Egyptians — Sept
and captains over every one of them.
with officers over all of them — RSV
with warriors in every one — Rhm
each manned by a picked team — Jerus
manned by their captains — Mof
and all the captains of his army — Knox

8. **And the LORD hardened the heart of Pharaoh king of Egypt,**
And Jehovah made firm the heart . . . — ABPS
And the Eternal made the Pharaoh stubborn — Mof
Now JEHOVAH allowed the heart of Pharaoh king of Egypt to be hardened — Sprl
The LORD encouraged Pharaoh king of Egypt in his own way — Ber
(for the Lord had emboldened the heart of Pharao king of Egypt and of his attendants) — Sept
and he pursued after the children of Israel:
and he gave chase to the Israelites — Tor
and the children of Israel went out with an high hand.
. . . had gone out without fear — Bas
as they went forth defiantly — RSV
as they were going triumphantly out — AAT
in the hour of their triumphant escape — Knox
who were marching away quite confidently — Mof
who were marching out under a higher guidance — Ber
for they had taken much of the wealth of Egypt with them — Tay

9. **But the Egyptians pursued after them,**
So the Egyptians gave chase — Jerus
all the horses and chariots of Pharaoh,
with all the cavalry and the chariots of Pharao. — Sept
and all the chariot horses of Pharaoh — YLT
and his horsemen, and his army,

also his cavalry and infantry — Ber
and overtook them encamping by the sea,
and overtook them encamped at the [Red] sea — Amp
and overtook them encamping by the inlet — Lam
and came up on them as they lay camped on the seacoast — Mof
beside Pi-hahiroth, before Baal-zephon.
. . . to the east of Baal-zephon — NEB
. . . opposite Baal-zephon — ABPS
of Kheritha, before Baal-zephon — Lam
with the sheep cot on one flank and Beel-sepphon on the other — Sept

10. And when Pharaoh drew nigh,
Pharaoh was already near — NAB
the children of Israel lifted up their eyes,
then the sons of Israel raised their eyes [and they saw] — Sprl
the Israelites caught sight — Tor
and, behold, the Egyptians marched after them;
of the Egyptians advancing upon them — Tor
and there were the Egyptians setting out in pursuit of them! — AAT
saw the Egyptians encamping in their rear — Sept
and they were sore afraid:
Greatly frightened — Tor
The sons of Israel were terrified — Jerus
and they were frantic — Ber
and the children of Israel cried out unto the LORD.
. . . prayed before the LORD — Lam
and their cry went up to God — Bas

11. And they said unto Moses, Because there were no graves in Egypt,
. . . Was it for want of graves in Egypt — Tor
And they complained to Moses, Were there no burial places in Egypt — NAB
hast thou taken us away to die in the wilderness?
that thou didst fetch us to die in the desert — Rhm
wherefore hast thou dealt thus with us,
What a way to treat us — AAT
what is this thou hast done to us — YLT
What good have you done us — Jerus
Why have you misguided us — Mof
to carry us forth out of Egypt?
Why did you bring us out of Egypt — NAB

12. Is not this the word that we did tell thee in Egypt,
Isn't this what we told you in Egypt would happen — AAT
We spoke of this in Egypt, did we not — Jerus
saying, Let us alone,
. . . Let us be — Tor
. . . Cease from us — YLT
that we may serve the Egyptians?
working for the Egyptians — Bas
let us be slaves to the Egyptians — NEB
to our Egyptian bondage — Knox
For it had been better for us to serve the Egyptians,
Better for us to work for the Egyptians — Ber
Far better for us to be slaves of the Egyptians — NAB
than that we should die in the wilderness.
than to die in this wilderness — Lam
than death in the desert — Knox

13. And Moses said unto the people, Fear ye not,
. . . Take courage — Sept
stand still,
stand by — AAT
station yourselves — YLT
wait — Lam
be steadfast — Ber
and see the salvation of the LORD, which he will shew to you to day:
and witness the deliverance of JEHOVAH . . . — Sprl
and watch how the Eternal will deliver you to-day — Mof
and you will see the victory the LORD will win for you today — NAB
the Lord means to do a miracle to-day under your eyes — Knox
for the Egyptians whom ye have seen to day,
for whereas ye have seen the Egyptians to-day — JPS
for although you see the Egyptians today — AAT
ye shall see them again no more for ever.
ye add no more to see them — to the age — YLT
you will never, never see them again — Ber
you are seeing for the last time: they will disappear from your sight for ever — Knox

14. The LORD shall fight for you,
Yahweh will do the fighting for you — Jerus
The Lord will make war for you — Bas
and ye shall hold your peace.

and ye shall remain quiet — ABPS
and you have only to keep still — Mof
and you won't need to lift a finger — Tay
and ye shall forbear — Rhm
Be ye therefore silent — Sept

15. **And the LORD said unto Moses, Wherefore criest thou unto me?**
. . . Why do you pray before me — Lam
. . . Why do you call to Me — Ber
. . . No need to cry to me for aid — Knox
. . . What outcry wouldst thou make unto me — Rhm
. . . What is the meaning of this clamour — NEB
speak unto the children of Israel, that they go forward:
. . . and they journey — YLT
. . . and let them prepare for marching — Sept
. . . and let them break up camp — ABPS

16. **But lift thou up thy rod,**
And as for you, raise your stick — Mof
and stretch out thine hand over the sea,
and, with hand outstretched over the sea — NAB
and hold out your arm over the sea — Tor
and divide it:
part it in two — Mof
and cleave it asunder — Rhm
split the sea in two — NAB
and it will be parted in two — Bas
and the sea will open up a path before you — Tay
and the children of Israel shall go on dry ground through the midst of the sea.
. . . shall go into the midst of the sea on bare ground — ABPS
. . . can walk through the midst of the sea dry-shod — Knox

17. **And I, behold, I will harden the hearts of the Egyptians,**
And I, behold, I will permit the hearts of the Egyptians to be hardened — Sprl
And I will stiffen the hearts of the Egyptians — Tor
Then I will make the Egyptians obstinate — AAT
As for Me, take note! I will encourage the minds of the Egyptians — Ber
And I, behold me, letting the heart of the Egyptians wax bold — Rhm
And behold I will embolden the heart of Pharao and of all the Egyptians — Sept
and they shall follow them:
and they shall go in after them — ASV
and they shall go [into the sea] after them — Amp
so that he will give pursuit — Knox
and I will get me honour upon Pharaoh,
Through Pharaoh . . . My honor will be sustained — Ber
So shall I win myself glory at the expense of Pharaoh — Jerus
and I will triumph over Pharaoh — Lam
and I will assert My authority against Pharaoh — Tor
and upon all his host, upon his chariots, and upon his horsemen.
and all his infantry, chariotry, and cavalry — AAT
and all his army, his chariots and charioteers — NAB
and by all his army and by his chariots and by his horses — Sept

18. **And the Egyptians shall know that I am the LORD,**
For the Egyptians shall acknowledge that I am JEHOVAH — Sprl
the Egyptians will learn that I am Yahweh — Jerus
to teach the Egyptians that I am the Eternal — Mof
when I have gotten me honour upon Pharaoh,
when My honor is advanced over Pharaoh — Ber
when I have glorified Myself by Pharaoh — Sprl
when I have been triumphant over Pharaoh — Lam
when I assert My authority against Pharaoh — Tor
upon his chariots, and upon his horsemen.
his chariotry, and cavalry — AAT
and by his chariots and his horses — Sept
and his chariots and charioteers — NAB
and his chariots and his army — Jerus
and [by all his host, by his chariots, and by his horsemen] — Sprl
Vain the chariot, vain the horseman — Knox

19. **And the angel of God, which went before the camp of Israel, removed**
Then the angel of Yahweh, who marched at the front of the army of Israel, changed station — Jerus
Then the angel of God who was accus-

tomed to go in front of the army of Israel left his position — AAT
And the messenger of God, who is going before the camp of Israel, journeyeth — YLT
and went behind them;
moved to their rear — Mof
and the pillar of the cloud went from before their face,
the pillar of cloud, too, left its place in the van — Knox
the column of cloud also left its position in front of them — AAT
and stood behind them:
came to rest at their back — Bas
to the rear of them, and remained there — Jerus

20. And it came between the camp of the Egyptians and the camp of Israel;
And when it came between the camp of the Egyptians and the camp of Israel and had taken its station — Sept
and went between the army of Egypt and the army of Israel — Mof
and it was a cloud and darkness to them,
and there was the cloud and the darkness here — JPS
so that the cloud was there with its darkness — AAT
But the cloud now became dark — NAB
there came on a thick darkness — Sept
When it was dark, the cloud — Mof
and it was cloudy and dark all the night — Lam
so that it was a cloud of obscurity to the Egyptians — Sprl
but it gave light by night to these:
yet gave it light by night — ASV
yet gave it light by night there — JPS
as well as light by night to the Israelites — Sprl
and he enlighteneth the night — YLT
and night intervened — Sept
and early nightfall — NEB
and the night passed by — AAT
and it cast a spell upon the night — Tor
and they went on through the night — Bas
so that the one came not near the other all the night.
so that they did not intermix one with the other during that whole night — Sept
without the rival camps coming any closer together all night long — NAB
So the Egyptians couldn't find the Israeli — Tay

21. And Moses stretched out his hand over the sea;
And Moses stretcheth out his hand towards the sea — YLT
And Moses lifted up his hand over the sea — Lam
Then Moses held out his arm over the sea — Tor
and the LORD caused the sea to go back
and JEHOVAH caused the sea to recede — Sprl
and the LORD drove the sea back — RSV
and the LORD moved the sea away — AAT
and Yahweh carried away the sea — Rhm
Then the Eternal swept the sea along — Mof
and the Lord restrained the sea — Sept
and the Lord cleared it away from their path — Knox
by a strong east wind all that night,
that whole night with a strong south easterly wind — Sept
All night a fierce sirocco blew — Knox
and made the sea dry land,
and turned the sea into dry land — Rhm
and made the sea bare ground — ABPS
till the bed of the sea was dry — Mof
and the waters were divided.
The waters were split — Tor
and the waters were cleft asunder — Sprl

22. And the children of Israel went into the midst of the sea upon the dry ground:
. . . upon the bare ground — ABPS
. . . dry-shod — Knox
and the waters were a wall unto them
the waters forming a wall for them — AAT
with its waters towering up like a wall — Knox
walls of water — Jerus
on their right hand, and on their left.
on the right and a wall on the left — Sept

23. And the Egyptians pursued,
The Egyptians gave chase — Jerus
And the Egyptians, still in pursuit, pressed on after them — Knox
In hot pursuit the Egyptians followed them — Ber
and went in after them to the midst of the sea,
driving on through the midst of the sea — Knox
between the walls of water along the bottom of the sea — Tay
even all Pharaoh's horses, his chariots, and his horsemen.

all of Pharaoh's horses, his chariotry and cavalry — AAT
all Pharaoh's horses and chariots and charioteers — NAB
even all Pharao's cavalry and his chariots and charioteers — Sept

24. And it came to pass, that in the morning watch
And in the watch before the dawn — Mof
In the night watch just before dawn — NAB
Around 6:00 in the morning — Ber
the LORD looked unto the host of the Egyptians
that Yahweh looked down into the camp of the Egyptians — Rhm
the Lord cast a look on the army of the Egyptians — Sept
the LORD appeared to the Egyptian army — Lam
the LORD lowered himself toward the Egyptian army — AAT
through the pillar of fire and of the cloud,
through the pillar of fire and mist — Knox
through the column of the fiery cloud — NAB
through the fiery and cloudy pillar — Sprl
and troubled the host of the Egyptians,
and discomfited the host of the Egyptians — ASV
and confused the camp of the Egyptians — Rhm
and threw them into a panic — Mof
and brought their army to its doom — Knox

25. And took off their chariot wheels,
and restrained their chariot wheels — Sprl
And made the wheels of their war-carriages stiff — Bas
and entangled their chariot wheels — Sept
He clogged their chariot-wheels — AAT
He locked the wheels of their chariots — Tor
and turneth aside the wheels of their chariots — YLT
Their chariot wheels began coming off — Tay
that they drave them heavily:
and caused them to drag on heavily — Sept
that they drew heavily — Lam
that they could hardly drive — NAB
and they lead them with difficulty — YLT
that they could scarcely make headway — Jerus
so that they drove through deep places — Knox
so that the Egyptians said, Let us flee from the face of Israel;
. . . Let us flee from before the house of Israel — Lam
and the Egyptians began to say, Back, back! There is no facing Israel — Knox
With that the Egyptians sounded the retreat before Israel — NAB
for the LORD fighteth for them against the Egyptians.

26. And the LORD said unto Moses, Stretch out thine hand over the sea,
When all the Israelites were on the other side, the Lord said to Moses . . . — Tay
. . . Hold out your arm over the sea — Tor
that the waters may come again upon the Egyptians,
that the water may flow back upon the Egyptians — AAT
so that its waters shall recoil on the Egyptians — Knox
and bring back the water to its place: and let it overwhelm the Egyptians — Sept
upon their chariots, and upon their horsemen.
upon their chariotry and cavalry — AAT
upon their chariots and their charioteers — NAB

27. And Moses stretched forth his hand over the sea,
And Moses lifted up his hand over the sea — Lam
Moses held out his arm over the sea — Tor
and the sea returned to his strength when the morning appeared;
and the sea returned, towards morning, to its steady flow — Rhm
and the sea turneth back, at the turning of the morning, to its perennial flow — YLT
and the sea returned at daybreak to its permanent condition — ABPS
and about day break the water was brought back to its place — Sept
and at dawn the sea flowed back to its normal depth — NAB
and the Egyptians fled against it;

and the Egyptians fled into it — RSV
and as the Egyptians fled before it — AAT
but the Egyptians were in flight as it advanced — NEB
when the Egyptians were fleeing to meet it — Rhm
so that its waters met the Egyptians in their flight — Knox
And when the Egyptians were fleeing below the water — Sept
and the LORD overthrew the Egyptians in the midst of the sea.
the Eternal overwhelmed the Egyptians . . . — Mof
The LORD tumbled the Egyptians . . . — Ber
and Jehovah shaketh off the Egyptians . . . — YLT
when the LORD hurled them . . — NAB
and the LORD routed the Egyptians . . . — RSV
and the Lord sent destruction on the Egyptians . . . — Bas
and the Lord drowned them amid the waves — Knox

28. And the waters returned,
and the water being brought back to its place — Sept
the waters did flow back — Mof
The waves rolled back — Ber
and covered the chariots, and the horsemen,
and covered the chariotry and cavalry — AAT
and engulphed the chariots, and the horsemen — Sprl
and submerged the chariots and their drivers — Ber
and all the host of Pharaoh that came into the sea after them;
belonging to the whole army of Pharaoh that had followed them into the sea — AAT
of Pharaoh's whole army which had followed the Israelites into the sea — NAB
there remained not so much as one of them.
not one of them was to be seen — Bas
not even one of them escaped — Sprl
Not one man was left alive — NEB

29. But the children of Israel walked upon dry land in the midst of the sea;
. . . walked through the sea as if they were walking on dry land — Lam
. . . made their way through the midst of the sea where it had parted — Knox
and the waters were a wall unto them
the water forming a wall for them — AAT
with the water like a wall — NAB
walls of water — Jerus
on their right hand, and on their left.

30. Thus the LORD saved Israel that day out of the hand of the Egyptians;
So the Lord rescued Israel that day from the assault of the Egyptians — Knox
So did the LORD save Israel that day from Egypt's dominance — Ber
and Israel saw the Egyptians dead upon the sea shore.
and when they saw the dead Egyptians washed up on the shore — Knox

31. And Israel saw that great work which the LORD did upon the Egyptians:
and Israel seeth the great hand . . . — YLT
And Israel witnessed that mighty marvel . . . — Sprl
And when Israel saw the wondrous power . . . — Tor
and the people feared the LORD,
and the people venerated Yahweh — Jerus
and the people stood in awe of the Eternal — Mof
then did the people revere Yahweh — Rhm
and believed the LORD, and his servant Moses.
and trusted the LORD and his servant Moses — AAT
and they put confidence in God and in Moses his servant — Sept

CHAPTER 15

1. Then sang Moses and the children of Israel this song unto the LORD,
. . . this psalm unto JEHOVAH — Sprl
. . . this hymn to the LORD — Ber
and spake, saying, I will sing unto the LORD,
and spoke saying, Let us sing to the Lord — Sept
and this was their song: A psalm for the Lord — Knox
and they sang, singing, I will sing unto JEHOVAH — Sprl

Yahweh I sing — Jerus
for he hath triumphed gloriously:
For triumphing He hath triumphed — YLT
for he rose up in his might — Mof
for He is highly exalted — JPS
for he is exalted, exalted — Rhm
for he is lifted up in glory — Bas
he has covered himself in glory — Jerus
the horse and his rider hath he thrown into the sea.
The horse and his driver hath He o'erwhelmed in the sea — Sprl
horse and chariot he has cast into the sea — NAB

2. **The LORD is my strength and song,**
My might and melody is Yah — Rhm
JEHOVAH is my Strength and my Psalm of praise — Sprl
Who but the Lord is my protector, the pride of my song — Knox
The LORD is my strength and might — Tor
He was my help and defence — Sept
My strength and my courage is the LORD — NAB
He is mighty and glorious — Lam
and he is become my salvation:
The Lord JEHOVAH has become our Saviour — Lam
he has shown himself my deliverer — NEB
And he became mine by salvation — Rhm
for he saved me — AAT
for safety — Setp
and he has brought me victory — Mof
he is my God,
This is my God — ASV
he is our God — Lam
and I will prepare him an habitation;
and I will enshrine Him — Tor
and I will repose in Him — Sprl
and I will praise him — RV
and I will glorify Him — JPS
I will thank him — Mof
my father's God,
the God of my father before me — Knox
The God of my fathers — Sprl
and I will exalt him.
and I will set him on high — Rhm
and I will give him glory — Bas
whom I shall extol — AAT

3. **The LORD is a man of war:**
The LORD is a warrior — Ber
Yahweh is a warlike one — Rhm
The Lord, the warrior God — Knox
JEHOVAH is mighty in battle — Sprl
A Lord crushing battles — Sept
The Eternal knows well how to fight — Mof
the LORD is his name.
whose very name tells of omnipotence! — Knox

4. **Pharaoh's chariots and his host hath he cast into the sea:**
The chariots of Pharaoh and his train . . . — Rhm
Pharaoh's chariots together with his valiant hath he o'erwhelmed in the sea — Sprl
flinging the Pharaoh's chariots and his army into the sea — Mof
his chosen captains also are drowned in the Red sea.
drowned in the Red Sea, the flower of all his chivalry — Knox
Yea, his chosen warriors are o'erwhelmed in the Red Sea — Sprl
the elite of his officers were submerged in the Red Sea — NAB
Chosen bands — Officers of the highest rank. They were swallowed up in the Red sea — Sept
And the best of his charioteers were engulfed in the Red Sea — AAT
Yea the choice of his warriors were sunk in the Sedgy Sea — Rhm
swamping his picked captains in the Reed Sea — Mof
The famous Egyptian captains are dead beneath the waves — Tay

5. **The depths have covered them:**
The floods cover them — RSV
The waves cover them — ABPS
The abyss hath swallowed them up — Sprl
In the sea, he whelmed them — Sept
they sank into the bottom as a stone.
they sank in the depths [clad in mail] like a stone — Amp
like a stone they went down under the waves — Bas
They went down in the raging depths like a stone — Rhm

6. **They right hand, O LORD, is become glorious in power:**
Your right hand, Yahweh, shows majestic in power — Jerus
O JEHOVAH, They right hand is become illustrious in victory — Sprl
thy right hand, O LORD, hath dashed in pieces the enemy.

by your right hand those who came against you are broken — Bas
'twas thy right hand that shattered the foe — Mof
thy right hand, O LORD, has defeated thy enemies — Lam

7. And in the greatness of thine excellency
And in the greatness of thine exaltaton — Rhm
With thy great glory — Sept
In Your great triumph — Tor
So great your splendour — Jerus
Yea, by the force of Thy swelling waves — Sprl
thou hast overthrown them that rose up against thee:
thou overthrowest thy adversaries — RSV
thou hast overthrown them that hate thee — Lam
thou didst cast the rebels down — NEB
thou didst crush the rebels — Mof
thou sentest forth thy wrath,
thou didst speed thy fury — Mof
you unleash your fury — Jerus
Thou didst loosen Thine indignation — Ber
which consumed them as stubble.
They are burned up like dry grass — Bas
to burn them up like straw — Mof

8. And with the blast of thy nostrils
At the blast of Your breath — Tay
And by the breath of thy nostrils — ABPS
And by the spirit of Thine anger — YLT
the waters were gathered together,
. . . were piled up — ASV
the waves were massed together — Bas
the waters parted — Sept
the floods stood upright as an heap,
The flowing stream stood erect like a bank — Sprl
Upreared like a mound are the flowing waves — Rhm
the waves stood upright like a dyke — Jerus
The waters were compacted like a wall — Sept
the flowing waters were lifted up like a pillar — Bas
the tides were dammed — Mof
the floods stood up as if it were in sheepskins — Lam
the waves were still — Knox
and the depths were congealed in the heart of the sea.
the flood waters congealed in the midst of the sea — NAB
the deep waters become solid . . . — Bas
The deeps froze . . . — Tor
the waves gathered in heaps . . . — Lam
. . . the deeps came together — Jerus
to hold the seas apart — Tay

9. The enemy said, I will pursue,
The enemy boasted, I will pursue — NAB
After them, . . . the enemy cried — Knox
Egypt said, I will go after them — Bas
I will overtake,
I will catch them — Mof
I will divide the spoil;
I apportion spoil — YLT
I will share the plunder — Ber
my lust shall be satisfied upon them;
my longings shall be satiated with them — Sprl
my soul will devour them — Lam
my soul will feast on it — Jerus
I will work my will on them — AAT
I will glut my vengeance — Sept
to our heart's content — Knox
I will draw my sword,
I will bare my sword — Rhm
I will unsheath the sword — Sprl
My sword shall slay — Sept
my hand shall destroy them.
. . . shall conquer them — AAT
. . . shall subdue them — Tor
and deal the fatal blow! — Knox
I will rid myself of them — NEB
my hand shall despoil them — NAB
my hand shall repossess them — Sprl

10. Thou didst blow with thy wind,
One breath of yours you blew — Jerus
A breath from thee — Knox
Thou didst blow thy blast — Mof
You sent your wind — Bas
the sea covered them:
for the sea to overwhelm them — Sprl
they sank as lead in the mighty waters.
[clad in mail] they sank as lead . . . — Amp
they sank like lead in the terrible waters — Jerus
They rolled like lead, into the waters so wide — Rhm

11. Who is like unto thee, O LORD, among the gods?
Who is like You, O LORD, among the celestials — Tor
Who among the mighty can be compared unto Thee, O JEHOVAH — Sprl
What power is there, Lord, that can match thee — Knox
Who is like unto thee, O LORD — Lam

who is like thee, glorious in holiness,
. . . in holy glory — Bas
. . . Glorified among Holies — Sept
. . . Majestic in holiness — Rhm
. . . honourable in holiness — YLT
. . . so gloriously supreme — Mof
fearful in praises,
revered and praised — Lam
so awful, whom we praise — Mof
revered in hymnody — Ber
terrible in glorious deeds — RSV
terrible in deeds of prowess — Jerus
So awe-inspiring in renown — AAT
Awesome in splendor — Tor
Marvellous among Glories — Sept
doing wonders?
performing miracles — Sprl
for signal deeds — Mof

12. **Thou stretchedst out thy right hand,**
Thou didst lift up thy right hand — Lam
Thou hadst but to stretch out thy hand — Knox
the earth swallowed them.
the earth engulphed them — Sprl
the mouth of the earth was open for them — Bas
the earth's [sea] swallowed them — Amp

13. **Thou in thy mercy hast led forth**
Thou hast led in thy steadfast love — RSV
In thy goodness thou didst lead — AAT
In thy constant love thou hast led — NEB
In thy kindness thou hast been the guide — Sept
By your grace you led — Jerus
the people which thou hast redeemed:
the people whom you have made yours — Bas
thy ransomed people — Mof
Thy mercy had delivered Israel — Knox
thou hast guided them in thy strength
Thou hast gently guided them by Thy power — Sprl
By thy power thou hast called them forth — Sept
thy strong arms should carry them — Knox
unto thy holy habitation.
to thine own sacred abode — Mof
To Your holy land — Tay
into the home of thy holiness — Rhm
Towards Thy holy rest — Sprl

14. **The people shall hear, and be afraid:**
The peoples have heard, they tremble — ASV
When the nations heard of it, they trembled — AAT
Peoples have heard, they are troubled — YLT
The heathen raged in their hill-fastnesses — Knox
sorrow shall take hold on the inhabitants of Palestina.
pangs have taken hold on the inhabitants of Philistia — RV
anguish gripped the Philistines — Ber

15. **Then the dukes of Edom shall be amazed;**
Surely the chieftains of Edom shall be terrified — Sprl
The Emirs of Edom are already in commotion — Sept
Then were the chiefs of Edom dismayed — ASV
Edom's princes were confounded — Ber
Now are the clans of Edom dismayed — Tor
the mighty men of Moab, trembling shall take hold upon them;
the princes of Moab fall to trembling — Jerus
The valiant of Moab shall be possessed of a panic — Sprl
And as for the chiefs of Moab, horror hath seized them — Sept
a shudder seized the lords of Moab — Mof
the warriors of Moab overcome with fear — Knox
all the inhabitants of Canaan shall melt away.
all the people of Canaan became like water — Bas
Canaan's inhabitants are all unmanned — Jerus
Every of the inhabitants of Canaan shall be dissipated — Sprl
the folk of Canaan fainted all for fear — Mof
all the inhabitants of Canaan were heartbroken — Lam
All the dwellers in Canaan are aghast — Tor
a numbness seized upon all that dwelt in Chanaan — Knox

16. **Fear and dread shall fall upon them;**
Fear and grief came on them — Bas
by the greatness of thine arm
By the might of your arm — NAB
under the threat of thy powerful arm — Knox
under the sweep of thine arm — Mof

they shall be as still as a stone;
they are static as a stone — Ber
they were frozen like stone — NAB
are they struck dumb as a stone — Rhm
they shall sink as stones — Lam
may they be petrified — Sept
they won't attack us — Tay
till thy people pass over, O LORD,
till Your people pass by the over [into Canaan], O Lord — Amp
they must watch thy people go by, . . . Lord — Knox
till the people pass over, which thou hast purchased.
. . . that Thou hast gotten — JPS
. . . whom You have ransomed — Tor
. . . whom thou hast saved . . . — Lam
. . . which thou hast made thine own — Rhm
till the folk thou hadst won passed through them — Mof

17. Thou shalt bring them in,
Entry thy people should have — Knox
Introduce — Sept
and plant them in the mountain of thine inheritance,
and planted them in the highlands of thine own — AAT
in the place, O LORD, which thou hast made for thee to dwell in,
A fixed place for Thy dwelling Thou hast made, O Jehovah — YLT
the place where you made your seat, O LORD, — NAB
the inviolable dwelling place, Lord, thou hast made for thyself — Knox
In the abode, O JEHOVAH, which Thou hast prepared for Thy rest — Sprl
at the shrine thou hast made for thyself, O Eternal — Mof
in the Sanctuary, O Lord, which thy hands have established.
even thy sanctuary, O LORD; establish it by thy hands — Lam
the holy place, O Lord, the building of your hands — Bas

18. The LORD shall reign for ever and ever.
Yahweh will be king for ever and ever — Jerus
Yahweh shall reign unto times age-abiding and beyond — Rhm
Jehovah reigneth — to the age, and for ever! — YLT

19. For the horse of Pharaoh went in with his chariots and with his horsemen into the sea,
For the horses of Pharaoh, with his chariotry and cavalry, entered the sea — AAT
To horse! cried Pharo, and swept chariots and horsemen on into the sea — Knox
They sang thus because Pharaoh's horses and chariots and charioteers had gone into the sea — NAB
and the LORD brought again the waters of the sea upon them;
But the Lord let down the walls of water on them — Tay
and the Eternal made the sea flow back on them — Mof
but the children of Israel went on dry land in the midst of the sea.
but the sons of Israel went on bare ground . . . — ABPS
while the sons of Israel went through the midst of it dry-shod — Knox

20. And Miriam the prophetess, the sister of Aaron,
And Miriam the inspired one . . . — YLT
took a timbrel in her hand;
went out with a tambour in her hand — Knox
tambourine in hand, went outside the camp — Mof
and all the women went out after her with timbrels and with dances.
and all the women followed after her with timbrels and with flutes — Sprl
. . . with timbrels and with choruses — YLT
. . . with tambourines and with timbrels — Lam
. . . with tambourines to which they danced — Ber

21. And Miriam answered them, Sing ye to the LORD,
And Miriam responded to the men . . . — Rhm
and she led them in the refrain . . . — NAB
And Miriam sang unto them . . . — JPS
And Miriam chanted for them . . . — Tor
while Miriam taught them to sing . . . — Ber
for he hath triumphed gloriously;
for He hath triumphed, He hath triumphed — Sprl
for he rose up in his might — Mof
for He is highly exalted — JPS
so great he is and so glorious — Knox
he has covered himself in glory — Jerus

the horse and his rider hath he thrown into the sea.
. . . have been drowned in the sea — Tay
The horse with his driver hath He projected into the sea — Sprl
hurling horse and chariot into the sea — Mof

22. So Moses brought Israel from the Red sea,
And Moses led Israel onward . . . — ASV
Then Moses ordered Israel to move away . . . — Ber
And Moses caused Israel to break up . . . — Rhm
Moses made Israel move from their camp at the Sea of Reeds — Jerus
and they went out into the wilderness of Shur;
and they marched out to the desert of Shur — NAB
and they went three days in the wilderness,
they went three days [33 miles] . . . — Amp
where they travelled for three days — Jerus
in three days' marching over waste ground — Knox
and found no water.
. . . no water to drink — Sept
without finding water — AAT

23. And when they came to Marah, they could not drink of the waters of Marah,
. . . and even here they could not drink the water — Knox
. . . the water was no good for drinking — Bas
for they were bitter:
it was so marred and bitter — Mof
so brackish it was to the taste — Knox
therefore the name of it was called Marah.
That was how it came to be named Marah [bitterness] — AAT
Therefore they called the name of that place Bitterness — Sept

24. And the people murmured against Moses,
And the people grumbled against Moses — Sprl
Here the people were loud in their complaints against Moses — Knox
saying, What shall we drink?
. . . What are we to drink — Rhm
. . . What are we to have for drink — Bas
. . . What shall we do for water — Knox
Must we die of thirst? they demanded — Tay

25. And he cried unto the LORD;
He called out to the LORD — Ber
He appealed to the Eternal — Mof
And Moses prayed before the LORD — Lam
and the LORD shewed him a tree,
who pointed out to him a certain piece of wood — NAB
which when he had cast into the waters,
that he should throw . . . — Sprl
and he threw it into the water — RSV
the waters were made sweet:
that the waters might be palatable — Sprl
and then the water became fresh — Mof
. . . became enjoyable — Ber
there he made for them a statute and an ordinance,
There he instituted for them rules of rectitude and judgments — Sept
There he appointed for them a statute and a judgment — ABPS
He made a certain rule and rite for them there — Mof
There He made for them a fixed rule — Tor
There established He a covenant and a condition — Sprl
There the LORD taught him laws and ordinances — Lam
There he appointed him a statute and regulation — Rhm
and there he proved them,
and put them to the test — AAT
to test their commitment to Him — Tay
and issued this challenge to them — Knox
And there he put him to the proof — Rhm

26. And said, If thou wilt diligently hearken to the voice of the LORD thy God,
. . . If hearkening thou wilt hearken to the voice of the JEHOVAH thy God — Sprl
. . . If you will listen carefully to the voice of the Eternal, your God — Mof
. . . If with all your heart you will give attention to the voice of the Lord your God — Bas
. . . If only you will obey the LORD your God — NEB
If you will but heed the injunction of the LORD your God . . . — AAT
and wilt do that which is right in his sight,
and do the things well pleasing in his sight — Sept

his will doing — Knox
and wilt give ear to his commandments,
and pay attention to his commands — AAT
and will obey his commandments — Lam
and keep all his statutes,
. . . all these his rules of rectitude — Sept
and observe all His injunctions — Ber
I will put none of these diseases upon thee,
then the Eternal promises never to inflict upon you any of the diseases — Mof
then I will never bring upon you any of the sufferings — NEB
I will bring none of these plagues on you — Lam
I shall inflict on you none of the evils — Jerus
never shall they fall on thee, the many woes — Knox
which I have brought upon the Egyptians:
with which I afflicted the Egyptians — NAB
for I am the LORD that healeth thee.
for I, Jehovah, am healing thee — YLT
for I am JEHOVAH thy physician — Sprl
for I am the Lord your life-giver — Bas
I am the Lord, and it is health I bring thee — Knox
for I, the LORD, make you immune to them — AAT

27. And they came to Elim, where were twelve wells of water,
. . . where were twelve springs of water — RV
and threescore and ten palm trees:
and seventy palm trees — YLT
and they encamped there by the waters.
and there they pitched their camp beside the water — Jerus

CHAPTER 16

1. And they took their journey from Elim,
Then moved they from Elim — Rhm
Marching from Elim — Mof
and all the congregation of the children of Israel came unto the wilderness of Sin,
and all the assembly of the sons of Israel entered into the desert of Sin — Rhm
the whole Israelite community came . . . — AAT
which is between Elim and Siani, on the fifteenth day of the second month after their departing out of the land of Egypt.
. . . after their exodus . . . — Sprl

2. And the whole congregation of the children of Israel
And all the company of the sons of Israel — YLT
and the Israelites, one and all — Knox
murmured against Moses and Aaron in the wilderness:
There . . . spoke bitterly . . . — Tay
grumbled . . . in the desert — Mof
were crying out . . . in the waste land — Bas
began to complain . . . in the wilderness — Jerus
there in the desert, were loud in their complaints . . . — Knox

3. And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt,
. . . If only we had died by the hand of the LORD . . . — Tor
. . . Rather had we suffered death by the hand of JEHOVAH . . . — Sprl
. . . Why did we not die at Yahweh's hand . . . — Jerus
It would have been better, they told them, if the Lord had struck us dead . . . — Knox
when we sat by the flesh pots,
. . . by the pots of flesh meat — Sept
when we abode by the flesh kettles — Sprl
where we sat down to bowls of meat — Knox
and when we did eat bread to the full:
in our eating bread to satiety — YLT
and had bread enough for our needs — Bas
and could eat bread to our heart's content! — Jerus
and ate all the food we wanted — Ber
for ye have brought us forth into this wilderness,
for you have taken us out to this waste of sand — Bas
But you had to lead us into this desert — NAB
Was it well done to bring us out into this desert — Knox
to kill this whole assembly with hunger.
to destroy the whole assembly of Israel with hunger — Lam

to cause all this assembly to perish in this wilderness from famine — Sprl
to kill all of us by starving — Ber
to starve the whole people to death — Mof

4. Then said the LORD unto Moses, Behold, I will rain bread from heaven for you;
. . . Behold me! raining down for you bread out of heaven — Rhm
. . . I am going to rain food out of the sky for you — AAT
and the people shall go out and gather a certain rate every day,
. . . and gather it day by day — Sept
. . . and gather sufficient food, day by day — Lam
. . . and gather a day's portion every day — ASV
. . . and gathered the matter of a day in its day — YLT
. . . and gather as much food as he wishes — Tay
that I may prove them,
in order that I may try them — ABPS
to the intent I may test them — Sprl
I propose to test them in this way — Jerus
whether they will walk in my law, or no.
whether they will keep my laws or not — Lam
to see if they will follow my directions or not — Mof

5. And it shall come to pass, that on the sixth day
On every sixth day, however AAT
Only when the sixth day comes — Knox
they shall prepare that which they bring in;
that they shall settle . . . — Rhm
they shall cook . . . — Sprl
they shall find that when they cook . . . — Mof
when they prepare . . . — RSV
when they measure what they bring home — AAT
they must be provident in respect to what they bring in — Sept
they shall be ready to bring in — Ber
and it shall be twice as much as they gather daily.
it shall prove to be double the amount they gather each day — Tor
and it hath been double above that which they gather day by day — YLT
double the daily ration — Ber
it is twice as much as usual — Mof
let it be twice as much as they gather on the other days — NAB

6. And Moses and Aaron said unto all the children of Israel,
. . . unto the whole congregation of the sons of Israel — Sprl
At even, then ye shall know
This evening you shall recognize — Ber
. . . it will be clear to you — Bas
This night shall bring proof — Knox
Surely at even ye shall acknowledge — Sprl
that the LORD hath brought you out from the land of Egypt:
that it was Yahweh who brought you forth . . . — Rhm

7. And in the morning, then ye shall see the glory of the LORD;
and to-morrow you shall witness his glory — Knox
and morning — and ye have seen the honour of Jehovah — YLT
and in the morning you shall see the Eternal manifested in might — Mof
. . . you shall behold the Presence of the LORD — Tor
. . . shall ye surely witness the bountifulness of JEHOVAH — Sprl
for that he heareth your murmurings against the LORD:
for your murmuring has been heard before the LORD — Lam
who hears you grumble against the LORD — Ber
He has heard your complaints against himself — Knox
for your angry words against the Lord have come to his ears — Bas
and what are we, that ye murmur against us?
(for we do not count — why grumble against us?) — Mof
it is not against us that you bring your complaints; we are nothing — NEB

8. And Moses said, This shall be,
. . . This shall ye acknowledge — Sprl
(Now Moses had dictated) — Sept
Moses continued — Ber
when the LORD shall give you in the evening flesh to eat,
Since it is the LORD . . . who will give you . . . — Tor
The Lord . . . means to give you meat for your food this evening — Knox
and in the morning bread to the full;

. . . your fill of bread — NAB
and bread . . . to satisfy your desires — Sprl
and bread to-morrow to your heart's content — Knox
and plenty to eat in the morning — Mof
for that the LORD heareth your murmurings which ye murmur against him:
since the LORD has heard the grumbling that you have muttered against him — AAT
because the LORD is hearing your complaints against Him — Ber
because the Lord has heard your murmurings which you utter against us — Sept
then you will know that he has heard you grumbling against himself — Mof
and what are we?
what is our part — Tor
we count for nothing — Knox
your murmurings are not against us, but against the LORD.
Your grumbling has really not been against us . . . — AAT
it is the Lord's dealings you complain of, not ours — Knox

9. And Moses spake unto Aaron, Say unto all the congregation of the children of Israel,
Moses told Aaron to order all the community of Israel — Mof
Come near before the LORD:
Advance toward the LORD — Tor
Present yourselves before the LORD — AAT
Attend in the presence of God — Sept
for he hath heard your murmurings.
for he has given ear to your outcry — Bas
that had heard them talk so rebelliously — Knox
and hear His reply to your complaints — Tay

10. And it came to pass, as Aaron spake unto the whole congregation of the children of Israel,
And while Aaron was addressing the whole congregation of Israel — Ber
When Aaron announced this to the whole Israelite community — NAB
that they looked toward the wilderness,
they turned their faces . . . — Lam
they looked in the direction of the sanctuary — Mof
and, behold, the glory of the LORD appeared in the cloud.
and there was the glory of Yahweh appearing in the form of a cloud — Jerus
they beheld the glory of the LORD manifested in the cloud — Ber
and there was the Eternal manifest in radiance within the cloud! — Mof
and lo, the honour of Jehovah is seen in the cloud — YLT
and there, in a cloud, appeared the Presence of the LORD — Tor

11. And the LORD spake unto Moses, saying,

12. I have heard the murmurings of the children of Israel:
The outcry of the children of Israel has come to my ears — Bas
to the rebel talk I hear — Knox
speak unto them, saying,
This be thy answer — Knox
At even ye shall eat flesh,
At dusk . . . — JPS
At nightfall you will have meat for your food — Bas
Between the evenings ye shall eat flesh Sprl
between sunset and dusk they shall have flesh — Mof
and in the morning ye shall be filled with bread;
. . . you shall be plentifully supplied with bread — Sept
. . . plenty of bread to satisfy you — AAT
and between the two evenings you shall be filled with bread — Amp
and ye shall know that I am the LORD your God.
then you will learn that I, Yahweh, am your God — Jerus
will you doubt, then, that I am the Lord your God? — Knox
then shall ye acknowledge that I am JEHOVAH your God — Sprl

13. And it came to pass, that at even the quails came up,
And so it came about: quails flew up in the evening — Jerus
Accordingly there came up in the evening a flock of quails — Sept
In the evening quail appeared — Tor
and covered the camp:
that settled in every part of the camp — Knox
and dropped all over the camp — Mof
and in the morning the dew lay round about the host.

. . . was the outpouring of dew, round about the camp — Rhm
. . . there was a layer of dew . . . — JPS

14. And when the dew that lay was gone up,
When the fall of dew lifted — Tor
and when the fallen dew evaporated — Sprl
dew that covered the earth's surface — Knox
behold, upon the face of the wilderness there lay a small round thing,
and lo, on the face of the wilderness a thin, bare thing — YLT
then lo! . . . a thin flake — Rhm
behold . . . a fine, scale-like thing — JPS
behold. . . . fine globules — ABPS
behold. . . . there lay a thin round crust — Lam
behold . . . something small like coriander — Sept
then, behold, upon the surface of the wilderness a spherical downfall — Sprl
there in the desert, powdered fine as if it had been brayed by a pestle — Knox
as small as the hoar frost on the ground.
white like hoar frost . . . — Sept

15. And when the children of Israel saw it,
As the Israelites looked at it — Ber
they said one to another, It is manna:
. . . It is the gift — Sprl
. . . What is it? — ASV
Man-hu . . . What is it? Knox
. . . Manna-ho? (What is it?) — Lam
for they wist not what it was.
for they knew not what it was — ASV
for they knew not its name — Sprl
And Moses said unto them, This is the bread
That, said Moses, is the food — Mof
which the LORD hath given you to eat.
which Jehovah hath given to you for food — YLT

16. This is the thing which the LORD hath commanded,
This is the command which the LORD has given — AAT
Gather of it every man according to his eating,
So gather it that everyone has enough to eat — NAB
each of you to gather, as much as you can eat — Mof
Each one of you gather of it what you need — Ber
Gather of it, every one for his family — Sept
Each one gather of it for his supply — Sprl
an omer for every man,
an omer apiece — ABPS
an omer for a poll — YLT
three quarts for each — Ber
about seven pints a head — Mof
according to the number of your persons;
by the number of your souls — Rhm
take ye every man for them which are in his tents.
each of you shall fetch for those in his tent — Tor
each man providing for those of his own tent — NAB
let every man take as much as is needed for his family — Bas

17. And the children of Israel did so, and gathered, some more, some less.
. . . they gathered it, some a large amount, some a small amount — AAT
. . . and they gathered, some in excess, and some less — Sprl
. . . And they gather, he who is gathering much, and he who is gathering little — YLT

18. And when they did mete it with an omer,
When they measured it in a pint-measure — Mof
Measuring it with a six-pint vessel — Ber
And when they poured it into a three-quart measure, there was just enough for everyone — three quarts apiece — Tay
he that had gathered much had nothing over,
. . . did not have too much — AAT
he that gathered superabundantly — Sprl
The man who gathered more did not gather too much for his household — Knox
and he that gathered little had no lack;
. . . had not too little — Mof
and he who had little had enough — Bas
they gathered every man according to his eating.
each one gathered according to his requirements — Sprl
they collected according to personal needs — Ber
each having gathered only as much as he could use — AAT
Every one had gathered sufficient for the family with him — Sept
Each found he had gathered what he needed — Jerus

Each home had just enough — Tay

19. And Moses said,
And Moses said unto them — RV
Let no man leave of it till the morning.
Let no one save any of it until morning — Ber
Let no one keep any of it over until tomorrow morning — NAB
Let nothing be kept till the morning — Bas

20. Notwithstanding they hearkened not unto Moses;
In spite of this, they would not listen to Moses — Mof
But they paid no attention to Moses — Tor
But they did not obey Moses — AAT
Little heed they gave him — Knox
but some of them left of it until the morning,
When some kept a part of it over until the following morning — NAB
and it bred worms, and stank:
. . . and rotted — JPS
. . . and became foul — ASV
and it grew wormy and rancid — Ber
and it became infested with maggots and stank — Tor
and it swarmed with worms, and became loathsome — Rhm
and Moses was wroth with them.
Which made Moses angry with them — Mof
So Moses felt provoked with them — Ber
and Moses rebuked them for their disobedience — Knox

21. And they gathered it every morning,
. . . morning by morning — RV
every man according to his eating:
till each had enough to eat — NAB
each one according to his requirements — Sprl
each as much as he could use — AAT
every one a sufficiency for his family — Sept
and when the sun waxed hot, it melted.
but when the sun grew hot, the manna melted away — NAB
whatever was left till the sun grew hot, melted away — Knox
and when the sun grew hot, it dissolved — Jerus
and when the sun was high it was gone — Bas

22. And it came to pass, that on the sixth day
When the sixth day came — Knox
they gathered twice as much bread,
they had gathered a double quantity of bread — ABPS
they collected a double ration — Ber
that they gathered food twice as much — Rhm
they have gathered a second bread — YLT
two omers for one man:
two omers apiece — AAT
fourteen pints a head — Mof
six quarts instead of three — Tay
and all the rulers of the congregation came and told Moses.
and all the princes of the company . . . — YLT
and all the elders of the congregation . . . — Lam
and when all the authorities reported this to Moses — Mof
then the leaders of the people came and asked Moses why this had been commanded them — Tay

23. And he said unto them, This is that which the LORD hath said,
. . . That is what the LORD meant — AAT
. . . This is what the LORD has commanded — RSV
. . . Is not this what the Lord spoke — Sept
To morrow is the rest of the holy sabbath unto the LORD:
To-morrow is a solemn rest, a holy sabbath unto Jehovah — ASV
The observance of a holy sabbath to Yahweh is to-morrow — Rhm
Sabbaths are a rest holy to the Lord? As for to-morrow — Sept
tomorrow as a day of seriousness and rest, a holy Sabbath to the Lord when we must refrain from doing our daily tasks — Tay
bake that which ye will bake to day,
bake what you chuse to bake — Sept
bake what you need to bake — AAT
prepare all you need to prepare — Knox
you may either bake . . . the manna, as you please — NAB
and seethe that ye will seethe;
and boil that which ye will boil — ASV
and that which ye would cook, cook — Sprl
cook all you need to cook — Knox

and that which remaineth over lay up for you
and all that is left over put by you — Rhm
and lay aside the rest for yourselves — Ber
to be kept until the morning.
and keep for the morrow — NAB
keep it cold . . . until the morning — Lam
as a reserve until tomorrow morning — AAT
in charge till the morning — YLT

24. And they laid it up till the morning,
So . . . they put it aside for the following day — Jerus
So they left some of it till the morning — Sept
They saved it till morning — Ber
as Moses bade:
as Moses had ordered — Tor
and it did not stink,
and it did not become foul — ASV
and it did not become putrid — Sept
it did not become rotten — NAB
and it was not offensive — Sprl
and it was neither rancid — Ber
the food was wholesome and good, without . . . odor — Tay
neither was there any worm therein.
nor did maggots appear in it — AAT
it bred no worms — Mof
nor wormy — Ber

25. And Moses said, Eat that to day;
. . . Make your meal today of what you have — Bas
That is your food for to-day. Moses told them — Knox
for to day is a sabbath unto the LORD:
. . . in honour of Yahweh — Jerus
for this day is JEHOVAH'S sabbath — Sprl
to day ye shall not find it in the field.
. . . outdoors — Ber
. . . on the plain — Tor
this day it shall not be found on the ground — Sprl
go out to-day, and you will find nothing — Knox

26. Six days ye shall gather it;
On the other six days you can gather it — NAB
It is only for six days that you are to gather it — AAT
but on the seventh day, which is the sabbath,
but on the seventh day is the sabbath — RV
but because the Sabbaths are on the seventh day — Sept
on the seventh, the Lord's day of rest forbids it — Knox
in it there shall be none.
none of it will be there — NAB
you will find none — Knox

27. And it came to pass, that there went out some of the people on the seventh day for to gather,
On the seventh day some of the people went from the camp to gather it — Jerus
and they found none.

28. And the LORD said unto Moses, How long refuse ye
. . . How much longer will you refuse — Jerus
. . . Will you never learn — Knox
to keep my commandments and my laws?
to keep my commands and instructions — AAT
to do as my law commands you — Knox
to obey my orders and rules — Mof
to hearken unto my commandments and my law — Sept

29. See, for that the LORD hath given you the sabbath,
You see that because the Lord gave you this day for sabbaths — Sept
Mark this: since the Eternal gives you the sabbath — Mof
Listen! Yahweh has laid down the sabbath for you — Jerus
therefore he giveth you on the sixth day the bread of two days;
for this cause is he giving you on the sixth day food for two days — Rhm
and if he gives you a double allowance on the sixth day, it is because — Knox
abide ye every man in his place,
abide ye each one within — Sprl
stay where you are, every man of you — Mof
while everyone should stay home — Ber
let no man go out of his place on the seventh day.
let no man go forth from his dwelling on the seventh day — Rhm
and never make a movement on the seventh day — Mof
and don't go out to pick up food from the ground that day — Tay

30. So the people rested on the seventh day.

So the people remained inactive on the seventh day — Tor
So on the seventh day the people abstained from all work — Jerus
So on the seventh day the people kept the sabbath rest — Knox

31. And the house of Israel called the name thereof Manna:
And this bread was named manna by Israel — Bas
This food, which the Israelites called Mán — Knox
The house of Israel called this food Manna (what-is) — Mof
and it was like coriander seed, white;
. . . but white — NAB
It was white, like a grain seed — Bas
and the taste of it was like wafers made with honey.
and it tasted like wafers in honey — Tor
its taste was like that of flour mixed with honey — Knox
and the taste thereof like flat-cake with honey — Rhm
and the flavour thereof was like a pitcher cake with honey — Sprl
and it tasted like honeyed cakes — Ber
and the taste of it was like honeycomb — Lam

32. And Moses said, This is the thing which the LORD commandeth,
And now Moses told them a fresh command he had had from the Lord — Knox
Fill an omer of it to be kept for your generations;
Fill the omer with it, for a charge for your generations — YLT
Fill an omer therefrom, as a thing to be preserved to your generations — Rhm
Keep an omerful of manna for your descendants — NAB
you to keep seven pints of, age after age — Mof
they were to take three quarts of it to be kept as a museum specimen forever — Tay
that they may see the bread
that your descendants may see the food — Mof
to the intent you may see the bread — Sprl
wherewith I have fed you in the wilderness,
which you ate in the wilderness — Sept
what kind of nourishment it was I gave them in the desert — Knox
when I brought you forth from the land of Egypt.
when they had been rescued . . . — Knox

33. And Moses said unto Aaron, Take a pot,
. . . Take a jar — JPS
. . . Take a golden urn — Sept
. . . Take a single basket — Rhm
and put an omer full of manna therein,
put into it as much of the manna as a gomor measure will contain — Knox
Put seven pints of it in — Mof
and lay it up before the LORD,
and deposit it . . . — AAT
and set it down before Yahweh — Rhm
and let it rest before Jehovah — YLT
to be kept for your generations.
. . . throughout the ages — Tor
in safekeeping for your descendants — NAB
as a treasure for after ages to keep — Knox

34. As the LORD commanded Moses,
So, in agreement with the LORD's command to Moses — Ber
so Aaron laid it up before the Testimony,
. . . placed it before the Pact — Tor
. . . deposited it in front of the decrees — AAT
. . . placed it in front of the commandments — NAB
. . . left the jar to lie in the tabernacle — Knox
. . . put it away in front of the holy chest — Bas
. . . placed it in front of the ark of the Presence — Mof
Aaron did . . . and stored it before the Testimony — NEB
So Aaron laid it up as a testimony — Lam
to be kept.
as a thing to be preserved — Rhm
for safe keeping — AAT
for a charge — YLT

35. And the children of Israel did eat manna forty years, until they came to a land inhabited;
. . . till they came to a habitable land — RSV
. . . till they reached a cultivated land — Mof
. . . until their coming in unto the land to be inhabited — YLT
. . . while they were far from the haunts of men — Knox
they did eat manna, until they came unto

the borders of the land of Canaan.
. . . until they reached the outskirts of the land of Canaan — AAT
. . . until they arrived in the land of Canaan, where there were crops to eat — Tay
. . . till they came to the border of Phoenicia — Sept

36. Now an omer is the tenth part of an ephah.
The omer — the container used to measure the manna — held about three quarts; it is approximately a tenth of a bushel — Tay

CHAPTER 17

1. And all the congregation of the children of Israel journeyed from the wilderness of Sin,
And all the assembly of the sons of Israel set forward out of the desert of Sin — Rhm
From the desert of Sin the whole Israelite community traveled — AAT
after their journeys,
by their journeys — ASV
by their removings — Rhm
by their stages — JPS
moving on from stage to stage — Knox
to travel the further stages — Jerus
according to their encampments — Sept
according to the commandment of the LORD,
as the LORD would command — Tor
as the Eternal bade them — Mof
and pitched in Rephidim:
and encamped in Rephidim — ASV
and put up their tents in Rephidim — Bas
and there was no water for the people to drink.

2. Wherefore the people did chide with Moses,
So they grumbled against Moses — Jerus
So once more the people growled and complained to Moses — Tay
And the people found fault with Moses — Rhm
So the people were angry with Moses — Bas
and the people were reviling Moses — Sept
Wherefore the people strove with Moses — RV
and a dispute arose between them and Moses — NEB
and said, Give us water that we may drink.
. . . We have nothing to drink; find water for us — Knox
And Moses said unto them, Why chide ye with me?
. . . Why do you grumble against me — Jerus
Why complain to me? . . . — Mof
. . . Why should ye find fault with me — Rhm
. . . Why do you turn upon me — Knox
. . . Why do you quarrel with me — Ber
. . . Why strive ye with me — ASV
. . . Why are you angry with me — Bas
. . . Why do you revile me — Sept
Quiet! Moses commanded — Tay
wherefore do ye tempt the LORD?
Why do you tempt the Lord and try His patience — Amp
Why should ye put Yahweh to the proof — Rhm
what? — ye try Jehovah — YLT
Why do you challenge the LORD — NEB

3. And the people thirsted there for water;
The people became so thirsty for water there — AAT
And the people were in great need of water — Bas
Here, then, in their thirst for water — NAB
But tormented by thirst — Jerus
and the people murmured against Moses,
and grumbled against Moses — Mof
grew loud in their complaints against Moses — Knox
and said, Wherefore is this that thou hast brought us up out of Egypt,
. . . Why did you ever make us leave Egypt — NAB
. . . How is this? Hast thou brought us up out of Egypt — Sept
to kill us and our children and our cattle with thirst?
to have us and our children and live stock die of thirst — AAT
to kill me and my sons and my cattle with thirst — Rhm

4. And Moses cried unto the LORD, saying,
So Moses appealed to the Eternal — Mof
And Moses prayed to the LORD, saying — Lam

Moses had recourse to the Lord — Knox
What shall I do unto this people?
. . . with this people — Sprl
. . . for this people — ABPS
How am I to deal with this people — Jerus
they be almost ready to stone me.
They are not far from stoning me — Ber
a little more, and they will stone me — Sprl

5. And the LORD said unto Moses, Go on before the people,
. . . Move ahead of the people — Mof
. . . Go on at the head of the people — Sept
. . . Pass over before the people — YLT
. . . Go over there in front of the people — NAB
and take with thee of the elders of Israel;
and take thee some of the elders of the people — Sept
along with some of the sheikhs of Israel — Mof
and thy rod, wherewith thou smotest the river, take in thine hand,
take the staff in your hand with which you struck the Nile — AAT
and take in your hand the rod which was stretched out over the Nile — Bas
and go.
as you go — NAB
and set out — Tor
so shalt thou go thy way — Rhm

6. Behold, I will stand before thee there upon the rock in Horeb;
I will meet thee, he said, at the rock of Horeb — Knox
to the place where I caused thee stand on the rock at Choreb — Sept
You will find me waiting for you there, by a rock in Horeb — NEB
and thou shalt smite the rock,
and you shall strike the flinty rock — Lam
when you strike the rocks — Mof
and there shall come water out of it,
water shall gush out — Mof
and the water will flow from it — NAB
and water will issue from it — Tor
that the people may drink.
to give the people drink — Knox
And Moses did so in the sight of the elders of Israel.
And Moses did so in the presence of the Israelites — Sept
Moses did as he was told, and the water gushed out! — Tay

7. And he called the name of the place Massah, and Meribah,
So he called the name of the place Massah [testing], as well as Meribah [finding fault] — AAT
He called the place Massah (proof) and Meribah (contention) — Amp
He called the spot Massah (Proof) . . . also Meribah (Complaint) — Mof
and he called the name of that place, Temptation and Upbraiding — Sept
Moses named the place Massah (meaning tempting Jehovah to slay us), and sometimes they referred to it as Meribah (meaning argument and strife!) — Tay
and the name he gave to that place was Challenge — Knox
because of the chiding of the children of Israel,
. . . the upbraiding . . . — Sept
. . . fault-finding . . . — Rhm
. . . the striving . . . — RV
. . . the contention . . . — Sprl
because the children of Israel were angry — Bas
because of the Israelites' quarreling — Ber
and because they tempted the LORD,
. . . they tried the LORD — JPS
. . . they tempted and tried the patience of the Lord — Amp
. . . of their putting Yahweh to the proof — Rhm
and their testing of the LORD — AAT
and challenged the Lord — Knox
saying, Is the LORD among us, or not?
. . . Let us see if the LORD is among us or not — Lam
. . . Is Jehovah going to take care of us or not — Tay

8. Then came Amalek,
Then came Amalet [descendants of Esau] — Amp
The Amalekites came — NEB
and fought with Israel in Rephidim.
to fight with Israel at Rephidim — Lam
and attacked Israel at Rephidim — Jerus
And while they were at Raphidim . . . and offered the Israelites battle — Knox
At Rephidim . . . and waged war against Israel — NAB

9. And Moses said unto Joshua, Choose us out men,
. . . Pick out some men — Mof
. . . Muster me an army — Knox

. . . Select for thyself able men — Sept
Moses instructed Joshua to issue a call to arms to the Israelites — Tay
and go out, fight with Amalek:
. . . make war on Amalek — Bas
. . . and do battle with Amalek — Tor
and tomorrow go out and engage Amalek in battle — NAB
march and fight Amalek — Ber
and hurry out to fight with Amalek — AAT
to morrow I will stand on the top of the hill
when Io I have stood on the top of that hill — Sept
with the rod of God in mine hand.
and the rod of God shall be in my hand — ABPS
holding the divine stick in my hand — Mof
with the miraculous staff in my hand — Knox

10. So Joshua did as Moses had said to him,
. . . as Moses commanded him — Sept
and fought with Amalek:
and went to war with Amalek — Bas
and went out to fight against Amalek — AAT
and marched out to engage Amalek — Jerus
he engaged Amalek in battle — NAB
And when he had gone out and drawn up in array against Amalek — Sept
and Moses, Aaron, and Hur went up to the top of the hill.
. . . climbed to the hilltop — Ber
. . . ascended to the summit of the hill — Sprl

11. And it came to pass, when Moses held up his hand,
As long as Moses kept his hands raised up — NAB
And it shall be when Moses shall lift on high his hands — Rhm
that Israel prevailed:
then shall Israel prevail — Rhm
that Israel hath been mighty — YLT
Israel was the stronger — Bas
Israel had the better of the fight — NAB
Israel gained the upper hand — Ber
then Israel won — Mof
and when he let down his hand,
when he let his arms fall — Jerus
and when he letteth his hands rest — YLT
only when he rested for a little — Knox
and that when he dropt his hands — Sprl
Amalek prevailed.
Amalek became the stronger — Bas
the advantage went to Amalek — Jerus
did the victory go to Amalec — Knox
then Amâlek won — Mof
then shall Amalek prevail — Rhm

12. But Moses' hands were heavy;
But the hands of Moses became wearied — Sprl
Moses' arms finally became too tired to hold up the rod any longer — Tay
and they took a stone, and put it under him,
so they put a rock in place for him — NAB
so they found him a stone to sit on — Knox
and he sat thereon;
and bade him be seated on it — Knox
that he might sit thereon — Sprl
and Aaron and Hur stayed up his hands,
. . . have taken hold on his hands — YLT
. . . upheld his hands — Rhm
. . . supported his hands — ABPS
the one on the one side, and the other on the other side;
one on each side — Ber
and his hands were steady until the going down of the sun.
. . . are stedfast till the going in of the sun — YLT
Thus it was that his hands were kept stationary until sunset — AAT
In this way, the strength of his arms held out until set of sun — Knox

13. And Joshua discomfited Amalek and his people
And Joshua weakeneth Amalek . . . — YLT
while Joshua laid Amâlek low — Mof
Thus Joshua defeated Amalek . . . — Ber
So Joshua overthrew Amalek . . . — Rhm
And Joshua mowed down Amalek . . . — RSV
while Josue routed Amalec and all the forces Amalec could rally — Knox
with the edge of the sword.
with the sharpness of the sword — Ber
by the mouth of the sword — YLT
giving no quarter — Mof

14. And the LORD said unto Moses, Write this for a memorial in a book,
. . . Write this as a remembrancer in a book — Rhm
. . . Inscribe this in a document as a reminder — Tor

. . . Inscribe this for a memorial in a record — Sprl

and rehearse it in the ears of Joshua:

and recite it to Joshua — AAT

and read it aloud to Joshua — Mof

and set it in the ears of Joshua — YLT

and place it before Joshua — Lam

for I will utterly put out the remembrance of Amalek from under heaven.

that I will utterly blot out . . . — ASV

for I mean to blot Amâlek from the very memory of men — Mof

that all memory of Amalek is to be completely uprooted from the earth — Bas

I mean to efface the very name of Amalec from this earth — Knox

15. And Moses built an altar,

. . . an altar to the Lord — Sept

and called the name of it Jehovah-nissi:

. . . Adonai-nissi — JPS

. . . Yahweh-nissi [the LORD is my standard] — AAT

. . . The LORD is my banner — RSV

. . . Under-the-Eternal's-Banner — Mof

. . . The Lord my refuge — Sept

. . . The Lord raises me up — Knox

16. For he said, Because the LORD hath sworn

. . . My oath upon it — NEB

. . . The LORD takes in hand his banner — NAB

. . . Lay hold of the banner of Yahweh — Jerus

. . . A hand upon the banner of the LORD — RSV

. . . We pledge loyalty to the Eternal's banner — Mof

because with a secret hand — Sept

. . . It shall be known as my signal — Sprl

. . . It means, Hand upon the throne of the LORD — Tor

. . . Because a hand is on the throne of Jah — YLT

. . . Because theirs is a hand against the throne of the Lord — Amp

that the LORD will have war with Amalek from generation to generation.

The Lord declares war against Amalec, for all ages to come — Knox

in his feud against Amâlek from age to age — Mof

CHAPTER 18

1. When Jethro, the priest of Midian, Moses' father-in-law,

Now Jethro [Reuel], . . . — Amp

heard of all that God had done for Moses, and for Israel his people,

heard of all that the Lord had done for his people Israel — Sept

And now news reached . . . of all that God had done for Moses . . . — Knox

and that the LORD had brought Israel out of Egypt;

(for while the Lord was bringing Israel out of Egypt — Sept

2. Then Jethro, Moses' father-in-law, took Zipporah, Moses' wife,

. . . took his daughter Zipporah, Moses' wife — Lam

So he brought Moses his wife Sephora — Knox

after he had sent her back,

after he had sent her away — ASV

after Moses had dismissed her — Mof

after her dismissal — AAT

after she had gone back — Sept

after she had been sent home — Rhm

besides her presents — YLT

3. And her two sons;

and his two sons — Knox

of which the name of the one was Gershom;

. . . Gershom [immigrant] — AAT

. . . Gershom [meaning expulsion, or a stranger there] — Amp

The elder of these was called Gersam — Knox

for he said, I have been an alien in a strange land:

. . . I have been a sojourner in a foreign land — ASV

. . . I am an immigrant in a foreign land — AAT

. . . I have been living in a strange land — Bas

because his father said, I have been a stranger, Ger, in an alien land — Knox

4. And the name of the other was Eliezer;

. . . Eliezer [My God is a help] — AAT

. . . Eliezer or Godhelp — Mof

and the younger Eliezer, Help from God — Knox

for the God of my father, said he, was mine help,

meaning, The God of my father was my help — Tor

(for he said: Surely my father's God was in my deliverance) — Sprl
for Moses said at his birth, The God of my fathers was my helper — Tay
and delivered me from the sword of Pharaoh:
and kept me safe . . . — Bas
and hath delivered me out of the hand of Pharo — Sept
to escape from the power of Pharao — Knox

5. And Jethro, Moses' father-in-law, came with his sons and his wife
. . . came in with his two sons and his wife — Rhm
. . . came with his son-in-law's wife and children — Jerus
. . . brought Moses' sons and wife — Tor
unto Moses into the wilderness,
to Moses, to the place in the desert — AAT
where he encamped at the mount of God:
. . . at the mount of God [Horeb, or Sinai] — Amp
to where Moses was camped, at the hill of God — Mof
by the mountain of God, where he was camping — Ber

6. And he said unto Moses, I thy father-in-law Jethro am come unto thee,
And it was told unto Moses: Behold, thy father-in-law Jethro hath come unto thee — Sprl
When Moses was told, Here is your father-in-law Jethro coming to see you — AAT
Jethro had sent word on to tell Moses who it was that came — Knox
and thy wife, and her two sons with her.
and thy wife and thy two sons with her — ABPS
with your wife and your two sons accompanying him — Lam
along with your wife and her two boys — Mof
and that he had Sephora and her two sons with him — Knox

7. And Moses went out to meet his father-in-law, and did obeisance, and kissed him;
. . . bowed deeply to him . . . — Ber
. . . and bowed in homage . . . — Amp
. . . and greeted him warmly — Tay
and they asked each other of their welfare;
and they said to one another, Are you well? — Bas
then they asked for one another's health — Mof
Then they enquired after each other's prosperity — Sprl
and words of peaceful welcome passed between them — Knox
Having greeted each other — NAB
And when they had embraced each other — Sept
and they came into the tent.
he conducted them to his tent — Sept

8. And Moses told his father-in-law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake,
. . . how the Lord had avenged Israel on Pharao and the Egyptians — Knox
and all the travail that had come upon them by the way,
and the travail which had found them in the way — YLT
all the hardship which had befallen them by the way — Rhm
and of all the hardships they had had to endure on their journey — NAB
all the weariness that had come upon them on the way — ABPS
all the distress they had suffered in their journey — Mof
and how the LORD delivered them.
and how the Lord had rescued them out of the hand of Pharao and out of the hand of the Egyptians — Sept
and how the Lord had given them salvation — Bas
yet how JEHOVAH rescued them — Sprl
and how the Eternal had preserved them — Mof

9. And Jethro rejoiced for all the goodness
Jethro felt glad over all the goodness — Ber
Whereupon Jothor was enrapt in wonder at all the good things — Sept
which the LORD had done to Israel,
which JEHOVAH had achieved for Israel — Sprl
which the LORD had shown Israel — AAT
whom he had delivered out of the hand of the Egyptians.
in delivering them out of the hand of the Egyptians, and out of the hand of Pharao — Sept
in rescuing them from the Egyptians — Mof
delivering them from Egypt's oppression — Ber
freeing them from the power of the Egyptians — Bas

10. And Jethro said, Blessed be the LORD,
. . . Praise be to the Lord — Bas
who hath delivered you out of the hand of the Egyptians,
who has brought you deliverance when you lay in the power of . . . the Egyptians — Knox
who saved you from Egypt's oppression — Ber
who has rescued his people from the hands of . . . the Egyptians — NAB
Because he hath delivered these . . . — Sept
and out of the hand of Pharaoh,
and from Pharaoh's heavy hand — Ber
who hath delivered the people from under the hand of the Egyptians.
who has rescued the people from the grip of the Egyptians — Mof
freeing the people from the yoke of the Egyptians — Bas
for he has delivered his people from under the rule of the Egyptians — Lam
Blessed be the Lord, who has put an end to your slavery in Egypt — Knox

11. Now I know that the LORD is greater than all gods:
. . . that the LORD is a deity great beyond any other — NAB
. . . that Jehovah is the greatest of all the gods — ABPS
Now acknowledge I that JEHOVAH is greater than all their gods — Sprl
Now I know for certain that the Lord is greater than all other gods? — Knox
for in the thing wherein they dealt proudly he was above them.
Even in the thing wherein they were arrogant over them — Rhm
when they dealt arrogantly with them — RSV
in that his power prevailed over them — AAT
Yes, in the [very] thing in which they dealt proudly [He showed Himself infinitely superior to all their gods] — Amp
for he has routed the haughty foes of his folk — Mof
for despite the counsel which the Egyptians had devised against them, he triumphed over them — Lam
for he took occasion of their being dealt with insolently — NAB
An ill day for the Egyptians when they wronged you — Knox
so much so that their impudence went against them — Ber
for this reason because they were set against these — Sept
yes, by the result of their very schemes against [the people] — Tor

12. And Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God:
. . . offered a burnt offering and sacrifices to God — RSV
. . . took whole burnt offerings and sacrifices for God — Sept
. . . brought a holocaust and other sacrifices to God — NAB
and Aaron came, and all the elders of Israel,
and Aaron came, with the chiefs of Israel — Bas
and Aaron and all the sheikhs of Israel came — Mof
to eat bread with Moses' father-in-law before God.
to join the sacrificial meal made by the father-in-law of Moses before God — Mof
to sit at meat with him, there in God's presence — Knox

13. And it came to pass on the morrow,
Next morning — Ber
Next day — AAT
that Moses sat to judge the people:
Moses sat down to administer justice for the people — Ber
Moses sat as usual to hear the people's complaints against each other — Tay
Moses was in his place deciding disputes among the people — Knox
Moses sat as magistrate among the people — Tor
as Moses was holding a popular court — Mof
and the people stood by Moses from the morning unto the evening.
and all the people attended on Moses from early in the morning till late in the evening — Sept
who waited about him from morning until evening — NAB
who must stand there from morning till evening waiting for an audience with him — Knox

14. And when Moses' father-in-law saw all that he did to the people,
And when Jothor saw all that he did for the people — Sept
When Moses' father-in-law saw how

much time this was taking — Tay

he said, What is this thing that thou doest to the people?

. . . Why do you take all this on yourself for the people — Jerus

. . . Why performest thou this office unto the people — Sprl

he asked, What makest thou here among the people — Knox

Why sittest thou thyself alone,

Why do you act alone — Tor

Why sit alone as a judge — Mof

Why do you hold court all alone — AAT

and all the people stand by thee from morning unto even?

with all the people waiting upon thee . . . — Knox

15. And Moses said unto his father-in-law, Because the people come unto me

Moses answered his father-in-law, The people come — Ber

to inquire of God:

to consult God — NAB

to have a determination from God — Sept

to get God's own decision i their cases — Mof

to seek God — YLT

to seek God's guidance — NEB

16. When they have a matter,

And if they have any question between themselves — Bas

whenever they have any disputes — Mof

When they meet with difficulty — Ber

when anything happens to them — Sprl

they come unto me;

it cometh unto me — JPS

and I judge between one and another,

And I judge between a man and his neighbour — RV

and I settle the differences between the one and the other — Jerus

so that I may make a just award between them — Knox

I am their judge, deciding who is right and who is wrong — Tay

I administer justice to every one — Sept

for justice between each other — Ber

and I do make them know the statutes of God, and his laws.

and I make known the laws and teachings of God — Tor

and make known to them God's decisions and regulations — NAB

and let them hear the rules and directions of God — Mof

17. And Moses' father-in-law said unto him, The thing that thou doest is not good.

. . . Thou dost not transact this business right — Sept

It is not right . . . to take this on yourself — Jerus

You are not acting wisely, . . . — NAB

. . . You are not doing it most helpfully — Ber

. . . This is not the best way to do it — NEB

It is ill conceived, said Jethro, this practice of thine — Knox

18. Thou wilt surely wear away,

Thou wilt get quite worn out — Rhm

must needs be worn down by this intolerable service — Sept

failing thou will fail — Sprl

Your strength . . . will be completely used up — Bas

both thou, and this people that is with thee:

yourself and the people as well — Ber

thy own strength, and the patience of this people that goes with thee — Knox

and if you do, what will happen to the people? — Tay

for this thing is too heavy for thee;

for this business is too much for thee — Sprl

This business is too fatiguing for thee — Sept

The work is too exacting for you — Ber

thou art not able to perform it thyself alone.

and you cannot manage it alone — Mof

19. Hearken now unto my voice,

Give ear now to my suggestion — Bas

Now listen to me — Mof

I will give thee counsel,

let me counsel thee — Rhm

and I will give you some advice — NAB

and God shall be with thee:

and God will speed thee — Knox

Be thou for the people to God-ward,

. . . before God — JPS

be thou the foremost of the people with God — Sprl

Be thou to the people as the Oracle of God — Sept

You be the people's advocate with God — AAT

It is for you to be the people's representative before God — NEB

you must become a teacher from God to the people — Lam

that thou mayest bring the causes unto God:

you bring the disputes before God — Tor
bringing to him whatever they have to say — NAB
laying their cases before God — Mof

20. And thou shalt teach them ordinances and laws,
and shalt cause to shine upon them, the statutes and the laws — Rhm
you make clear to them the rules and the laws — Ber
and enjoin upon them the laws and the teachings — Tor
instruct them in the statutes and decisions — AAT
and thou hast warned them concerning the statutes and the laws — YLT
prescribing to them rite and observance — Knox
and shalt show them the way wherein they must walk,
and point out to them the ways in which they shall walk — Sept
and let them know the procedure that they are to follow — AAT
letting them see how they are to live — Mof
and showing them the principles of godly living — Tay
custom to be kept — Knox
and the work that they must do.
and what they ought to do — Ber
and duty to be done — Knox
and what their course must be — Jerus
and the practices they are to follow — Tor

21. Moreover thou shalt provide out of all the people able men,
Thou thyself therefore, shalt look out, from among all the people — men of ability — Rhm
such as fear God, men of truth, hating covetousness;
religious men, honest men, who scorn unjust profits — Mof
pious men, men of integrity who hate pride — Sept
reverers of God, men of fidelity, haters of extortion — Rhm
. . . hating unjust gain — ASV
. . . and who hate a bribe — RSV
. . . who hate bribes and deceit — Lam
. . . and incorruptible — Jerus
and place such over them, to be rulers of thousands,
and set them over them as captains of divisions of a thousand — AAT
and appoint them to supervise groups of thousands — Mof
put each of these in charge of a tribe — Knox
and rulers of hundreds, rulers of fifties, and rulers of tens:
or of a hundred families, or fifty families, or ten — Knox
he in turn will have ten judges under him, each in charge of a hundred; and under each of them will be two judges, each responsible for the affairs of fifty people; and each of these will have five judges beneath him, each conseling ten persons — Tay

22. And let them judge the people at all seasons:
let them act as judges in ordinary cases — Mof
Let them regularly administer justice for the people — Ber
And let them be judges in the causes of the people at all times — Bas
So shall they judge the people at any time — Rhm
They shall sit as a permanent court for the people — NEB
and it shall be, that every great matter they shall bring unto thee,
Have them bring every major dispute to you — Tor
all important cases they shall bring to you — AAT
and the matter which is too high for them, they shall lay before thee — Sept
and only when there is an extremely difficult case, let them bring it to you — Ber
but every small matter they shall judge:
but all the lesser cases they can settle themselves — NAB
but let them decide every minor dispute themselves — Tor
but all ordinary cases they shall judge themselves — AAT
so shall it be easier for thyself,
so, lighten thou the burden for thyself — Rhm
Thus they will remove a burden from thee — Sept
and lighten it from off thyself — YLT
Share thy burden with others — Knox
and they shall bear the burden with thee.
as they share the work with you — Mof
and help thee — Sept

23. If thou shalt do this thing,

If you work this out — Ber
so thou wilt be able to carry out — Knox
and God command thee so,
as God commanded thee — Sprl
when God gives you orders — NAB
and God gives approval — Bas
God will strengthen thee — Sept
then thou shalt be able to endure,
then you can stand the strain — Mof
and endure the weight of all his claims upon thee — Knox
then you will be able to go on without weariness — Bas
and all this people shall also go to their place in peace.
. . . will go home satisfied — Mof
yea moreover all this people shall go in unto their dwellings contented — Rhm
and there will be peace and harmony in the camp — Tay
and also, this whole people can have their cases settled near home — AAT

24. So Moses hearkened to the voice of his father-in-law,
Moses heeded his father-in-law — Tor
Moses took his father-in-law's advice — Jerus
Moses agreed with the suggestion of his father-in-law — AAT
and did all that he had said.

25. And Moses chose able men out of all Israel,
He chose out here and there among the Israelites active men — Knox
and made them heads over the people, rulers of thousands,
and set them as chieftains over the people, as captains of divisions of a thousand — AAT
and made them rulers of the people, with the charge of a tribe — Knox
and appointed them officers over the people, officers of thousands — Lam
and made them rulers of thousands — Sept
rulers of hundreds, rulers of fifties, and rulers of tens.
or of a hundred families, or fifty families, or ten — Knox
. . . rulers of tens [and Moses said unto the people: I am not able to endure the burden of you by myself .. JEHOVAH your God will multiply you, and ye shall appear in that day like the stars of the heavens for multitude. JEHOVAH the God of your fathers will add unto your number a thousandfold and He will bless you according as He hath spoken unto you. I am not able solely to endure your care, your burden, and your disagreement. Choose unto you men of wisdom, and understanding, and knowledge, out of your tribes, and set them over you as your elders. Then they answered and they said: The thing is right thou hast commanded to be done. So he took the elders of their tribes, men of wisdom, and of knowledge, and made them elders over them: rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens, and they ruled over their tribes. And he commanded their judges, saying: Hear ye the causes between your brethren, and judge ye righteously between man and between his brother, and between a stranger. Thou shalt not regard persons in judgment; thou shalt hearken alike to the mean as to the great: thou shalt not shrink at the face of man, for the judgment it is for God: and the matter which is too difficult for you ye shall bring unto me, and I will hear it. As he commanded them all these things, that did they] — Sprl

26. And they judged the people at all seasons:
they acted as judges in ordinary cases — Mof
with orders to administer justice to the people on all occasions — Sept
And they shall judge the people at any time — Rhm
They sat as a permanent court — NEB
the hard causes they brought unto Moses,
They referred hard questions to Moses — Jerus
and that they should lay before him the matter which was too high for them — Sept
but every small matter they judged themselves.
but all the lesser cases they settled themselves — NAB
but all ordinary cases they judged themselves — AAT
but the cases easily determined they themselves should decide — Sept

27. And Moses let his father-in-law depart;
. . . sendeth his father-in-law away — YLT
Then Moses saw his father-in-law off — AAT

. . . parted with his father-in-law — Sprl
. . . bade his father-in-law farewell — Tor

and he went his way into his own land.
. . . by himself unto his own land — Rhm
who went off to his own country — NAB

CHAPTER 19

1. In the third month, when the children of Israel were gone forth out of the land of Egypt,
In the third month, by the coming forth . . . — Rhm
Now on the first day of the third month after the departure . . . — Sept
Three months after they came out . . . — Jerus
On the third new moon after leaving . . . — AAT
the same day came they into the wilderness of Sinai.
On the first day of . . . entered the Sinai desert — Ber

2. For they were departed from Rephidim,
then it was that they brake up out of Rephidim — Rhm
when they had removed from Raphadin — Sept
and they journey from Rephidim — YLT
and were come to the desert of Sinai,
and marched all the way to the Sinai desert — Knox
and had pitched in the wilderness;
they encamped . . . — ASV
and there Israel camped before the mount.
pitching their tents there in full view of the mountain — Knox
before the mountain: there Israel put up its tents — Bas

3. And Moses went up unto God,
. . . went up the mount to God — Sprl
Moses climbed the rugged mountain to meet with God — Tay
and the LORD called unto him out of the mountain,
and the voice of God came to him from the mountain — Knox
saying, Thus shalt thou say to the house of Jacob,
. . . Say to the family of Jacob — Bas
and tell the children of Israel;

4. Ye have seen what I did unto the Egyptians,
You have seen for yourselves how I treated the Egyptians — NAB
and how I bare you on eagles' wings,
and how I bore you safe on eagle's wings — Mof
and how I have taken you up as on the wings of eagles — Sept
and brought you unto myself.
and took you up into my care — Knox
guiding you to myself — Bas

5. Now therefore, if ye will obey my voice indeed,
. . . if ye will hearken unto My voice hearkening — Sprl
Now then, if you will obediently observe My message — Ber
. . . if you will but heed my injunctions — AAT
and keep my covenant,
. . . your covenant with me — Knox
. . . your part of My contract with you — Tay
. . . my compact — Mof
then ye shall be a peculiar treasure unto me above all people:
Then shall ye be mine, as a treasure beyond all the peoples — Rhm
you shall be my own prized possession among all nations — Mof
you shall be my special possession, dearer to me than all other people — NAB
then you will be above all nations My personal possession — Ber
then you shall be my beloved ones above all peoples — Lam
then ye shall be mine own possession from among all peoples — ASV
you shall be My own little flock from among all the nations of the earth — Tay
for all the earth is mine:
though the whole earth is Mine — Sprl

6. And ye shall be unto me a kingdom of priests,
I will count you a kingdom of priests — Jerus
But ye shall be mine, As a kingdom of priests — Rhm
and you shall be a dynasty of priests for me — Mof
You shall serve me as a royal priesthood — Knox

and an holy nation.
as a consecrated nation — Knox
a holy nation [consecrated, set apart to the worship of God] — Amp
These are the words which thou shalt speak unto the children of Israel.
Announce this message to the Israelites — Ber

7. And Moses came and called for the elders of the people,
. . . and summoned the sheikhs of the people — Mof
and laid before their faces all these words which the LORD commanded him.
and told them what message it was the Lord had entrusted to him — Knox
and set before them . . . — RV
to whom he conveyed . . . — Ber

8. And all the people answered together, and said,
. . . as one, saying — Tor
All that the LORD hath spoken we will do.
All that JEHOVAH commands . . . — Sprl
All that God hath said we will do and we will be obedient — Sept
And Moses returned the words of the people unto the LORD.
And Moses reported . . . — RV
Moses went back to the Lord with this promise from the people — Knox

9. And the LORD said unto Moses, Lo, I come unto thee in a thick cloud,
. . . Lo! I am coming unto thee in the veiling of cloud — Rhm
. . . Behold I will come to thee in a pillar of cloud — Sept
. . . The time has come now when I mean to visit thee, wrapped in a dark cloud — Knox
that the people may hear when I speak with thee,
. . . My conversation with you — Ber
so that what I say to you may come to the ears of the people — Bas
and believe thee for ever.
and also believe in thee to the age — YLT
and obey thee without question henceforward — Knox
they may always have faith in you also — NAB
moreover also that in thee they may trust to times age-abiding — Rhm
And Moses told the words of the people unto the LORD.
And when Moses had told him of the people's promise — Knox

10. And the LORD said unto Moses, Go unto the people,
. . . Go down and testify to the people — Sept
Go down now and see that the people are ready for My visit — Tay
and sanctify them to day and to morrow,
and tell them to prepare themselves . . . — Jerus
and spend to-day and to-morrow ridding them of defilement — Knox
and warn them to stay pure . . . — Tor
and have them go through a period of consecration . . . — AAT
and let them wash their clothes,
and let them cleanse their garments — Sprl

11. And be ready against the third day:
and have been prepared for the third day — YLT
and hold themselves in readiness for the third day — Knox
and be ready by the day after tomorrow — AAT
for the third day the LORD will come down
for on the day after tomorrow the LORD is going to descend — AAT
in the sight of all the people upon mount Sinai.
on to mount Sinai in the presence of all the people — Knox
upon Mount Sinai [in the cloud] in the sight of all the people — Amp

12. And thou shalt set bounds unto the people round about,
Therefore thou shalt remove the people to some distance round about — Sept
And thou shalt set up a boundary [around the mount, and thou shalt speak unto the people] — Sprl
You must put barriers round the mountain — NEB
Keep them within bounds along the whole circle of it, and bid them — Knox
You must mark off the mountain all around and tell the people — Mof
And you shall publish a warning among the people — Lam
saying, Take heed to yourselves,
saying, Beware — Tor
and caution them, Each of you be careful — Ber
that ye go not up into the mount,

lest ye go up on the mount — Sprl
going up into the mount — YLT
never to ascend it — Mof
or touch the border of it;
. . . any part of it — Sept
. . . the extremity of it — Sprl
or even to touch its base — NAB
nor draw near to the border of it — Lam
or near the sides of it — Bas
whosoever toucheth the mount shall be surely put to death:
. . . shall without exception be executed — Ber
whoever puts his foot on the mountain will certainly come to his death — Bas
whoever is coming against the mount is certainly put to death — YLT
whoever draws near to the mountain . . . — Lam

13. There shall not a hand touch it,
not touched by any hand — Mof
no hand shall touch him — ASV
but he shall surely be stoned,
but stoning he shall be stoned to death — Sprl
for he shall be stoned with stones — Sept
or shot through;
or shot through shall be shot with an arrow — Sprl
or killed with arrows — NAB
or shot with a dart — Sept
or shot down with javelins — Knox and hurled down — Lam
whether it be beast or man, it shall not live:
whether man or beast, he shall not survive — Ber
man or beast, no intruder shall live — Mof
beast or man that touches the mountain is to die — Knox
when the trumpet soundeth long,
when a long blast is blown on the ram's horn — AAT
Only when the ram's horn resounds — NAB
in the drawing out of the jubilee cornet — YLT
Stay away from the mountain entirely until you hear a ram's horn sounding one long blast — Tay
when the trumpet is silent — Sprl
When the voices and trumpets and the cloud are gone from the mount — Sept
they shall come up to the mount.
they may go up on the mountain — Tor
they themselves shall come up within the mount — Rhm
then you are permitted to ascend the mountain — Lam
then gather at the foot of the mountain — Tay

14. And Moses went down from the mount unto the people,
So Moses went down again to the people — Knox
and sanctified the people;
and hallowed the people — Rhm
and sanctified them [set them apart for God] — Amp
and consecrated them — Mof
and had them sanctify themselves — NAB
and bade them prepare themselves — Jerus
and rid them of defilement — Knox
and warned the people to stay pure — Tor
and they washed their clothes.
. . . their garments — RV

15. And he said unto the people, Be ready against the third day:
He warned them, Be ready for the third day — NAB
. . . Be ready, for three days — Sept
Be ready by the day after tomorrow . . . — AAT
. . . Get ready for God's appearance two days from now — Tay
come not at your wives.
come not near a woman — JPS
and to touch no woman — Mof
and have no commerce with their wives — Knox
Have no intercourse with any woman — NAB

16. And it came to pass on the third day in the morning,
. . . that about dawn — Sept
. . . as morning dawned — Tor
Now at daybreak on the third day — Jerus
The third morning — Amp
that there were thunders and lightnings,
there were thunders and flames — Bas
there were peals of thunder and lightning — NAB
and all at once thunder was heard, lightning shone out — Knox
there were peals of thunder on the mountain and lightning flashes — Jerus
and a thick cloud upon the mount,
. . . on mount Sina — Sept

and a heavy cloud over the mountain — NAB
and the mountain was covered with thick mist — Knox
and the voice of the trumpet exceeding loud;
and a loud trumpet blast — Mof
and a trumpet blast so unusually loud — Ber
so that all the people that was in the camp trembled.
. . . were terrified — Sept
and all the people in the tents were shaking with fear — Bas
and the people in the camp were dismayed — Knox

17. And Moses brought forth the people out of the camp
And Moses made the people come out of their tents — Bas
to meet with God;
to meet the Lord — Knox
and take their places before God — Bas
toward God — Tor
and they stood at the nether part of the mount.
and they stood there close by the spurs of the mountain — Knox
they took their stand at the foot of the mountain — Mof
and they halted at the foot of the mount — Sept

18. And mount Sinai was altogether on a smoke,
. . . smoked all over — Rhm
. . . is wholly a smoke — YLT
. . . the whole of it, smoked — ASV
. . . was completely enveloped in smoke — AAT
The whole of mount Sinai was by now wreathed in smoke — Knox
because the LORD descended upon it in fire:
. . . in the form of fire — Jerus
on account of the presence of JEHOVAH, Who descended upon it in fire — Sprl
and the smoke thereof ascended as the smoke of a furnace,
and the smoke of it went up like the smoke of a great burning — Bas
the smoke rose like steam from a kiln — Mof
and the whole mount quaked greatly.
. . . shook with a violent earthquake — Tay
. . . trembleth exceedingly — YLT
it was a mountain full of terrors — Knox
till the people all trembled terribly — Mof
so that all the people were exceedingly amazed — Sept

19. And when the voice of the trumpet sounded long, and waxed louder and louder,
And when the blast of the trumpet went forth, and increased louder and louder — Sprl
And when the voice of the trumpet waxed louder and louder — RV
When the loud trumpet peal grew louder and louder — Ber
The blare of the horn . . . — Tor
And as oft as the sound of the horn went on and became exceeding loud — Rhm
And when the voice of the trumpet grew exceedingly loud — ABPS
Moses spake, and God answered him by a voice.
and then Moses spoke to the Lord, and the Lord's voice was heard in answer — Knox
. . . and God answered him with a thunder-peal — AAT

20. And the LORD came down upon mount Sinai, on the top of the mount:
The LORD then descended to the summit of Mount Sinai — Ber
When the LORD came down to the top of Mount Sinai — NAB
and the LORD called Moses up to the top of the mount;
and the Lord sent for Moses to come up . . . — Bas
and Moses went up.
. . . went up to him — NAB
When he had climbed up there — Knox

21. And the LORD said unto Moses, Go down, charge the people,
. . . and testify to the people — Sept
. . . admonish the people — ABPS
. . . and give the people orders — Bas
. . . adjure the people — Rhm
. . . protest unto the people — Sprl
. . . and warn the people — Mof
lest they break through unto the LORD to gaze,
. . . through the barriers to gaze upon JEHOVAH — Sprl
lest they press through unto Yahweh to see — Rhm
against intruding to gaze at the Eternal — Mof

and many of them perish.
and many of them have fallen — YLT
otherwise many of them will be struck down — NAB
and so there fall from among them a multitude — Rhm

22. And let the priests also, which come near to the LORD, sanctify themselves,
. . . sanctify [set apart] themselves [for God] — Amp
Even the priests who came into the Lord's presence were to come sanctified — Knox
Even the priests on duty must sanctify themselves — Tay
The priests also, who come near the LORD, must purify themselves — Tor
lest the LORD break forth upon them.
. . . break loose upon them — AAT
lest Yahweh break in upon them — Rhm
lest peradventure the Lord withdraw from them — Sept
for fear that the Lord may come on them suddenly — Bas
else he will vent his anger upon them — NAB

23. And Moses said unto the LORD, The people cannot come up to mount Sinai:
. . . The people cannot climb Mount Sinai — Ber
But, Lord, said Moses, the common folk will be in no danger of climbing up on to Sinai — Knox
for thou chargedst us, saying,
for thou hast testified to us . . . — Sept
for thou didst admonish us . . . — ABPS
for thou thyself hast adjured us . . . — Rhm
for Thou — Thou hast protested to us . . . — YLT
for Thou hast warned us — Ber
Set bounds about the mount, and sanctify it.
set bounds, to keep the mountain inviolable — Knox
You told me to set boundaries around the mountain, and to declare it off limits because it is reserved for God — Tay
Mark off the mountain, and make it taboo — AAT
Mark out the limits of the mountain and declare it sacred — Jerus
to mark off the mountain and render it sacred — Mof
to put limits round the mountain, marking it out and making it holy — Bas

24. And the LORD said unto him, Away, get thee down,
. . . Hasten, go down — Lam
The LORD repeated, Go down now — NAB
and thou shalt come up, thou, and Aaron with thee:
and come up bringing Aaron with you — RSV
and then come up, you, and Aaron your brother with you — Lam
but let not the priests and the people break through
but as for the priests and the people let it not be that they press through — Rhm
neither priests nor people are to go beyond their bounds — Knox
but let neither the people nor the priests intrude — Mof
but let not the priests nor the people presume — Sept
to come up unto the LORD,
to climb up to the LORD — Ber
lest he break forth upon them,
lest he break loose upon them — AAT
lest peradventure the Lord destroy some of them — Sept
or I will destroy them — Tay
lest he kill them — Lam
or he will come on them suddenly — Bas
else he will vent his anger upon them — NAB

25. So Moses went down unto the people,
So Moses descended the mount . . . — Sprl
and spake unto them.
and said [these things] unto them — Rhm
and told them all he was bidden — Knox

CHAPTER 20

1. And God spake all these words, saying,
Then God delivered all these commandments — NAB
Then God issued this edict — Tay

2. I am the LORD thy God,
Since I, the LORD, am your God — AAT
which have brought thee out of the land of Egypt,
I, who rescued thee . . . — Knox
out of the house of bondage.

out of a house of servants — YLT
out of the prison-house — Bas
out of a state of slavery — AAT
that slave-pen — Mof

3. **Thou shalt have no other gods before me.**
. . . beside Me — Sprl
You shall have no gods but me — Mof
. . . to set against me — NEB
Thou shalt not defy me by making other gods thy own — Knox

4. **Thou shalt not make unto thee any graven image,**
. . . any graven image [to worship it] — Amp
. . . a sculptured image — Tor
You shall not carve any idols for yourselves — Mof
or any likeness of any thing that is in heaven above,
or picture of anything in heaven — Bas
in the shape of anything in the sky above — NAB
any images resembling . . . birds — Tay
or that is in the earth beneath,
or on the earth below — Mof
animals — Tay
or that is in the water under the earth:
or in the sea — Mof
or fish — Tay

5. **Thou shalt not bow down thyself to them,**
you must not pay homage to them — AAT
thou shalt not worship them — Sept
nor serve them:
nor be led to serve them — Rhm
nor worship them — Mof
for I the LORD thy God am a jealous God,
. . . am a zealous God — YLT
. . . am an impassioned God — Tor
. . . am God who brooks no rival — Ber
. . . am a God who will not give his honour to another — Bas
. . . am very possessive. I will not share your affection with any other god — Tay
I, thy God, the LORD Almighty, am jealous in my love — Knox
visiting the iniquity of the fathers upon the children
retributing . . . the sins of fathers upon children — Sept
punishing children for the sins of their fathers — Mof
and I punish the father's fault in the sons — Jerus
and thy children . . . for thy guilt shall make amends — Knox
unto the third and fourth generation of them that hate me;
upon the third and fourth generations of those who reject Me — Tor
the grandsons, and the great-grandsons of those who hate me — Jerus
be my enemy . . . to the third and fourth generation — Knox

6. **And shewing mercy unto thousands of them that love me,**
and doing kindness to thousands, of those loving Me — YLT
and showing mercy unto the thousandth generation . . . — JPS
but bestowing mercy down to the thousandth generation, on the children of those who love me — NAB
love me . . . and mercy shall be thine a thousandfold — Knox
But I keep faith with thousands, with those who love me — NEB
and keep my commandments.
and obey my orders — Mof

7. **Thou shalt not take the name of the LORD thy God in vain;**
. . . lightly on thy lips — Knox
You shall not use or repeat the name of the Lord your God in vain [that is, lightly or frivolously, in false affirmations or profanely — Amp
You shall not utter the name of Yahweh your God to misuse it — Jerus
. . . for falsehood — Rhm
You must not invoke the name of the LORD your God to evil intent — AAT
You shall not swear falsely by the name of the LORD your God — Tor
You shall not take a false oath . . . — Lam
for the LORD will not hold him guiltless
for the LORD thy God . . . — Sept
for Yahweh will not let him go unpunished — Rhm
for JEHOVAH will not acquit — Sprl
for the LORD will not clear one — Tor
will be judged a sinner by the LORD — Bas
that taketh his name in vain,
if a man uses that name lightly — Knox
who uses his name profanely — Mof
who utters his name to misuse it — Jerus
. . . for falsehood — Rhm
who invokes his name to evil intent — AAT

who swears falsely by His name — Tor
who takes an oath in his name falsely — Lam

8. Remember the sabbath day,
Remember the day of the sabbaths — Sept
Observe the seventh day — Sprl
to keep it holy.
to hallow it — Rhm
to sanctify it — YLT
to keep it holy [withdrawn from common employment and dedicated to God] — Amp

9. Six days shalt thou labour,
Six days a week are for your daily duties — Tay
Six days for drudgery — Knox
and do all thy work:
and do all your business — Mof

10. But the seventh day is the sabbath of the LORD thy God:
. . . is JEHOVAH thy God's sabbath — Sprl
. . . is the sabbath in honour of the Eternal, your God — Mof
but on the seventh day are sabbaths to the Lord thy God — Sept
when the seventh day comes, it is a day of rest, consecrated to the Lord thy God — Knox
in it thou shalt not do any work,
. . . any manner of work — JPS
and on it you must do no business — Mof
thou dost not do any work — YLT
That day, all work shall be at an end — Knox
thou, nor thy son, nor thy daughter, thy manservant nor thy maidservant,
. . . [nor] thy servant, nor thy handmaid — Rhm
. . . thy man-servant, and thy handmaid — YLT
. . . nor your male or female slave — AAT
nor thy cattle,
your domestic animals — Amp
thy beasts, too — Knox
[or thine ox, or thine ass, or any] of thy cattle — Sprl
nor thy ox, nor thy ass, nor any of thy cattle — Sept
nor thy stranger that is within thy gates:
and thy sojourner . . . — YLT
or the stranger who is within your settlements — Tor
or the alien in your household — Ber
nor the alien in your employ residing in your community — AAT
or your house guests — Tay

11. For in six days the LORD made heaven and earth, the sea,
. . . the Eternal made sky and earth and sea — Mof
and all that in them is,
and all that these hold — Jerus
and everything these contain — Ber
and rested the seventh day: wherefore the LORD blessed the sabbath day,
. . . for this reason the LORD has given his blessing to the seventh day — Bas
and hallowed it.
and made it holy — NAB
making it a sacred day — Mof
and sanctified it — Sprl
and consecrated it — Ber
and hallowed it [set it apart for His purposes] — Amp
and set it aside for rest — Tay

12. Honour thy father and thy mother:
. . . and thy mother [as the LORD thy God commanded thee] — Sprl
Regard (treat with honor, due obedience and courtesy) your father and mother — Amp
that thy days may be long
. . . may be prolonged [and that it may be well with thee] — Sprl
that you may have a long life — Mof
that you may long endure — Tor
so thou shalt live long to enjoy — Knox
upon the land which the LORD thy God giveth thee.
in that good land . . . — Sept
upon the soil, which Yahweh thy God is about to give unto thee — Rhm

13. Thou shalt not kill.
Thou shalt do no murder — RV
Do not put anyone to death without cause — Bas

14. Thou shalt not commit adultery.
Do not be false to the married relation — Bas

15. Thou shalt not steal.
You must not steal — AAT
Do not take the property of another — Bas

16. Thou shalt not bear false witness against thy neighbour.
You must not bring a false charge against your fellow — AAT

You shall not give false evidence against a fellow-countryman — Mof
Thou doest not answer against thy neighbour a false testimony — YLT
Thou shalt not testify against thy neighbour with a witness of falsehood — Rhm
You must not lie — Tay

17. Thou shalt not covet thy neighbour's house,
. . . thy neighbor's house, nor his field — Sept
You must not covet your neighbor's home — AAT
You shall not covet a fellow-countryman's household — Mof
Thou dost not desire the house of thy neighbour — YLT
thou shalt not covet thy neighbour's wife,
or his wife — Bas
thou dost not desire the wife of thy neighbour — YLT
or set thy heart upon thy neighbour's wife — Knox
or want to sleep with his wife — Tay
nor his manservant, nor his maidservant,
. . . or his handmaid — YLT
or his servant, man or woman — Jerus
nor his slaves male or female — Mof
nor his ox, nor his ass,
his ox, his donkey — Ber
nor his ox, nor his ass, nor any of his cattle — Sept
nor any thing that is thy neighbour's.
nor aught . . . — Sprl
nor anything that belongs to a fellow-countryman — Mof

18. And all the people saw the thunderings, and the lightnings,
. . . witnessed the thunderings . . . and saw the lightnings — Sprl
. . . stood watching while thunder rolled and lightning flashed — Knox
. . . were witnessing the voices and the torches — Rhm
. . . are seeing the voices, and the flames — YLT
. . . shook with fear at the peals of thunder and the lightning flashes — Jerus
and the noise of the trumpet,
the trumpet peal — Ber
and the voice of the horn — JPS
the blare of the horn — Tor
and the long, frightening trumpet blast — Tay
and the mountain smoking:
and the mountain was wreathed in smoke — Knox
and when the people saw it,
and as the people looked at it — Ber
so then the people were struck with awe — Rhm
the people were all afraid — Mof
they removed, and stood afar off.
and fell back, standing off at a distance — AAT
and trembled. So they took up a position much farther away — NAB

19. And they said unto Moses, Speak thou with us,
If you yourself will speak to us, . . . — AAT
. . . Do thou tell us the message — Knox
. . . To your words — Bas
and we will hear:
and we will obey — Tor
but let not God speak with us,
Let not God address us — Ber
Do not let us hear the Lord speaking — Knox
lest we die.
for fear death may come on us — Bas
it will cost us our lives — Knox
lest we die. [Behold we have seen JEHOVAH our God in His glory, in His majesty, and we have heard His voice in the midst of the fire; this day have we seen that God may speak to man and he yet live! Yet now wherefore should we die, for this great fire will devour us! — if we yet again hear the voice of JEHOVAH our God, then we shall die; for who of all flesh hath heard the voice of the living God speak through the midst of the fire as we, and have survived? Approach thou and hear all that JEHOVAH our God shall speak, and speak thou unto us all that JEHOVAH our God shall speak unto thee, and we will hearken, and we will perform; but let not God speak with us, lest we die.] — Sprl

20. And Moses said unto the people, Fear not:
. . . Take courage — Sept
for God is come to prove you,
God is only testing you — Mof
God has come here to make trial of your obedience — Knox
for God has come in this way to show you His awesome power — Tay
and that his fear may be before your faces,

and that the fear of him may be before your eyes — RSV
and in order that the fear of Him may be ever with you — Tor
he would have you possessed with the fear of him — Knox
so that your fear of him, being always in your mind — Jerus
and in order that His awe may be before your presence — Sprl
by a steady awe of him — Mof
that the dread of him may be in you — Sept
so you may revere Him — Ber
and to the end the reverence of him may be upon your faces — Rhm
that his worship may be before your faces — Lam

that ye sin not.

so that you do not go astray — Tor
to preserve you from sin — Knox
enough not to sin — Ber

21. And the people stood afar off,

So the people remained at a distance — Tor

and Moses drew near unto the thick darkness

while Moses drew near to the thick cloud — RSV
and Moses approached unto the thick gloom — Rhm
and Moses went into the thick darkness — Sept

where God was.

because that God was there. [Then JEHOVAH spake unto Moses, saying: I have heard the voice of the words of this people which they speak unto thee: they have well said all that they have spoken. Who will cause that there be such a heart in them, so as to reverence Me, and as to obey My commandments evermore, that it may be well with them, and with their sons for ever? I will raise up unto them a Prophet akin to their brethren, like unto thee, and I will put My words in His mouth, and He shall speak unto them all that I command Him. And it shall be, that the man who will not hearken unto His words which He shall speak in My name, I will require it of his people. But the prophet who shall presume to speak a word in My name, which I have not commanded him to speak, or who shall speak in the name of other gods, even that prophet shall die. But if thou shalt say in thine heart: How shall we know which is the word which JEHOVAH hath not spoken? When a prophet speaketh in the name of JEHOVAH, should the event be not, neither come not to pass, that is the event which JEHOVAH hath not declared, but the prophet hath spoken it presumptuously: thou shalt not be afraid because of him. Say thou unto them: Return ye to your tents. But thou, stand here where I stand, and I will speak unto thee all the commandments, the statutes, and the judgments, that thou mayest teach them, and perform them in the land which I give to them to inherit.] — Sprl

22. And the LORD said to Moses, Thus shalt thou say unto the children of Israel,

. . . Thus shalt thou say to the house of Jacob and announce to the children of Israel — Sept
Then the Eternal bade Moses give the Israelites this message — Mof

Ye have seen that I have talked with you from heaven.

You yourselves saw that I spoke to you from the very heavens — Tor
You yourselves have seen that my voice has come to you from heaven — Bas
You stood watching while I spoke to you out of heaven — Knox
You have experienced My speaking to you from heaven — Ber

23. Ye shall not make with me gods of silver,

Ye shall not represent Me a god of silver — Sprl
You must not carve . . . any gods of silver . . . to rank with me — Mof
Ye shall not make other gods with me, gods of silver — RV
Ye shall not make [aught] beside me, — neither gods of silver — Rhm
You shall not make for yourselves . . . to be worshipped along with me . . gods of silver — Lam

neither shall ye make unto you gods of gold.

and gods of gold . . . for yourselves — AAT
or gods of gold . . . you shall not make things like this for yourselves — Jerus
gods of gold . . . neither shall you make for yourselves — Lam
or gold or of anything else — Tay

24. An altar of earth thou shalt make unto me,
Make Me an earthen altar — Ber
You must erect an altar of earth to me — Mof
It is enough to build an altar of turf — Knox
and shalt sacrifice thereon thy burnt offerings,
. . . your whole burnt offerings — Sept
. . . both your whole-offerings — NEB
. . . your holocausts — NAB
then shalt thou offer thereupon thine ascending-sacrifices — Rhm
and thy peace offerings,
and your sacrifices of well-being — Tor
and welcome-offerings — Knox
and communion sacrifices — Jerus
your thank-offerings — AAT
and your recompense-offerings — Mof
and your shared-offerings — NEB
thy sheep, and thine oxen:
your sheep and your cattle — Ber
both your sheep and your young bulls — Sept
thy flock and thy herd — YLT
in all places where I record my name
at every sanctuary . . . — AAT
In every place where I may mention my name — Rhm
. . . where I shall make a memorial to my name — Lam
. . . where I cause My name to be mentioned — JPS
wherever I choose to be remembered — Mof
In whatsoever place that ye remember My name — Sprl
Build altars only where I tell you to — Tay
I will come unto thee, and I will bless thee.

25. And if thou wilt make me an altar of stone,
If you build a stone altar — Mof
thou shalt not build it of hewn stone:
thou shalt not build them hewn — Rhm
you must not build it of dressed stones — AAT
do not build it of cut stone — NAB
then use only uncut stones and boulders — Tay
for if thou lift up thy tool upon it,
by applying tools to it — Ber
when thy tool thou hast waved over it — YLT
for if you lift a tool of iron upon it — Lam
for the touch of an instrument — Bas
for thou hast put thy workmanship on them — Sept
for if thou lift up thy chisel upon it — Sprl
thou hast polluted it.
thou hast profaned it — JPS
you desecrate it — NAB
and they are polluted — Sept
will make it unclean — Bas
for that would make them unfit for My altar — Tay

26. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.
. . . that thy nakedness be not revealed upon it — YLT
. . . that thy nakedness be not perceived thereon — Sprl
. . . lest by an means thy shame be discovered thereupon — Rhm
. . . in case your private parts be exposed on it — NEB
. . . for fear of exposing thy body's nakedness — Knox
. . . on which you must not be indecently uncovered — NAB
. . . lest you expose your limbs — Mof

CHAPTER 21

1. Now these are the judgments
. . . the regulations — Rhm
. . . the ordinances — ASV
. . . the rules of rectitude — Sept
. . . the legal orders — Ber
And these laws, he said — Knox
which thou shalt set before them.
you [Moses] shall set before [the Israelites] — Amp
you must lay before them — Mof
thou shalt promulgate to them — Knox
you shall announce to them — Ber
you must obey — Tay

2. If thou buy an Hebrew servant,
. . . a Hebrew servant [as the result of debt or theft] — Amp
If you purchase a Hebrew slave — Sprl
When thou shalt require a servant who is a Hebrew — Rhm
six years he shall serve:
he is to work for you for six years — AAT

and in the seventh he shall go out free for nothing.
. . . free, without charge — Ber
. . . free . . . without paying any ransom — Mof
. . . free from your house without price — Lam
. . . free from slavery — Sprl
In the seventh year he may leave: he shall be free, with no compensation to pay — Jerus

3. **If he came in by himself,**
If he came [to you] by himself — Amp
If he comes into service alone — NAB
If he was single when he entered his master's house — Mof
If he sold himself as a slave before he married, then if he married afterwards — Tay
In the same guise in which he entered it — Knox
he shall go out by himself:
he shall depart single — Sprl
he shall go free alone — Mof
if he were married,
if he is owner of a wife — YLT
but if his wife came with him — Sept
then his wife shall go out with him.
then his wife shall be freed with him at the same time — Tay

4. **If his master have given him a wife,**
but if his master has assigned a wife to him — Knox
and she have born him sons or daughters:
. . . children — Tor
and he gets sons or daughters by her — Bas
the wife and her children shall be her master's,
the woman and her children shall remain the master's property — NAB
the wife and the children shall belong to his master — Sept
and he shall go out by himself.
and the servant is to go away by himself — Bas
and he shall go out [of your service] alone — Amp
and the man shall go free alone — Mof
the slave shall go free in the same guise as before — Knox

5. **And if the servant shall plainly say,**
Now if the slave saying shall say — Sprl
Should the slave persistently say — Ber
And if the servant shall answer and say — Sept
I love my master, my wife, and my children;
I have loved my lord, my wife, and my sons — YLT
I am fond of my master, my wife and my children — Mof
I am devoted to my master and my wife and children — NAB
My master and my wife and children are dear to me — Bas
I will not go out free:
I do not wish to go free — Tor
I renounce my freedom — Jerus
will refuse to take his leave — Knox

6. **Then his master shall bring him unto the judges;**
. . . to the gods — Ber
. . . unto God — RV
. . . to God's court of Justice — Sept
then his master shall take him to the local sanctuary — Mof
. . . to the gods of the house — Bas
he shall also bring him to the door, or unto the door post;
and there, at the door or doorpost — NAB
and his master shall bore his ear through with an aul;
. . . shall perforate his ear with an awl — Sprl
and his lord shall pierce his ear with an awl — Rhm
and then fasten his ear with an auger — Knox
and he shall serve him for ever.
he shall then be his slave permanently — AAT
and he hath served him — to the age — YLT
thus keeping him as his slave forever — NAB
and the man shall be his slave for life — NEB
in token that the man is his slave in perpetuity — Knox

7. **And if a man sell his daughter to be a maidservant,**
And if a man should sell his daughter for a bond-maid — Sprl
And if a man gives his daughter for a price to be a servant — Bas
When a man's daughter is sold to be a slave — Mof
she shall not go out as the men servants do.
she shall not go out [in six years] as men-servants do — Amp

she shall not go free like the male slaves — Mof
she shall not go free on the same conditions as a slave — Knox
she shall not regain her liberty like male slaves — Jerus

8. If she please not her master,
If she is uncomely in the eyes of her lord — Rhm
But if her master . . . dislikes her — NAB
If her master hates her — Lam
if evil in the eyes of her lord — YLT
who hath bethrothed her to himself,
who acquired her for himself — AAT
who has designated her for himself — RSV
who meant her for himself — Mof
who had destined her for himself — NAB
to whom she has been made over — Knox
who hath not assigned her in marriage — Rhm
has not had intercourse with her — NEB
so that he hath not betrothed her — YLT
who has not espoused her to himself — Amp
so that he will not take her to himself as a wife — Lam
then shall he let her be redeemed:
may send her away — Knox
he must allow her to be bought back — Mof
let a payment be made for her so that she may go free — Bas
to sell her unto a strange nation he shall have no power,
he shall have no right to sell her to outsiders — Ber
but he is not her master to sell her into another family — Sept
seeing he hath dealt deceitfully with her.
in his dealing treacherously with her — YLT
although he rejecteth her — Sprl
since he broke faith with her — Tor
because he hath broken covenant with her — Sept
he hath done her despite enough already — Knox
since he has not treated her fairly — Mof
since he has wronged her by no longer wanting her after marrying her — Tay

9. And if he hath betrothed her unto his son,
And if he takes her for wife to his son — Lam
And if he espouse her unto his son — ASV
And if he arranges an engagement between a Hebrew slave-girl and his son — Tay
If he acquires her for his son — AAT
And if to his son he assign her — Rhm
If he destines her for his son — NAB
he shall deal with her after the manner of daughters.
he must treat her as a daughter — Mof
then the custom of daughters shall be observed — Ber
he shall deal with her as is the practice with free maidens — Tor

10. If he take him another wife:
If he takes another concubine — Mof
If another woman he take for him — YLT
If he marries another — AAT
and if he finds his son another wife instead — Knox
And if the son take another for himself — Sept
her food, her raiment, and her duty of marriage, shall he not diminish.
. . . and her promises of marriage, shall he not withhold — Sprl
. . . and her habitation, he doth not withdraw — YLT
. . . or fail to sleep with her as his wife — Tay
he must not diminish the first woman's rations of flesh, or of clothes, nor her conjugal rights — Mof
he must marry the girl off, and give her clothes, and make all amends for the loss of her virginity — Knox

11. And if he do not these three unto her,
If he does not grant her these three things — NAB
Should he cheat her of these three things — Jerus
and if he fails to maintain these three obligations — Ber
then shall she go out free without money.
. . . without paying any ransom in money — Mof
then shall she go out for nought, without silver — Rhm
she shall be given her freedom absolutely, without cost to her — NAB

12. He that smiteth a man,
Whoever hits another — Ber
Whoever kills a man — Knox
so that he die,
a mortal blow — NAB
fatally — Ber
with intent to kill — Knox

shall be surely put to death.
dying he shall die — Sprl

13. And if a man lie not in wait,
But if he did not intend it maliciously — Mof
But where there was no malice aforethought — Knox
But if he did not act with intent — NEB
But if he was not a voluntary agent — Sept
He, however, who did not hunt a man down — NAB
but God deliver him into his hand;
but God hath occasioned him to come to his hand — Rhm
but God allowed an accident — Ber
but caused his death by an act of God — NAB
then I will appoint thee a place whither he shall flee.
. . . to which he may flee [for protection until duly tried] — Amp
. . . of asylum for such among you — Mof

14. But if a man come presumptuously upon his neighbour,
But when a man is resentful against his neighbor — Ber
When a man schemes against another — Tor
But if any one lie in wait for his neighbour — Sept
Now if a man should rage against his neighbour — Sprl
Only, if one man wilfully attacks another — Mof
to slay him with guile;
to slay him craftily — Amp
to kill him insidiously, and flee — Sept
to murder another treacherously — AAT
thou shalt take him from mine altar,
. . . from My altar [to which he may have fled for protection] — Amp
thou shalt drag him from my altar — Sept
shall be torn away even from my altar — Knox
that he may die.
to be put to death — Sprl

15. And he that smiteth his father, or his mother,
He who strikes . . . — Mof
for one who kills . . . — Knox
shall be surely put to death.
dying shall die — Sprl
must die — Jerus

16. And he that stealeth a man,
. . . a man of the sons of Israel — Rhm
Any man who gets another into his power — Bas
when a man is shewn to have carried off his fellow-man — Knox
Anyone who abducts a man — Jerus
He who kidnaps a man — Mof
and selleth him,
whether he sells his victim — NAB
in order to get a price for him — Bas
and having got him in his power selleth him — Sept
or if he be found in his hand,
or still has him when caught — NAB
or holds him in his possession — Ber
or is still holding him — Tor
if you take him in the act — Bas
he shall surely be put to death.
shall be executed — Ber
dying he shall die — Sprl
death is the penalty — Knox

17. And he that curseth his father, or his mother,
He who insults . . . — Tor
And he who is reviling . . . — YLT
shall surely be put to death.
dying shall die — Sprl
must die — Jerus

18. And if men strive together,
And if men contend — ASV
If two men quarrel — Mof
Two fall out — Knox
and one smite another with a stone, or with his fist,
and one strikes the other a blow with stone or fist — Jerus
and one hits another with a stone or with a spade — NEB
and he die not,
and the victim does not die — Ber
not causing his death — Bas
not mortally — NAB
but keepeth his bed:
but is put to bed from the injury — Lam
but has to take to his bed — Tor
so that the man is laid up in bed — Mof
but hath fallen on the bed — YLT
but faileth even so as to keep his couch — Sprl

19. If he rise again,
should he be able to arise — Sprl
if he gets up again — AAT
provided the other can get up — NAB
Only till the other is well enough to get up — Knox

and walk abroad upon his staff,
and with a staff walks about on the street — Ber
and can go about, even with a stick — Jerus
and hath gone up and down without on his staff — YLT
and limps about on his stick — Mof
then shall he that smote him be quit:
then the one who struck him has no liability — NEB
then shall he who smote be innocent — Sprl
the assailant shall go unpunished — Tor
the other will be let off — Bas
must the man who struck the blow be held guilty? — Knox
only he shall pay for the loss of his time,
only his cessation he giveth — YLT
only he shall requite, paying — Sprl
Still, he must compensate him for his enforced idleness — NAB
and shall cause him to be thoroughly healed.
and the expence of his cure — Sept
and the physician's fee — Lam

20. And if a man smite his servant, or his maid, with a rod,
. . . his slave, or his bond-maid, with a rod — Sprl
When a man beats his male or his female slave with a club — Ber
and he die under his hand;
so that the slave dies under the blow — Mof
to death, if death follows at once — Knox
he shall be surely punished.
he must pay the full penalty — Knox
the victim shall be avenged — Ber
vengeance shall be taken by a judicial process — Sept

21. Notwithstanding, if he continue a day or two,
but if the servant live a day or two — Sept
Surely, if he survive a day or so — Sprl
But if the victim is well after a day or two — Lam
he shall not be punished:
he shall pay no penalty — Jerus
he is not avenged — YLT
let no vengeance be taken — Sept
he is not innocent — Sprl
for he is his money.
for the slave is his money — RSV
for his silver he is — Rhm
because the slave is his by right of purchase — Jerus
for he [has injured] his own property — Amp
the loss is his — Knox
because he is worth money to his master — NEB

22. If men strive,
If men get into a fight — AAT
If two men fight — Sept
If men fall out — Knox
If as men are quarrelling — Mof
When, in the course of a brawl — NEB
and hurt a woman with child,
and have smitten a pregnant woman — YLT
and one of them pushes a pregnant woman — Tor
a pregnant woman is hit — Ber
and a pregnant woman [interfering] is hurt — Amp
so that her fruit depart from her,
so that her offspring depart from her — Sprl
and her children have come out — YLT
causing the loss of the child — Bas
so that the child is still-born — Knox
so that she suffers a miscarriage — NAB
and she miscarry of an embrio — Sept
and yet no mischief follow:
but no other damage ensues — Tor
but there be no injury — ABPS
without further harm — AAT
and yet her death does not ensue — Sprl
he shall be surely punished,
he shall be surely fined — RV
the one who hurt her shall be fined — RSV
atonement shall be made by a fine — Sept
according as the woman's husband will lay upon him;
whatever sum the woman's husband demands — Knox
demanded of him by the woman's master — Jerus
and he shall pay as the judges determine.
and he hath given through the judges — YLT
with consent of the judges — Ber
and he shall pay in the presence of the judges — NAB
he shall hand it over, after arbitration — Jerus
then the offender must pay . . . after assessment — NEB

the payment to be based on reckoning — Tor
as a payment for the untimely birth — Mof
and so pay for the miscarriage — AAT

23. And if any mischief follow,
But if there be any injury — ABPS
But if other damage ensues — Tor
But should she die — Jerus
but if the child be compleatly organised — Sept
then thou shalt give life for life,
then thou shalt take life for life — Sprl
then life must pay for life — Knox
the penalty shall be life for life — Tor

24. Eye for eye, tooth for tooth, hand for hand, foot for foot,
If her eye is injured injure his; if her tooth is knocked out, knock out his, and so on — hand for hand, foot for foot — Tay

25. Burning for burning,
brand for brand — Rhm
wound for wound, stripe for stripe.
. . . stroke for stroke — Jerus
. . . a lash for a lash — Mof
. . . blow for blow — Bas
. . . slap for slap — Lam
. . . bruise for bruise — Sprl

26. And if a man smite the eye of his servant,
If a man strikes . . . the eye of a slave of his, male — Mof
or the eye of his maid,
or female — Mof
or the eye of his bondwoman — JPS
that it perish;
and destroy it — ASV
and destroys the use of the eye — NAB
causing its destruction — Bas
and it become blind — Sept
so that the sight of it is lost — Knox
and injure it — Lam
he shall let him go free for his eye's sake.
he must let him go free in compensation for his eye — AAT
as a freeman he doth send him away for his eye — YLT
he must set them free in return for the sight he robbed them of — Knox

27. And if he smite out his manservant's tooth,
Or if it be his slave's tooth . . . he smite out — Sprl
Or if the loss of a tooth is caused by his blow — Bas
When he knocks out the tooth of a slave — NEB
or his maidservant's tooth;
or his bondwoman's tooth — JPS
or female — Mof
he shall let him go free for his tooth's sake.
he must let him go free in compensation for his tooth — AAT
as a freeman he doth send him away for his tooth — YLT
he shall set them free for their tooth's sake — Sept
he must let servant or handmaid go free by the same title — Knox

28. If an ox gore a man or a woman, that they die;
. . . that death ensue — Sprl
. . . fatally . . . — Ber
If a bull gore a man or a woman and he or she die — Sept
then the ox shall be surely stoned,
the ox must be stoned to death — Mof
the bull shall be . . . — Sept
and his flesh shall not be eaten;
and its flesh may not be used for food — Bas
and its meat shall not be eaten — Lam
but the owner of the ox shall be quit.
. . . is blameless — AAT
. . . is acquitted — YLT
. . . shall be innocent — Sprl
. . . shall be clear — ABPS
. . . shall go unpunished — Mof
. . . shall not be liable — Jerus
but the owner of the bull shall be held guiltless — Sept

29. But if the ox were wont to push with the horn in time past,
. . . were wont to gore in time past — RV
. . . was in the habit of goring people — Mof
. . . has tried to gore before — Amp
. . . is one accustomed to gore heretofore — YLT
. . . has frequently done such damage in the past — Bas
. . . has for some time past been a vicious animal — NEB
and it hath been testified to his owner,
and it hath been attested to his owner — Rhm
and warning hath been given to its owner — JPS
and its owner has been cautioned — Ber

and its owner has been admonished — ABPS
when appeal was made to him — Knox
and he hath not kept him in,
and yet did not shut him up — Mof
but he failed to corral it — Ber
and he hath not proceeded to put him under guard — Rhm
and he has refused to shut it away — Knox
but that he hath killed a man or a woman;
but left him to kill a man or a woman — Mof
Then, if the ox gores man or woman — Knox
the ox shall be stoned, and his owner also shall be put to death.
the bull shall be stoned and his owner also may be put to death — Sept

30. **If there be laid on him a sum of money,**
unless a fine is imposed on him instead — Knox
If a sin-covering be laid on him — Rhm
If atonement is laid upon him — YLT
If there be laid on him a ransom — ASV
If a price is put on his life — Bas
But . . . a fine instead, if they wish — Tay
then he shall give for the ransom of his life
then he shall pay the redemption of his life — Ber
he must buy his life back — Mof
the dead man's relatives may accept — Tay
whatsoever is laid upon him.
whatever they ask from him — Lam
whatever price is fixed — Bas
The judges will determine the amount — Tay
for the sum imposed, as a forfeit — Mof
according to all that is charged against him — Sprl

31. **Whether he have gored a son, or have gored a daughter,**
if his ox has gored a boy or a girl to death — Mof
So, too, if it gores a minor, male or female — Tor
Whether it is a free man or a free woman that it gores — AAT
according to this judgment shall it be done unto him.
he is to be dealt with in accordance with this same ordinance — AAT
The parents shall have the same claim upon him — Knox

32. **If the ox shall push a manservant or a maidservant;**
If the ox gore a man-servant . . . — ASV
If the death of a man-servant or of a woman-servant is caused by the ox — Bas
he shall give unto their master thirty shekels of silver,
the owner shall give to their master thirty shekels of silver — RSV
the owner must pay over to their master a sum of money — thirty shekels — Jerus
the owner must pay thirty silver pieces — Knox
he shall pay their master thirty didrachms of silver — Sept
he must pay the slave's master four guineas — Mof
and the ox shall be stoned.

33. **And if a man shall open a pit,**
If a man re-opens a pit — Mof
When a man leaves a pit open — RSV
And if a man shall open a wheat pit — Lam
If a man opens a cistern — AAT
When a man removes the cover of a well — NEB
or if a man shall dig a pit, and not cover it,
or a man shall dig a well, and not cover them — Lam
or is digging a new one, does not cover it up — Knox
and an ox or an ass fall therein;
so that an ox or a donkey falls in — Ber
and an ox or an ass dropping into it comes to its death — Bas

34. **The owner of the pit shall make it good,**
The owner of the hole is responsible — Bas
the owner of the cistern must make restitution — AAT
the owner of the pit shall recompense it — Sprl
the one responsible for the pit must make restitution — Tor
and give money unto the owner of them;
shall pay its owner full damage — Ber
He shall repay the owner of the beast in silver — NEB
by restoring the value of the animal to its owner — NAB
and the dead beast shall be his.
but the carcass is to be his — AAT
keeping the dead beast for himself — Mof

35. And if one man's ox hurt another's, that he die;
And when the ox of one man thrusteth the ox of his neighbour, so that it dieth — Rhm
If any man's bull gore the bull of his neighbour and he die — Sept
then they shall sell the live ox,
then the living ox is to be exchanged for money — Bas
and divide the money of it;
. . . the silver thereof — Rhm
. . . its price between them — AAT
. . . the gain of it — Sprl
and halved its money — YLT
and the dead ox also they shall divide.
as well as the dead animal — Mof
and shall equally divide the dead ox — Ber
dividing the carcase of the dead ox between them — Knox
and of the price of the dead one — Bas

36. Or if it be known that the ox hath used to push in time past,
. . . that the ox was wont to gore in time past — RV
. . . that the ox is one accustomed to gore heretofore — YLT
. . . that the ox gored previously — Sprl
. . . that the ox has frequently done such damage in the past — Bas
. . . that the ox has for sometime past been vicious — NEB
If the ox is known to have been in the habit of goring — Mof
But if the bull be noted for having been heretofore accustomed to push with his horns — Sept
and his owner hath not kept him in;
and the owner has not kept it under control — Knox
and its owner did not keep it corralled — Ber
and his owner proceeded not to put him under guard — Rhm
and its owner doth not watch it — YLT
he shall surely pay ox for ox;
he shall surely restore an ox for the ox — ABPS
he must make restitution with an ox for the ox — AAT
recompensing he shall recompense ox for ox — Sprl
he shall be fined bull for bull — Sept
then there will not be a division of the income: but the owner of the living ox shall pay in full for the dead ox — Tay
and the dead shall be his own.
and the carcass shall be his — Ber
and keep the whole carcase for himself — Knox
keeping the dead beast for himself — Mof

CHAPTER 22

1. If a man shall steal an ox, or a sheep,
. . . or a ewe — Lam
If a man takes without right another man's ox or his sheep — Bas
and kill it, or sell it;
and butchers or sells it — Ber
and hath slaughtered it or sold it — YLT
he shall restore five oxen for an ox,
he shall recompense . . . — Sprl
he shall pay as a fine . . . — Sept
must make restitution at the rate of five oxen for one — Knox
he must pay an indemnity of five oxen for the ox — AAT
with five of the herd shall he make good — for the ox — Rhm
and four sheep for a sheep.
and four of the flock for the sheep — YLT
and four ewes for a ewe — Lam
For sheep, the fine shall be four to one — four sheep returned for each sheep stolen — Tay

2. If a thief be found breaking up,
. . . digging through — Sprl
When a burglar is caught breaking in — Ber
If the thief is seized while tunneling — Tor
[If a thief is caught in the act of housebreaking] — NAB
When a thief is caught breaking into a house, or digging under the walls of it — Knox
If in the place of breaking in the thief be found — Rhm
and be smitten that he die,
and is wounded so that he dies — Lam
and is struck a fatal blow — AAT
and is fatally beaten — Ber
there shall no blood be shed for him.

there is due for him no shedding of blood — Rhm
there is to be no blood-vengeance for him — Jerus
there shall be no bloodguiltiness for him — RV
he who struck him is not liable to death — Sept
there shall be no charge of manslaughter — Ber
it is not murder — NEB
the householder is not guilty — Mof

3. **If the sun be risen upon him,**
but if the sun has risen [so he can be seen] — Amp
but if he breaks in after sunrise and is fatally injured — NEB
but if it was after dawn — Mof
there shall be blood shed for him;
there would be shedding of blood due for him — Rhm
but there shall be blood-vengeance for him — Jerus
there shall be bloodguiltiness for him — ASV
he is liable and may be put to death — Sept
he will be responsible — Bas
in which case there is manslaughter — Ber
it must be presumed to be murder and the man who kills him is guilty — Tay
there shall be no blood penalty for him — Lam
for he should make full restitution;
The thief [if he lives] must make full restitution — Amp
the thief will have to make payment for what he has taken — Bas
if he have nothing,
Should the thief possess nothing — Sprl
if he lacks the means — Tor
The thief who has no money to make restitution with — Knox
If a thief hath no property — Sept
then he shall be sold for his theft.
he must be sold, to pay for what he has stolen — Mof
he himself will have to be exchanged for money, so that payment may be made — Bas
must himself be sold as a slave — Knox

4. **If the theft be certainly found in his hand alive,**
If the thing stolen is found in his hand . . . alive — Rhm
. . . be left alive and found in his hand — Sept
If the stolen creature is found alive in his possession — Mof
If he still has what he had taken — Bas
whether it be ox, or ass, or sheep;
. . . or a ewe — Lam
ox or donkey or sheep — Jerus
whatever it be from an ass to a sheep — Sept
he shall restore double.
he shall recompense doubly — Sprl
he shall be fined double — Sept
he is to give twice its value — Bas
he must make two-fold restitution — AAT
he shall restore two animals for each one stolen — NAB

5. **If a man shall cause a field or vineyard to be eaten,**
When a man causes a field or vineyard to be grazed over — RSV
When a man depastureth a field or vineyard — YLT
If a man shall clear off a field or vineyard — Sprl
If anyone damages field or vineyard — Knox
If a man is burning some field or vineyard — Mof
and shall put in his beast,
or hath sent in his own cattle — Rhm
and shall let his beast loose — ASV
and lets the fire do damage — Bas
and lets the fire spread — Mof
and shall feed in another man's field;
and stripped the field of another — Rhm
to graze in another's land — Tor
so that it burns in another man's field — AAT
of the best of his own field,
out of the best crop . . . — Knox
for the impairment of that field — Tor
he shall surely make restitution out of his own field, according to the yield thereof; or if all the field he depasture with the best of his own field — Rhm
with the produce of his own field he shall make restitution; and if he shall cause a whole field to be eaten up; with his choicest field — Sept
he must make restitution for the part of the field that has been grazed in proportion to its yield. But if he has let the whole field be grazed, . . . in proportion to the best crop recorded in the injured party's field — Jerus
by giving the owner of the field . . . an

equal amount of the best of his own crop — Tay

and of the best of his own vineyard,
and in his own vineyard — RSV
or his vine-garden — Bas
or his choicest vineyard — Sept

shall he make restitution.
shall he recompense — Sprl
he doth repay — YLT
he must pay for all damages — Tay
he must make good the estimated loss — Knox

6. If fire break out, and catch in thorns,
If fire breaks out and catches — Amp
When a fire breaketh out, and hath come upon thorns — Rhm
When a fire starts and spreads to a heap of brushwood — NEB
If the bonfire breaks out and kindles a thorn-hedge — Mof
If there is a fire and the flames get to the thorns at the edge of the field — Bas
When a field fire spreads and gets in the thorns — Ber
If the fire spreads further, and catches on to thorn bushes — NAB

so that the stacks of corn, or the standing corn, or the field,
so that the shocks of grain, or the standing grain, or the field — ASV
. . . or the standing wheat . . . — Lam
so that stacked, standing, or growing grain — Tor
and . . . corn on the threshing floors or on the stalk, or in the field — Sept

be consumed therewith;
is burned up — Mof
causing destruction of — Bas
setting light to — Knox

he that kindled the fire shall surely make restitution.
whoso hath kindled the fire recompensing shall recompense for it — Sprl
he who causeth the burning doth certainly repay — YLT
then the man who lit the bonfire must pay for the damage — Mof
the one who started the fire shall make refund — Ber

7. If a man shall deliver unto his neighbour money or stuff to keep,
. . . money or utensils . . . — Sprl
. . . money or furniture . . . — Sept
. . . silver, or vessels . . . — YLT
. . . silver or jewelry . . . — Rhm
When one man gives another silver or chattels for safe keeping — NEB

and it be stolen out of the man's house;
and it is stolen from the latter's house — AAT
and these are stolen from his house — Jerus

if the thief be found,
if the thief is discovered — Ber
if they get the thief — Bas
the thief, if he can be caught — Jerus

let him pay double.
he shall give in restitution double — Rhm
shall be fined double — Sept
he will have to make payment of twice the value — Bas

8. If the thief be not found,
If the thief is not caught — Mof
If they do not get the thief — Bas

then the master of the house
then the man to whom the valuables were entrusted — Tay
the owner of the house where they lay in keeping — Knox

shall be brought unto the judges,
shall be brought before the judgement-seat — Knox
shall appear before God [the judges as His agents] — Amp
must appear at the local sanctuary — Mof
shall depose before God — Tor
must swear before God — Jerus

to see whether he have put his hand unto his neighbour's goods.
to see whether he have not put his hand . . . — ASV
to show whether or not he has put his hand . . . — RSV
to see whether he had a hand in the theft of his neighbor's goods — Lam
and be examined on oath whether he may not in some manner have acted wrong touching the deposit of his neighbour — Sept
whether he hath not put forth his hand against the work of his neighbour — YLT
[to swear] that he hath not laid his hand on the property of his neighbour — Rhm

9. For all manner of trespass,
For every matter of trespass — RV
For every kind of misconduct — Ber
In all charges of misappropriation — Tor
In every question of dishonest appropriation — NAB
On every supposed act of injustice — Sept

Whatever be the offence — Mof
In every case of dispute — AAT
For every breach of trust — RSV
Be there a loss — Knox
whether it be for ox, for ass, for sheep,
. . . for a lamb — Lam
whether it concerns an ox, a donkey, a sheep — Ber
for raiment, or for any manner of lost thing,
a garment, or any lost thing — ABPS
or clothing, or any article at all that has disappeared — AAT
for a mantle, for anything lost — Rhm
which another challengeth to be his,
which another identifies as his — Amp
about which someone says, This is mine — Ber
whereof one saith, This is it — RV
and the owner believes he has found it in the possession of someone else who denies it — Tay
whatever it may be — Sept
the cause of both parties shall come before the judges;
both parties shall present their case before God — NAB
unto God shall come the affair of them both — Rhm
the dispute shall be brought before God — Jerus
the case must go to the local sanctuary — Mof
and whom the judges shall condemn,
and he whom the judges shall declare guilty — ABPS
and the defendant if he is found guilty — Knox
and the convicted party — Mof
he whom God shall condemn — ASV
and he whom God pointeth out — Sept
he shall pay double unto his neighbour.
must make twofold restitution to the other — NAB
must pay twice the amount to his fellow-countryman — Mof
is to make payment to his neighbour of twice the value — Bas

10. If a man deliver unto his neighbour
If a man gives . . . to another — AAT
If a man entrusts his neighbour — Knox
When someone commits to his neighbor's care — Ber
an ass, or an ox, or a sheep,
. . . or a lamb — Lam
or any beast, to keep;
or any other animal to guard — Tor
or any livestock — Ber
and it die, or be hurt,
. . . or is fractured — Rhm
if it dies, or is maimed — NAB
and it is killed or wounded — Knox
or driven away, no man seeing it:
or is carried off, with no witness about — Tor
or taken captive, none seeing — YLT
or is taken as booty when no one was looking — AAT
or snatched away, without anyone witnessing the fact — NAB
or be carried off by an enemy unknown to any one — Sept
or gets away, and there is no eyewitness to report just what happened to it — Tay

11. Then shall an oath of the LORD be between them both,
an oath unto JEHOVAH shall be made between the two — Sprl
an oath before the LORD shall decide between the two of them — Tor
then the man must swear before the Eternal — Mof
the custodian shall swear by the LORD — NAB
If he takes his oath before the Lord — Bas
the matter shall be settled by an oath — Knox
that he hath not put his hand unto his neighbour's goods;
that he had no hand in the theft of his neighbor's property — Lam
that he has not touched the man's property — NEB
that he hath not in any manner acted wrong touching the deposit of his neighbour — Sept
as to whether one did not lay hands on the other's property — AAT
and the owner of it shall accept thereof,
and the owner shall thus be satisfied — Sept
the owner must acquiesce — Tor
the owner must accept this oath — Mof
The owner shall take what remains — Jerus
and he shall not make it good.
and he shall not make restitution — RV
and without recompense — Sprl
and not require him to make good the loss — Amp

12. And if it be stolen from him,

But if in stealing it be stolen from him — Sprl
but if it is certainly stolen from him — YLT
But if it is stolen when in his care — Amp
But if it is taken from him by a thief — Bas
But if the custodian is really guilty of theft — NAB
he shall make restitution unto the owner thereof.
the neighbor caring for it must repay the owner — Tay
he is to make up for the loss of it to its owner — Bas
the owner shall be compensated — Knox

13. If it be torn in pieces,
If it be verily torn in pieces — Rhm
But should it be in tearing torn to pieces — Sprl
If it is torn by beasts — RSV
If it has been savaged by wild beasts — Jerus
then let him bring it for witness,
he must bring the savaged remains of the animal as evidence — Jerus
the carcase must be brought before the owner — Knox
he shall bring the owner to the prey — Sept
and he is able to make this clear — Bas
and he shall not make good that which was torn.
he need not make good what has been torn to pieces — Mof
he need not replace what has been torn by beasts — Tor
and he need not make restitution for the mangled animal — NAB
the torn thing he doth not repay — YLT
and shall not make compensation — Sept
and no amends made — Knox

14. And if a man borrow ought of his neighbour,
And when a man doth ask anything from his neighbour — YLT
If a man borrow an animal from a fellow-countryman — Mof
If a man gets from his neighbour the use of one of his beasts — Bas
and it be hurt, or die,
if it is maimed or dies — NAB
and it is fractured or dieth — Rhm
and that which is borrowed be hurt or die or be carried off by an enemy — Sept
the owner thereof being not with it,
while the owner is not present — NAB
in the owner's absence — Mof
its owner not being employed with it — AAT
he shall surely make it good.
. . . make restitution — ASV
he will certainly have to make payment for the loss — Bas
the borrower shall certainly make refund — Ber
recompensing he shall recompense for it — Sprl

15. But if the owner thereof be with it,
. . . is with it [when the damage is done] — Amp
. . . has been present — Jerus
. . . is employed with it — AAT
he shall not make it good:
the man need not make good the loss — Mof
the borrower shall not make restitution — NEB
he shall not recompense for it — Sprl
there shall be no refund — Ber
if it be an hired thing,
if it be a hireling — JPS
If the owner has hired it out — Jerus
and especially if hire was being paid — Knox
because this possibility was included — Tay
it came for his hire.
it cometh into its hire — Rhm
it happened for its hire — Sprl
he shall have it for the hire of it — Sept
this was covered by the price of its hire — NAB
the damage is included in its hire — Amp
the owner is to receive the price of its hire — AAT
the hire suffices for payment — Ber
he loseth his hire — JPS
for the work the beast did — Knox
in the original rental fee — Tay

16. And if a man entice a maid that is not betrothed,
If a man seduces a virgin to whom he is not engaged — Ber
. . . for whom the bride price has not been paid — Tor
If any man delude an unmarried virgin — Sept
and lie with her,
and sleeps with her — Jerus
and beds with her — Knox
and cohabits with her — Ber

and has connection with her — Bas
he shall surely endow her to be his wife.
he must pay for her and marry her — Mof
he shall surely pay a dowry for her to be his wife — ASV
he shall give the marriage present for her, and make her his wife — RSV

17. **If her father utterly refuse to give her unto him,**
but if her father absolutely refuse and will not consent to give her to him for a wife — Sept
unless the father will not give her in marriage — Knox
he shall pay money according to the dowry of virgins.
he must still pay the usual marriage-fee for a daughter — Mof
he shall pay the father in money to the amount of the dowry paid for virgins — Sept
silver shall he weigh out, according to the purchase-price of virgins — Rhm
the seducer must pay a sum of money equal to the price fixed for a virgin — Jerus
then amends must be made, equivalent to the dowry which a virgin customarily receives — Knox

18. **Thou shalt not suffer a witch to live.**
You shall not tolerate a sorceress — Tor
Any woman using unnatural powers or secret arts is to be put to death — Bas
Thou shalt not suffer a sorcerer to live — Sprl

19. **Whosoever lieth with a beast**
Whoever lies carnally with a beast — Amp
Anyone who has intercourse with an animal — Jerus
Any man who has sex connection with a beast — Bas
The man who is guilty of bestiality — Knox
shall surely be put to death.
dying shall die — Sprl
must pay for it with his life — Knox
must be executed — Ber

20. **He that sacrificeth unto any god,**
He that sacrificeth unto the gods — JPS
Whoso sacrificeth unto alien gods — Sprl
He who sacrifices to idols — Lam
save unto the LORD only,
except [he sacrificeth] to Yahweh alone — Rhm
Sacrifice is for the LORD alone — Knox
he shall be utterly destroyed.
shall be solemnly destroyed — Mof
is devoted — YLT
shall be proscribed — Tor
shall be put to death under solemn ban — NEB
shall be doomed — NAB

21. **Thou shalt neither vex a stranger,**
And a sojourner shalt thou not wrong — ASV
And a sojourner shalt thou not tread down — Rhm
Do not affront . . . an alien — Ber
You shall not molest . . . an alien — NAB
There must be no harrying . . . of the aliens that dwell among you — Knox
You must not ill-treat a resident alien — AAT
You must not injure . . . an alien among you — Mof
nor oppress him:
and do not be hard on him — Bas
nor afflict him — ABPS
neither shalt thou drive him away — Rhm
nor crush him — YLT
for ye were strangers in the land of Egypt.
for ye were sojourners . . . — ASV
for you were once resident aliens yourselves . . . — AAT

22. **Ye shall not afflict any widow,**
You must not be harsh with the widow — Jerus
neither cause distress to any widow — Ber
Neither widow . . . shalt thou humiliate — Rhm
You must not oppress a widow — Mof
You must not exploit widows — Tay
or fatherless child.
or orphan — YLT
or to a child whose father is dead — Bas

23. **If thou afflict them in any wise,**
If afflicting thou afflict them — Sprl
If you are cruel to them in any way — Bas
if ever you oppress them — Mof
If you ever wrong them - AAT
If you do mistreat them — Tor
if thou do humiliate him — Rhm
wronged — Knox
and they cry at all unto me,
as soon as they cry out to Me — Tor
they will cry out to me for redress — Knox
and they pray before me — Lam

if they appeal to me — NEB
I will surely hear their cry;
. . . hear his cry — YLT
. . . hear their prayer — Lam
I will hear their voice — Sept

24. And my wrath shall wax hot,
My wrath will flare up — NAB
and My indignation shall burn — Ber
so shall kindle mine anger — Rhm
And in the heat of my wrath — Bas
and I will kill you with the sword;
and I will put you to the sword — Tor
and I will kill you with enemy armies — Tay
till I kill you in war — Mof
and your wives shall be widows,
leaving your own wives widows — Mof
making widows of your own wives — Knox
and your children fatherless.
and your sons orphans — YLT

25. If thou lend money to any of my people
If silver thou wilt lend unto my people — Rhm
If thou lend money to thy brother — Sept
that is poor by thee,
to the poor who is in your power — Tor
of your poor neighbors — NAB
who is near thee and in want — Sept
to one that is oppressed with thee — ABPS
unto the humbled one by thee — Rhm
thou shalt not be to him as a usurer,
. . . as a money lender — ABPS
. . . like one that lendeth on interest — Rhm
. . . as a creditor — RV
. . . like an extortioner . . . — NAB
thou shalt not be rigorous with him — Sept
neither shalt thou lay upon him usury.
or burden him with usury — Knox
neither shall ye lay upon him interest — ASV
you must not exact interest in advance from him — NEB

26. If thou at all take thy neighbour's raiment to pledge,
If ever you take your neighbour's clothing in exchange for the use of your money — Bas
. . . a fellow-countryman's garment in pledge — Mof
. . . another's cloak in pledge — AAT
If pledging thou pledge thy neighbour's mantle — Sprl
If you actually take your neighbor's coat in pawn — Ber
thou shalt deliver it unto him
thou shalt restore it unto him — RV
by that the sun goeth down:
by sunset — AAT
during the going in of the sun — YLT
against the going down of the sun — ABPS
at night — Tay

27. For that is his covering only,
it is all he has to cover himself with — Knox
it is his only clothing — Tor
for that is the only rug he has — Mof
For it is probably his only warmth — Tay
it is his raiment for his skin:
that is his mantle . . . — Rhm
it is the cloak he wraps his body in — Jerus
it is his vesture for his flesh — Sprl
for his naked body — Ber
his body's protection — Knox
wherein shall he sleep?
What else can he sleep in — Mof
wherein doth he lie down — YLT
all he has to sleep under. — Knox
and it shall come to pass, when he crieth unto me,
and when his cry comes up to me — Bas
And if he prays before me — Lam
that I will hear;
I will listen to his cry — Mof
I will pay heed — Tor
I would respond — AAT
for I am gracious.
for I am sympathetic — Ber
for I am kind — AAT
for I am full of pity — Jerus
for my mercy is great — Bas
and be very gracious to him [at your expense], for I am very compassionate — Tay

28. Thou shalt not revile the gods,
. . . revile God [the judges His agents] — Amp
. . . revile the powers above thee — Knox
Heap no abuse upon judges — Ber
nor curse the ruler of thy people.
nor speak evil of . . . — Sept
nor shall you curse any of the authorities of your people — Mof
nor put a curse upon a chieftains among your people — Tor
and a prince among thy people thou dost not curse — YLT

29. Thou shalt not delay to offer the first of thy ripe fruits,
You shall not put off the skimming of the first yield — Tor
Thou shalt not delay to offer of thy harvest — ASV
You must be prompt to make the offering from your harvested grain — Mof
Thy fulness . . . thou dost not delay — YLT
Thou shalt not delay to offer of the abundance of thy fruits — RV
Thou shalt not keep back the abundance of thy threshing floor — ABPS
You must not be dilatory with your offering, whether much — AAT
There must be no delay in paying tithes — Knox
and of thy liquors:
and wines — Mof
and thy liquids — YLT
nor the juice of thy press — Sprl
and the outflow [of your grape juice and olive oil] — Amp
of your vats — Tor
and vines — Ber
and first-fruits — Knox
or little — AAT
the firstborn of thy sons shalt thou give unto me.
Thou shalt make me an offering of the first son that is born to thee — Knox
give Me the first-born of your sons [or redeem them] — Amp
and the redemption payment for your oldest son — Tay

30. Likewise shalt thou do with thine oxen, and with thy sheep:
You shall do the same with your cattle and your flocks — Tor
. . . with thy calf, thy sheep, and thy ass — Sept
seven days it shall be with his dam;
for a week the firstling may stay with its dam — Ber
seven days it shall remain with its mother — Tor
for seven days the dam may keep her first-born — Knox
on the eighth day thou shalt give it me.
and on the eighth day thou shalt dedicate it to me — Sept
after that it must be offered to me — Knox

31. And ye shall be holy men unto me:
And since you yourselves are holy — My special people — Tay
You shall be men consecrated to me — RSV
You are to be men marked out for my service — Knox
Also, as you are to be sacred men to me — Mof
Since you are yourselves to be dedicated to Me — Ber
neither shall ye eat any flesh that is torn of beasts in the field;
and flesh torn in the field ye do not eat — YLT
You must not eat the flesh of an animal that has been savaged by wild beasts — Jerus
Meat that has once been tasted by wild beasts shall not be used for food — Knox
eat no meat that was dismembered in the field — Ber
ye shall cast it to the dogs.
fling that to the dogs — Mof
Leave its carcass for the dogs to eat — Tay

CHAPTER 23

1. Thou shalt not raise a false report:
Thou shalt not utter . . . — JPS
Thou shalt not countenance an idle report — Sept
You must never repeat a baseless rumour — Mof
Never must thou take up a false cry — Knox
Present no hearsay, unsupported evidence — Ber
put not thine hand with the wicked
Do not lay thy hand with a lawless man — Rhm
do not cooperate with an evil-minded person — Ber
You shall not make common cause with a wicked man — NEB
You must not support a guilty man — Jerus
nor conspire with the unrighteous — Sept
do not stretch out your hand taking oaths with the guilty — Lam
to be an unrighteous witness.
as an unjust witness — NAB
to act as a malicious witness — Tor

to become a witness helping forward violence and wrong — Rhm
by affirming on the witness stand something you know is false — Tay
by giving false witness in their favour — Knox

2. **Thou shalt not follow a multitude to do evil;**
You must not follow a majority to do wrong — Mof
Do not be moved to do wrong by the general opinion — Bas
Don't join mobs intent on evil — Tay
Neither shall you allege the example of the many as an excuse for doing wrong — NAB
You shall neither side with the mighty to do wrong — Tor
neither shalt thou speak in a cause
neither shalt thou answer in a quarrel — Rhm
neither shalt thou reply . . . against a cause — Sprl
neither shalt thou bear witness in a cause — JPS
nor, when you give evidence in a lawsuit — NEB
to decline after many to wrest judgment:
to turn aside after a multitude to wrest justice — ASV
so as to pervert justice, by turning aside with the majority — AAT
in court, so as to side with an unjust majority — Mof
with the multitude . . . to incline to kindle mischief — Sprl
to turn aside after many to cause others to turn aside — YLT
so as to pervert it in favor of the mighty — Tor

3. **Neither shalt thou countenance a poor man in his cause.**
Even a poor man shalt thou not prefer in his quarrel — Rhm
and a poor man thou dost not honour in his strife — YLT
nor shall you be partial to a poor man in his suit — RSV
even pity for the poor must not sway thee when judgement is to be given — Knox
and do not slant your testimony in favor of a man just because he is poor — Tay

4. **If thou meet thine enemy's ox or his ass going astray,**
. . . going astray [or any of his cattle] — Sprl
If thou hast an enemy, and findest his ox or his ass going astray — Knox
When you happen upon your enemy's stray ox or donkey — Ber
thou shalt surely bring it back to him again.
you must be sure to take it home to him — AAT
thou shalt turn it back and restore it to him — Sept
see to it that it is returned to him — NAB

5. **If thou see the ass of him that hateth thee**
If you see the ass of one who has no love for you — Bas
If you see your enemy trying to get his donkey onto its feet — Tay
lying under his burden,
crouching under its burden — YLT
sinking down under his burden — Rhm
fallen under his burden — Sept
lying prostrate under its load — AAT
and wouldest forbear to help him,
and you hesitate lending a hand — Ber
and wouldest forbear to release it for him — ABPS
and mightest have foreborne to unload him — Rhm
and you are unwilling to help him lift it up — Lam
even against your desire — Bas
you shall refrain from leaving the man to cope with it alone — Amp
thou shalt forbear to pass by him — JPS
instead of keeping out of his way — Jerus
by no means desert him — NAB
thou shalt surely help with him.
. . . release it with him — ASV
but shalt raise it up with its load — Sept
go to him to help him — Jerus
thou dost certainly leave it with him — YLT

6. **Thou shalt not wrest the judgment of thy poor in his cause.**
Let no wrong decisions be given in the poor man's cause — Bas
Thou shalt not pervert the vindication of thy needy one in his quarrel — Rhm
Do not give false judgement when the cause of the poor is tried — Knox
Do not twist the rights of your poor in his lawsuit — Ber
You must never tamper with a poor man's rights in court — Mof

7. Keep thee far from a false matter;
You shall keep away from anything dishonest — NAB
Thou shalt keep aloof from every thing unjust — Sept
Avoid false charges — Mof
Keep out of trumped-up cases — Jerus
and the innocent and righteous slay thou not:
do not have innocent and guiltless persons put to death — AAT
Do not bring death on an innocent man that has justice on his side — Knox
for I will not justify the wicked.
for I the LORD will never acquit the guilty — NEB
for I will make the evil-doer responsible for his sin — Bas
I will not stand for this — Tay
nor shalt thou justify a wicked man for the sake of bribes — Sept

8. And thou shalt take no gift:
. . . no bribe — ASV
Take no rewards in a cause — Bas
for the gift blindeth the wise,
for a bribe blinds the officials — RSV
. . . the eyes of the wise in judgment — Lam
. . . them that have sight — ASV
they blind even the prudent — Knox
for a bribe makes you unaware of what you clearly see! — Tay
for the bribe bindeth the open-eyed — YLT
and perverteth the words of the righteous.
. . . the decision of the righteous — Sprl
and upset the pleas of the just — Tor
and thwarts a just man's testimony — Ber
and the just man give a crooked answer — NEB
and subverts even a just case — AAT

9. Also thou shalt not oppress a stranger:
. . . a temporary resident — Amp
(You must not maltreat an alien) — Mof
Do not make life hard for the foreigner — Ber
And a sojourner shalt thou not drive away — Rhm
for ye know the heart of a stranger,
and ye — ye have known the soul of the sojourner — YLT
for you have had experience of the feelings of one who is far from the land of his birth — Bas
for you know the life of a stranger — Lam
seeing ye were strangers in the land of Egypt.
for you were aliens yourselves . . . — Mof
since you yourselves were exiles . . . — Knox

10. And six years thou shalt sow thy land,
For six years put seed into your fields — Bas
Put in your crops in your land for six years — Ber
and shalt gather in the fruits thereof:
. . . the produce thereof — Sprl
. . . your crops — Mof
. . . the increase thereof — RV
and reap its yield — Amp

11. But the seventh year thou shalt let it rest and lie still,
. . . and be unplanted — Bas
. . . and fallow it — Ber
but the seventh year thou shalt release it, and let it rest — Sprl
But the seventh year you shall let the land lie untilled and unharvested — NAB
but in the seventh year you must let it lie fallow and forego all produce from it — Jerus
that the poor of thy people may eat:
. . . may eat the fruits of it — Lam
. . . may eat [what the land voluntarily yields] — Amp
. . . may pick up something — Mof
and give thy poorer neighbours food — Knox
and what they leave the beasts of the field shall eat.
anything they leave, the wild animals can eat — Mof
and let the beasts of the field take the rest — Bas
In like manner thou shall deal with thy vineyard,
You must do the same with your vineyards — AAT
and with thy oliveyard.
and with thy olive orchard — ABPS
and olive groves — AAT
and your olive-trees — Bas
and thy olives — Sept

12. Six days thou shalt do thy work,
For six days you shall labour — Mof
For six days together thou shalt do the tasks thou hast to do — Knox
and on the seventh day thou shalt rest:
but on the seventh day you must desist — AAT

but on the seventh day you shall cease from labor — Tor
but on the seventh day shalt thou keep sabbath — Rhm
that thine ox and thine ass may rest,
so that your ox and your donkey may rest — Ber
and the son of thy handmaid,
and the son of your slave girl — Jerus
home-born slave — Knox
and that your bondman — Tor
as well as the people of your household — your slaves — Tay
and the stranger, may be refreshed.
and the stranger may repose — Sept
and also the aliens in your employment may get refreshed — Mof
and your alien may enjoy a breathing spell — Ber
and alien that works for thee revive their spirits — Knox

13. And in all things that I have said unto you be circumspect:
. . . take ye heed — RV
Pay strict attention . . . — Ber
Be on guard . . . — Tor
and make no mention of the name of other gods,
. . . of false idols — Lam
and never take an oath by the names of alien gods — Knox
You shall not invoke other gods — NEB
neither let it be heard out of thy mouth.
do not let such speech be heard from your mouth — Amp
never let it pass your lips — Mof
neither think of them — Lam

14. Three times thou shalt keep a feast unto me in the year.
Thrice a year keep holiday in my honour — Knox
Three times a year you shall celebrate a pilgrim feast to me — NAB

15. Thou shalt keep the feast of unleavened bread:
You must celebrate the feast of Unleavened Bread — Jerus
The festival of unleavened cakes shalt thou keep — Rhm
(thou shalt eat unleavened bread seven days,
when for seven days you are not to eat bread with yeast — Tay
eating unleavened cakes for seven days — AAT
as I commanded thee,
in obedience to my command — Knox
in the time appointed of the month Abib;
at the appointed time, the new moon of Abib — AAT
at the time fixed in the month of new things — Sept
This celebration is to be an annual event at the regular time in March — Tay
in the first month of spring — Knox
for in it thou camest out from Egypt:
for in the month of Abib you came out of the land of Egypt — Lam
since then it was that you left Egypt — Mof
and none shall appear before me empty:)
and they shall not see my face empty-handed — Rhm
you shall not appear before me without a gift offering — Lam

16. And the feast of harvest,
Also you shall keep the feast of harvest [Pentecost] — Amp
And the feast of the grain-cutting — Bas
and the festival of completion — Sept
the firstfruits of thy labours,
the first fruits of your grain — Lam
with the first of the crop — NAB
the feast of the first-fruits of the produce — Jerus
which thou hast sown in the field:
of your planted fields — Bas
employed in sowing thy field — Sept
and the feast of ingathering,
And the festival of ingathering — Rhm
and finally, the feast at the fruit harvest — NAB
And [third] you shall keep the feast of ingathering [booths or tabernacles] — Amp
which is in the end of the year,
in the out-going of the year — YLT
at the start of the year — Bas
when thou hast gathered in thy labours out of the field.
when you gather in the fruit of your labor from the field — AAT
when you gather in the produce from the fields — NAB
when the last of thy crops has been gathered in — Knox

17. Three times in the year all thy males shall appear before the Lord GOD.
. . . all your males shall appear before the Sovereign, the LORD — Tor
. . . shall all thy males see the face of the Lord Yahweh — Rhm

. . . all your gift offerings shall appear before the LORD your God — Lam
. . . all thy males must appear before the Lord thy God: for when I have driven out the nations from before thee I will enlarge thy borders — Sept

18. Thou shalt not offer the blood of my sacrifice with leavened bread;
. . . while there is leaven — ABPS
. . . with leavened bread [but keep it unmixed] — Amp
You must not offer unleavened bread with the blood of the victim sacrificed to me — Jerus
Thou dost not sacrifice on a fermented thing the blood of My sacrifice — YLT
When thou offerest living things in sacrifice to me, the bread that goes with them shall not be leavened — Knox
neither shall the fat of my sacrifice remain until the morning.
neither shall the fat of my feast remain all night until the morning — RV
and the fat of My festal offering shall not be left lying until morning — Tor
nor shalt thou leave the fat of my victims unconsumed till the morrow — Knox

19. The first of the firstfruits of thy land
the best of the first-fruits of your soil — Jerus
the very first and finest of what the land bears — Mof
The dedications of the first products of thy land — Sept
As you reap each of your crops . . . the choicest sample of the first day's harvest — Tay
thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.
. . . Thou shalt not boil a kid in the milk of its dam — Rhm
. . . You shall not cook the meat of a kid in its mother's milk — Lam
. . . Seething a kid in its dam's milk is a rite forbidden thee — Knox

20. Behold, I send an Angel before thee,
. . . MINE ANGEL before thee — Sprl
. . . my angel before thy face — Sept
Lo, I am sending a messenger before thee — YLT
to keep thee in the way,
to preserve thee in the journey — Sprl
and to bring thee into the place which I have prepared.
and bring thee to the land, which I have prepared for thee — Sept

21. Beware of him,
be watchful because of his presence — YLT
mind His presence — Ber
Take ye heed before him — ASV
Attend to him — Mof
Give him reverence — Jerus
and obey his voice,
and hearken unto his voice — RV
and listen to his bidding — Knox
and heed his injunctions — AAT
provoke him not;
do not vex him — Rhm
do not offend Him — Ber
do not strive against him — Lam
be not rebellious against him — JPS
and disobey him not — Sept
never defy him — Mof
think not to treat him with neglect — Knox
for he will not pardon your transgressions:
. . . your rebelliousness — NEB
He will not overlook thy faults — Knox
for he will not forgive your sin — NAB
for he should not withdraw from you — Sept
for my name is in him.
. . . in his heart — YLT
He is My representative — He bears My name — Tay
My authority resides in him — NAB
for I will manifest myself in him — AAT

22. But if thou shalt indeed obey his voice,
If you will hearken diligently to this voice of mine — Sept
If thou wilt listen to his warnings — Knox
But if you do heed his injuctions — AAT
But if you will heartily obey His word — Ber
and do all that I speak;
and perform all that I command — Sprl
and do all that he says to you — Lam
then I will be an enemy unto thine enemies,
then I have been at enmity with thine enemies — YLT
then I will be against those who are against you — Bas
then I will hate those who hate you — Lam
and keep my covenant you shall be to me a peculiar people above all the nations; for the whole earth is mine, but you shall be to me a royal priesthood and a holy nation. These words you shall deliver to the children of Israel

— If you will hearken diligently to my voice, and do all that I command thee, I will be an enemy to thy enemies — Sept

and an adversary unto thine adversaries.
and to your foes a foe — Mof
and an opponent to your opponents — Ber
and have distressed those distressing thee — YLT
and those who shew thee no mercy shall find me merciless — Knox

23. For mine Angel shall go before thee,
. . . before thee as thy leader — Sept
For My messenger goeth before thee — YLT

and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites:
. . . [the Canaanites, and the Amorites, and the Hittites, and the Girgashites, and the Perizzites,] and the Hivites, and the Jebusites — Sprl
. . . the Amorite and the Chettite and the Pherezite and Chananite and the Gergasite and the Evite and the Jebusite — Sept
and guide you home, to where the Amorites . . . and the Jebusites live — Mof

and I will cut them off.
and I annihilate them — Tor
and I exterminate them — AAT
and I reject them and blot them out — Amp
whom I will eliminate — Ber
whom I will sweep away — Mof

24. Thou shalt not bow down to their gods,
Thou shalt not worship their gods — ABPS
you must not pay homage to their gods — AAT

nor serve them,
neither shalt thou be led to serve them — Rhm
in worship — Tor

nor do after their works:
or follow their customs — Knox
and you must not follow the evil example of these heathen people — Tay
and do not behave their way — Ber
nor make anything like them — AAT

but thou shalt utterly overthrow them,
sweep them away — Knox
but you shall tear down all their images — NEB
you must destroy their gods utterly — Jerus
but dost utterly devote them — YLT

and quite break down their images.
and break down their statues — Lam
and smash their standing-stones — Jerus
and break in pieces their pillars — ASV
and smash their sacred pillars — AAT
and break their obelisks — Mof

25. And ye shall serve the LORD your God,
You shall worship the Eternal your God — Mof
All your loyalty must be for the Lord your God — Knox

and he shall bless thy bread, and thy water;
And I will bless thy bread and thy wine and thy water — Sept
then I will bless your food and drink — NAB
So I will enrich thee with the bread and the water thou needest — Knox

and I will take sickness away from the midst of thee.
. . . from your houses — Lam
and I have turned aside sickness from thine heart — YLT
and I will free you from disease — Mof

26. There shall nothing cast their young,
no animal shall drop her young — Mof
All your animals will give birth without loss — Bas
there shall be no unfruitfulness — Knox
None shall suffer from abortion — Sprl
No woman . . . shall miscarry — Tor
There shall not be a man childless — Sept

nor be barren, in thy land:
not one will be without young in all your land — Bas
nor a woman barren in thy land — Sept

the number of thy days I will fulfil.
the measure of thy days . . . — Sprl
I will bring to completion the full number of your days — AAT
I will let you enjoy the full count of your days — Tor
and I will give you a full span of life — NAB

27. I will send my fear before thee,
I will have the fear of me precede you — NAB
I will send my terror before thee — RV
. . . a panic in front of you — Mof

and will destroy all the people
and will discomfit . . . — ASV
and will throw into confusion . . . — RSV

and will throw all the peoples . . . into a panic — AAT
routing all the nations — Mof
and I have put to death all the people — YLT
to whom thou shalt come,
you encounter — Jerus
against whom you shall go to war — Lam
and I will make all thine enemies turn their backs unto thee.
and cause all thy adversaries to flee before thee — Sept
and will deliver up all thine enemies unto thee as they flee — Rhm
I will give thee the neck of all thine enemies — Sprl

28. And I will send hornets before thee,
I will send wasps in advance of you — Ber
. . . a plague ahead of you — Tor
I will spread panic before you — NEB
I will send leprosy ahead of you — AAT
. . . fierce armies before you — Lam
which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.
and drive out the Hivite, the Canaanite, the Amorite, the Hittite, the Girgashite, and Perizzite before thee — Sprl
to make cowards of Hevite and Chanaanite and Hethite before ever thou goest in — Knox
and thou shalt drive out the Amorites and the Evites and the Chananites and the Chettites from before thee — Sept
and will destroy the Canaanites and the Hittites from before you — Lam

29. I will not drive them out from before thee in one year;
I will not send them all out in one year — Bas
I shall not move them out of your way in a single year — Ber
I will not destroy them . . . — Lam
lest the land become desolate,
. . . become a waste — Sept
. . . turn desert — Ber
that would make a wilderness of the land — Knox
and the beast of the field multiply against thee.
and the wild beasts multiply to your hurt — Tor
and the wild beasts become too numerous for you — AAT
where, to your cost, the wild beasts would multiply — Jerus

30. By little and little I will drive them out from before thee,
Little by little I will send them away before you — Bas
I will make them yield little by little before thy onset — Knox
Little by little I will destroy them before you — Lam
until thou be increased,
so that thou wilt have time to increase — Knox
until you are numerous enough — Ber
till your own numbers grow — Mof
until thou be multiplied — Sprl
till you become strong — Lam
till thou art fruitful — YLT
and inherit the land.
then shalt thou take possession of the land — Rhm
and populate the land — Knox

31. And I will set thy bounds
. . . thy border — RV
I will fix your frontiers — Mof
I will make your domain — AAT
from the Red sea even unto the sea of the Philistines,
from the Reed Sea as far as to the Philistine sea-coast — Mof
and from the desert unto the river:
and from the wilderness to the great river Euphrates — Sept
for I will deliver the inhabitants of the land into your hand;
all who dwell in this land I will hand over to you — NAB
for I will put the natives in your power — Mof
All the inhabitants of the land shall be at your mercy — Knox
and thou shalt drive them out before thee.
and you shall drive them out to make room for you — Mof
and you shall destroy them — Lam
and I will drive them out before you — Knox

32. Thou shalt make no covenant with them,
Seal no covenant with them — Ber
Thou shalt not make a treaty with them — Sept
You must make no pact with them — Jerus
Make no agreement with them — Bas
nor with their gods.
nor with their idols — Lam

33. They shall not dwell in thy land,
they must not remain in your land — AAT

They must not share thy territory — Knox
lest they make thee sin against me:
or they would persuade thee to commit sin against me — Knox
For I know that they will infect you with their sin — Tay
for if thou serve their gods,
for if you worship their gods — Mof
for thou wilt serve their gods — JPS
you shall not serve their gods — Lam
it will surely be a snare unto thee.
they will be a stumblingblock unto thee — Sprl
it will endanger you — Mof
and that would be an utter disaster to you — Tay

CHAPTER 24

1. And he said unto Moses, Come up unto the LORD,
Then the Lord said to Moses, . . . — Sept
Moses was told to go up to the Eternal — Mof
Then Moses was told, Do thou . . . come up to meet the Lord — Knox
thou, and Aaron, Nadab, and Abihu,
. . . Nadab and Abihu [Aaron's sons] — Amp
and seventy of the elders of Israel;
. . . of the chiefs of Israel — Bas
. . . of the sheikhs of Israel — Mof
and worship ye afar off.
so shall ye bow yourselves down from afar — Rhm
All of you except Moses are to worship at a distance — Tay
and let them at a distance worship the Lord — Sept

2. And Moses alone shall come near the LORD:
Only Moses must enter the Lord's presence — Knox
but they shall not come nigh;
The others must not come close — Ber
neither shall the people go up with him.
and the people shall not come up with him at all — Tor
nor were the people to accompany Moses — Mof
but the people shall not ascend the mount with them — Sprl

3. And Moses came and told the people all the words of the LORD,
. . . he recited to the people all the LORD'S announcements — Ber
. . . and recounted to the people all the regulations of the LORD — AAT
. . . and repeated to the people all the commands of the LORD — Tor
and all the judgments:
and all the ordinances — ASV
and his laws — Bas
and all the legal instructions — Ber
and the rules of rectitude — Sept
and all the people answered with one voice, and said,
to which the people unanimously replied — Ber
All the words which the LORD hath said will we do.
All the regulations that the LORD has given we will observe — AAT
We will observe all the commands that Yahweh has decreed — Jerus
Whatever the Eternal has ordered, that will we do — Mof
. . . we will perform and we will be obedient — Sept

4. And Moses wrote all the words of the LORD,
so Moses wrote down all the LORD'S pronouncements — Ber
Moses then wrote down all the commands of the LORD — Tor
Then Moses committed everything the Lord has said to writing — Knox
and rose up early in the morning,
and, rising early the next day — NAB
and builded an altar under the hill,
Moses built an altar at the foot of the mount — Sept
he built an altar close to the spurs of the mountain — Knox
and twelve pillars, according to the twelve tribes of Israel.
and he made a monument of twelve stones . . . — Sprl
with twelve pillars around the altar . . . — Tay
and twelve standing-stones, one for each of the twelve clans of Israel — Mof
and twelve memorial stones answering to the twelve tribes of Israel — Knox

5. And he sent young men of the children of Israel,
He sent the youth of Israel — Mof

He then dispatched young men of Israel — Ber
He designated some young men among the Israelites — Tor
which offered burnt offerings,
to offer holocausts — NAB
and they caused to go up ascending-sacrifices — Rhm
and they brought up whole burnt offerings — Sept
and they sacrificed . . . as whole-offerings — NEB
and sacrificed peace offerings
and sacrificed . . . as offerings of well-being — Tor
and to immolate . . . as communion sacrifices — Jerus
and bring welcome-offerings — Knox
and shared-offerings — NEB
and slew . . . for a sacrifice of thanksgiving — Sept
and to sacrifice the recompense-offerings — Mof
of oxen unto the LORD.
unto JEHOVAH of oxen [the young of the herd] — Sprl
young bulls . . . to the Lord — Sept
to Jehovah — calves — YLT
to the Lord, with bullocks for their victims — Knox

6. **And Moses took half of the blood,**
. . . one part of the blood — Tor
and put it in basons;
and put it in large bowls — NAB
and poured it into bowls — Sept
and put it in goblets — Sprl
and half of the blood he sprinkled on the altar.
and the other part of the blood he dashed against the altar — Tor
draining out half of the blood over the altar — Bas

7. **And he took the book of the covenant,**
Then he took up the book in which the covenant was inscribed — Knox
And . . . the book he had written — the Book of the Covenant — containing God's directions and laws — Tay
Then he took the record of the covenant — Tor
Then he took the scroll of the compact — Mof
and read in the audience of the people:
which he read for the people to hear — Ber
he read it to the listening people — Jerus
and proclaimed it in the ears of the people — Sprl
and they said, All that the LORD hath said will we do,
. . . We will observe all that Yahweh has decreed — Jerus
. . . Whatever the Eternal has ordered, that will we do — Mof
and be obedient.
we promise obedience — Knox
and we will keep his laws — Bas
we will heed — NAB
faithfully — Tor

8. **And Moses took the blood,**
. . . the [remaining half of the] blood — Amp
and sprinkled it on the people,
and scattered it towards the people — Sept
and splashed . . . on the people — Mof
and threw it upon the people — RSV
and dashed over the people — Rhm
and let it come on the people — Bas
and said, Behold the blood of the covenant,
. . . This is the blood of the covenant — Tor
. . . This blood is the sign of the agreement — Bas
. . . This blood confirms and seals the covenant — Tay
which the LORD hath made with you
which the LORD has sealed with you — Ber
which Yahweh has solemnised with you — Rhm
concerning all these words.
in agreement with all these words — JPS
touching all these words — Sept
is centered on all these words — Ber
on the basis of all these regulations — AAT
on all these terms! — Mof
containing all these rules — Jerus

9. **Then went up Moses, and Aaron, Nadab, and Abihu,**
And Moses, and Aaron, Nadab, and Abihu went up the mount — Sprl
and seventy of the elders of Israel:
. . . of the chiefs . . . — Bas
. . . of the sheikhs . . . — Mof
. . . of the senate . . . — Sept

10. **And they saw the God of Israel:**
. . . the God of Israel [that is, a convincing manifestation of His presence] — Amp

. . . the place where the God of Israel stood — Sept
and had a vision of the God of Israel — Knox
and there was under his feet as it were a paved work of a sapphire stone,
. . . like the work of clear sapphire — ABPS
. . . as the white work of the sapphire — YLT
. . . there appeared to be sapphire tile-work — NAB
. . . like a pavement of the sapphire stone — Sprl
through something like a pavement of blue sapphire . . . — Mof
with a pavement about his feet that might have been made of sapphire — Knox
and as it were the body of heaven in his clearness.
. . . the very heaven for clearness — ASV
and in clearness like the appearance of the firmament of heaven — Sept
clear as the color of the sky — Lam
and like the material of the heavens for transparency — Sprl
and like the very heavens for brightness — Rhm
and as the substance of the heavens for purity — YLT

11. And upon the nobles of the children of Israel
on the chief men of the people of Israel — RSV
these headmen of Israel — Mof
these chosen Israelites — NAB
and unto those of the sons of Israel who are near — YLT
There they stood, far removed from the rest of Israel — Knox
he laid not his hand:
He did not let His hand come down — Ber
Yet He did not raise His hand — Tor
He laid not His hand [to conceal Himself from them, to rebuke their daring, or to harm them] — Amp
sent He not forth His power — Sprl
Yet he did not smite — NAB
The Eternal did not strike down — Mof
not one uttered a dissenting voice — Sept
also they saw God,
they looked upon God — Ber
they gazed on God — Jerus
so then they had vision of God — Rhm
Now when they had appeared in the presence of God — Sept
They stayed there before God — NEB
and did eat and drink.
and they ate and drank at their sacrifice — Mof
and they had a meal together before the Lord — Tay
and lived to eat and drink like mortal men — Knox
and they survived — Sprl

12. And the LORD said unto Moses, Come up to me into the mount,
. . . Ascend the mountain to me — AAT
and be there:
and wait there — RSV
and take your place there — Bas
and present yourself there — Lam
and I will give thee tables of stone,
. . . tablets of stone — Sprl
. . . the stones — Bas
and a law, and commandments which I have written;
and the law and the commandment. . . . — ASV
with the directions and orders I have inscribed — Mof
on which I have written the commandments — NAB
that thou mayest teach them.
so that you may give the people knowledge of them — Bas
for their instruction — AAT
for the guidance of the people — Mof
to be promulgated to them — Sept

13. And Moses rose up, and his minister Joshua;
. . . and Joshua, his assistant — Ber
. . . with Joshua, his aide — NAB
. . . and Joshua his attendant — Rhm
and Moses went up into the mount of God.
and Moses, as he began climbing God's mountain — Knox
and they went up to the mount of God — Sept

14. And he said unto the elders, Tarry ye here for us,
The elders, however, had been told by him, Wait here for us — NAB
telling the sheikhs to wait below for them — Mof
And he said to the chiefs, Keep your places here — Bas
Having said to the elders, Remain quiet here — Sept
until we come again unto you: and, behold, Aaron and Hur are with you:

. . . Keep in mind that Aaron and Hur are with you — Ber
. . . You have Aaron and Hur, he said — Mof
if any man have any matters to do,
should any man have matters to decide — Sprl
If anyone has a complaint — NAB
If any one hath a controversy with another — Sept
whoever has a problem — Lam
whoever has a case to settle — Ber
let anyone who has a legal matter — Tor
let him come unto them.
may bring it to them — AAT
let him refer the matter to them — NAB

15. **And Moses went up into the mount,**
When Moses had ascended the mountain — Tor
Moses then went up with Joshua to the mount — Sept
and a cloud covered the mount.
the mountain was veiled in cloud — Knox
and disappeared into the cloud at the top — Tay

16. **And the glory of the LORD abode upon mount Sinai,**
and the glory of JEHOVAH shechinahed . . . — Sprl
The radiance of the Eternal rested . . . — Mof
The Presence of the LORD abode . . . — Tor
and the honour of Jehovah doth tabernacle . . . — YLT
and the cloud covered it six days:
and the cloud enveloped it six days — Sprl
and the cloud hid it for six days — Tor
for six days . . . , wrapping it in cloud — Knox
and the seventh day he called unto Moses
. . . he said Moses' name — Bas
out of the midst of the cloud.
from the depth of the cloud — Ber
from the heart of that darkness — Knox

17. **And the sight of the glory of the LORD**
And the appearance of the honour of Jehovah — YLT
Now the Presence of the LORD appeared — Tor
(the Eternal's radiance looked) — Mof
this glory of the Lord wore the semblance — Knox
was like devouring fire on the top of the mount
was like a consuming fire . . . — Ber
was like fire blazing . . . — Sept
in the eyes of the children of Israel.
To the onlooking Israelites — Ber
in the sight of the people of Israel — RSV
Those at the bottom of the mountain saw — Tay
And in the sight of all the children of Israel he saw — Lam

18. **And Moses went into the midst of the cloud,**
Moses entered the depths of the cloud — Ber
Moses penetrated the cloud — AAT
So Moses climbed . . . into the heart of the cloud — Knox
and gat him up into the mount:
and went up into the mount — RV
Still climbing — Ber
and Moses was in the mount forty days and forty nights.
Moses remained on the mountain . . . — AAT
. . . the mountain was his home — Knox

CHAPTER 25

1. **And the LORD spake unto Moses, saying,**
This is what the LORD then said to Moses — NAB

2. **Speak unto the children of Israel, that they bring me an offering:**
. . . to set aside an offering for me — Lam
. . . to raise a special offering for me — Mof
. . . that they present Me a heave-offering — Sprl
Bid the Israelites bring me gifts in kind — Knox
. . . to procure a contribution for me — AAT
of every man that giveth it willingly with his heart
of every man whose heart maketh him willing — RV
from every man whose heart impelleth him — YLT
From every man . . . that his heart prompts him to give me — NAB
whatever . . . each man shall freely offer — NEB
ye shall take my offering.

the heave-offering, ye shall accept — Sprl
you shall accept gifts for Me — Tor
get the contributions for me — AAT
And these you shall take as dedications to me — Sept

3. And this is the offering which ye shall take of them;
And this is the heave-offering . . . — YLT
And these are the gifts you will declare to be acceptable — Knox
And this is the contribution that you are to procure from them — AAT
which shall consist of — Ber
gold, and silver, and brass,
. . . and bronze — Rhm
. . . copper — NEB

4. And blue, and purple, and scarlet,
and azure, and purple, and crimson — Sprl
violet, purple, and scarlet material — AAT
violet, purple, and scarlet yarn — Mof
purple stuffs, of violet shade and red, crimson stuffs — Jerus
threads of blue and purple and scarlet twice-dyed — Knox
and fine linen, and goats' hair,
and fine twined linen, . . . — RSV
and lawn, . . . — Knox
and cotton thread . . . — Sept

5. And rams' skins dyed red, and badgers' skins,
. . . leather — Mof
. . . goatskins — RSV
. . . and ermine skins — Sprl
. . . and sealskins — ASV
. . . dolphin skins — Tor
. . . and tahash skins — NAB
tanned rams' skins, porpoise skins — AAT
and rams' fleeces dyed red, and skins dyed violet — Knox
. . . skins dyed with vermilion — Lam
and shittim wood,
and acacia wood — RV
and hard wood — Bas
and incorruptible wood — Sept

6. Oil for the light,
olive oil for the lamps — Tay
spices for anointing oil, and for sweet incense,
. . . and for the compound incense — Sept
. . . sweet perfumes for burning — Bas
perfumes for the anointing oil, and for fragrant incense — Rhm
aromatics for the anointing oil, and for sweet incense — Sprl
spices for the chrism and for the fragrant incense — Jerus
balsam for the anointing oil . . . — NEB

7. Onyx stones,
shoham stones — YLT
and sardine stones — Sept
lapis lazuli — Tor
beryls — Mof
cornelian — NEB
and stones to be set in the ephod, and in the breastplate.
and stones to be engraved for the ephod and the robe which cometh down to the feet — Sept
and jewels, to be set in the priestly mantle and burse — Knox
. . . on the apron and on the sacred pouch — Mof
and gems to be set in ephod and pectoral — Jerus
and other gems for mounting on the ephod and the breastpiece — NAB

8. And let them make me a sanctuary;
And let them make me a shrine — Mof
Build me a sanctuary — Jerus
For I want the people of Israel to make Me a sacred Temple — Tay
that I may dwell among them.
and I will make my habitation in their midst — Rhm
and I have tabernacled . . . — YLT
that I may shechinah . . . — Sprl
and I will appear among you — Sept

9. According to all that I shew thee.
according to what I show thee on this mount — Sept
in exact agreement with all that I am about to show you — Ber
I will give you a drawing of the construction plan — Tay
after the pattern of the tabernacle,
of the model of the tabernacle — Sprl
the pattern of the habitation — Rhm
after the plan for the dwelling — AAT
this tabernacle-dwelling itself . . . must be of the pattern — Knox
This home of Mine shall be a tent pavilion — a Tabernacle — Tay
and the pattern of all the instruments thereof,
and of the model of all the utensils thereof — Sprl
and the pattern of all its vessels — YLT
. . . of all the furniture thereof — ASV
and the appurtenances to be used in it — Knox

and all its fittings — AAT
and everything in it — Bas
even so shall ye make it.
Listen, then, to the fashion of it — Knox

10. And they shall make an ark of shittim wood:
You shall make an ark of acacia wood — NAB
Thou shalt make the Ark of the testimony of incorruptible wood — Sept
two cubits and a half shall be the length thereof,
3¾ feet long — Ber
four feet long — Mof
and a cubit and a half the breadth thereof,
and two and a half feet broad — Mof
by 2¼ feet wide — Ber
and a cubit and a half the height thereof.
and high — Bas

11. And thou shalt overlay it with pure gold,
Plate it . . . — NAB
and thou shalt case it . . . — Sprl
within and without shalt thou overlay it,
outside and inside — Mof
a covering and a lining — Knox
and shalt make upon it a crown of gold round about.
and run a moulding of gold round it — Mof
and put a coping of gold all round the top of it — Knox
and thou hast made on it a ring of gold round about — YLT
And thou shalt make for it a rim of gold welked and waved around — Sept

12. And thou shalt cast four rings of gold for it,
Cast four gold rings — NAB
And thou shalt beat out for it . . . — Sept
and put them in the four corners thereof;
for it to be attached to the four lower corners — Ber
and fasten them on its four supports — Mof
and put them in the four feet thereof — ASV
and two rings shall be in the one side of it, and two rings in the other side of it.
and two rings shalt thou fix on the one side of it . . . — Sprl
even two rings on its one side, and two rings on its second side — YLT
two rings on one side and two on the opposite side — NAB
two rings on either side — Amp
two on either of the flanks — Knox

13. And thou shalt make staves of shittim wood,
then you must make poles of acacia wood — Mof
You will also make shafts . . . — Jerus
And thou shalt make staves of incorruptible wood — Sept
And make rods of the same wood — Bas
and overlay them with gold.
and plate them . . . — NAB
and encase them . . . — Sprl
gilded over — Knox

14. And thou shalt put the staves into the rings by the sides of the ark,
Put the poles through the rings on the side of the Ark — Ber
and pass the shafts . . . — Jerus
then insert the poles into the rings on the side walls of the ark — Tor
that the ark may be borne with them.
to carry the ark — Mof
to bear the ark withal — RV
for lifting it — Bas

15. The staves shall be in the rings of the ark:
the poles must rest in the rings — Mof
These carrying poles . . . are to be left there permanently — Tay
Through the rings of the ark shall remain the poles — Sprl
The rods are to be kept in the rings — Bas
they shall not be taken from it.
they are not turned aside from it — YLT
they shall not be removed from it [that the ark be not touched] — Amp
and never be withdrawn — NAB
immoveably — Sept

16. And thou shalt put into the ark
Deposit . . . inside the Ark — Ber
In this ark thou wilt enshrine — Knox
the testimony which I shall give thee.
the testimony [the ten commandments] . . . — Amp
the laws . . . — Mof
the decrees . . . — AAT
the record . . . — Bas
[the tablets of] the Pact . . . — Tor
the Tokens of the Covenant . . . — NEB

17. And thou shalt make a mercy seat of pure gold;
. . . a throne of mercy . . . — Jerus
. . . a propitiatory — a lid — Sept
. . . an ark-cover . . . — JPS

two cubits and a half shall be the length thereof,
3¾ feet long — Ber
four feet long — Mof
and a cubit and a half the breadth thereof.
and two and a half feet wide — Mof
2¼ feet wide — Ber

18. And thou shalt make two cherubims of gold,
. . . two cherubs of gold — YLT
. . . two cherubim [winged angelic figures] of [solid] . . . gold — Amp
. . . images of angels . . . — Tay
. . . two winged ones of . . . gold — Bas
of beaten work shalt thou make them,
beaten — NAB
of hammered work shall you make them — RSV
of turned work . . . — ABPS
of chased work . . . — Sprl
of cast work . . . — Lam
in the two ends of the mercy seat.
for the two ends of this throne — Knox
at the two ends of the ark-cover — JPS
out of the two ends of the propitiatory — Rhm
at the two sides . . . — Sept

19. And make one cherub on the one end, and the other cherub on the other end:
one cherub at the near end, the other at the futher end — Ber
Make one cherub on each end — Amp
one to stand on either side of it — Knox
fastening them so that one cherub springs direct from each end — NAB
even of the mercy seat shall ye make the cherubims on the two ends thereof.
the cherubim shall ye make out from the mercy seat at the two extremities thereof — Sprl
thus you shall make two cherubim on the two sides thereof — Lam
the kherubs to be of one piece with the cover — Mof
They shall be one piece with the mercy place — Tay

20. And the cherubims shall stretch forth their wings on high,
And the cherubim shall be spreading out two wings on high — Rhm
The cherubs are to have their wings spread upwards — Jerus
covering the mercy seat with their wings,
overshadowing the mercy seat . . . — Sprl
screening the ark-cover . . . — JPS
shielding the cover . . . — Tor
making a shelter . . . over the propitiatory — Rhm
to cover the throne, guardians of the shrine — Knox
and their faces shall look one to another;
and facing each other — AAT
They shall confront each other — Tor
and the kherubs must turn to one another — Mof
and the winged ones are to be opposite one another — Bas
toward the mercy seat shall the faces of the cherubims be.
and looking down toward the mercy seat — Amp
looking inwards over the cover — NEB
with the faces of the cherubim directed toward the propitiatory — AAT
across the throne — Knox

21. And thou shalt put the mercy seat above upon the ark;
. . . the propitiatory upon the ark above — Rhm
. . . the ark-cover above upon the ark — JPS
And this throne is to be the covering of the ark — Knox
Top the Ark with the mercy seat — Ber
and in the ark thou shalt put the testimony that I shall give thee.
and inside the ark you must place the laws . . . — Mof
and place within the Ark the tablets of stone . . . — Tay
In the ark itself you are to put the commandments — NAB
and inside the ark you must place the decrees . . . — AAT
and in the ark the record . . . — Bas
after depositing inside the ark the Pact . . . — Tor

22. And there I will meet with thee,
And there I will make myself known to thee — Sept
Thence will I issue my commands — Knox
and I will commune with thee from above the mercy seat,
and will speak with thee from off the propitiatory — Rhm
. . . from above the ark-cover — JPS
and I will impart to you — from above the cover — Tor
and convey to you, above the mercy seat — Ber

from between the two cherubims which are upon the ark of the testimony,
. . . that stand over the ark and its records — Knox
. . . that are on top of the ark of the Pact — Tor
. . . on the ark of the commandments — NAB
between the two kherubs upon the ark with its laws — Mof
of all things which I will give thee in commandment unto the children of Israel.
touching all that I give thee in charge . . . — Sept
all the orders I have to give you . . . — Mof
all the commands that I wish you to give . . . — NAB

23. Thou shalt also make a table of shittim wood:
. . . of acacia wood — ASV
And you are to make a table of the same wood — Bas
Thou shalt also make a golden table of pure gold — Sept
two cubits shall be the length thereof,
three feet long — Mof
and a cubit the breadth thereof,
1½ feet wide — Ber
and a cubit and a half the height thereof.
and a cubit and a half high, for the showbread — Amp
and 2¼ feet high — Ber
and two feet three inches high — Mof

24. And thou shalt overlay it with pure gold,
plate it . . . — Ber
gild it . . . — Knox
and make thereto a crown of gold round about.
and decorate it all round with a gold moulding — Jerus
with a gold edge all round it — Bas
And thou shalt make for it a rim of gold, welked and waved around — Sept
and run a rib of gold around it — Tay

25. And thou shalt make unto it a border of an hand breadth round about,
you must make a rail around it a handbreadth wide — AAT
Make a rim of a hand's breadth around it — Tor
make a frame for it all round, three inches wide — Mof
You are to fit it with struts, one hand's breadth wide — Jerus
Put a molding four inches wide around the edge of the top — Tay
with an embossed coping four inches high — Knox
and thou shalt make a golden crown to the border thereof round about.
and run a molding of gold around its rail — AAT
. . . all round the frame — Mof
and a second coping of gold over that — Knox
and a gold band round the rim — NEB
and to the border thou shalt make a welked wave all around — Sept

26. And thou shalt make for it four rings of gold, and put the rings in the four corners
. . . and put them at the four angles — Bas
. . . and attach the rings to the four corners — Tor
. . . and fasten the four rings to the four sides — Sept
that are on the four feet thereof.
on the feet of the table — Mof
at its four legs — RSV
one at each leg — NAB

27. Over against the border shall the rings be for places of the staves
. . . for receptacles for the poles — Sprl
on two opposite sides of the frame as holders for the poles — NAB
The rings shall be next to the rim . . . — Tor
The rings must lie close to the struts to hold the shafts — Jerus
the rings must lie close to the frame, to receive the poles — Mof
The rings must be below the coping, to let poles pass through — Knox
close to the top; these are the rings for the poles — Tay
to bear the table.
for lifting the table — Rhm
to carry the table [of showbread] — Amp

28. And thou shalt make the staves of shittim wood,
. . . of incorruptible wood — Sept
You are to make the shafts of acacia wood — Jerus
Make rods of the same wood — Bas
and overlay them with gold,
and plate . . . — NAB
and gild them over — Knox
that the table may be borne with them.
and the table shall be lifted therewith — Rhm

29. And thou shalt make the dishes thereof, and spoons thereof,
. . . and its bowls — YLT
. . . its plates and dishes for incense — RSV
. . . and the pans thereof — JPS
Also you must make the table dishes, the saucers — Mof
And you shall make its plates [for showbread] and cups [for incense] — Amp
So with the cups, too, and the bowls — Knox
Make its bowls, ladles — Tor
and covers thereof, and bowls thereof, to cover withal:
and the flagons thereof, and the bowls thereof, wherewith to pour out — ASV
the flagons, and the chalices, for pouring the libations — Mof
its pitchers and its flasks to pour with — Ber
jars, and bowls to pour out wine with them — Lam
jars, and jugs with which to offer libations — Tor
and the dishes, and the goblets for pouring out libations — Knox
and its basins, and its bowls, for pouring out therewith — Rhm
and the cups and the basins for liquids — Bas
of pure gold shalt thou make them.
all of the best gold — Bas

30. And thou shalt set upon the table
The table is to hold — Knox
showbread before me alway
the bread of display, to be before Me always — Tor
the bread of continual offering — Jerus
the loaves which are to be in my presence before me continually — Sept
at all times . . . my holy bread — Bas
always . . . my Presence-bread — Mof

31. And thou shalt make a candlestick of pure gold:
. . . a lampstand . . . — Rhm
of beaten work shall the candlestick be made:
of turned work shall the lamp-stand be made — ABPS
of tooled work shall the candlestick be made — Sprl
of cast work shall the candlestick be made — Lam
of the lampstand are to be made of beaten work — AAT
of the lampstand shall be made of hammered work — RSV
his shaft, and his branches,
even its base, and its shaft — RV
its base and its pillar — Bas
both pedestal and shaft — Mof
stem and branches — Knox
his bowls, his knops, and his flowers,
and the cups and the knobs and the lilly ornaments — Sept
its cups, both calyxes and petals — NEB
its cups, its capitals, and its flowers — RSV
cups and bosses, and fleurs-de-lis — Knox
its cups, its apples, and its blossoms — Rhm
its calyxes, its knops, and its flowers — YLT
its bowls, its buds, and its flowers — Lam
lamps, and blossoms — Tay
shall be of the same.
shall be part of it — ABPS
shall be of one piece with it — ASV
springing directly from it — NAB

32. And six branches shall come out of the sides of it;
. . . are to extend from the sides of the lampstand — NAB
. . . are to come out of the stem — Knox
three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:
. . . and three branches of the candlestick out of the second side — YLT
three branches on this side of the lampstand and three on the other — Ber
three from one side, three from the other — Jerus
three on each side — Knox

33. Three bowls made like unto almonds,
three cups made like almond-blossoms — ASV
with three cups beaten out in form of almonds — Sept
three calyxes made like almonds — YLT
Three bowls shall be fastened on one shaft — Lam
with a knop and a flower in one branch;
and a knob and an ornament like a lilly on each branch — Sept
each with calyx and petals, on one branch — AAT
each with capital and flower . . . — RSV
with buds and flowers . . . — Lam
on each branch . . . , then a boss, then a fleur-de-lis — Knox

in the one branch — apple and blossom — Rhm
and three bowls made like almonds in the other branch,
and three cups made like almond-blossoms . . . — RV
and on the next branch there shall be three cups shaped like almond-blossoms — Tor
the second branch, too, is to carry three cups shaped like almond blossoms — Jerus
and three calyxes made like almonds in one branch — YLT
with a knop and a flower:
each with its knob and petals — NAB
each with calyx and petals — AAT
with buds and flowers — Lam
each with capital and flower — RSV
and a boss and a fleur-de-lis — Knox
apple and blossom — Rhm
so in the six branches that come out of the candlestick.
so for all six branches issuing from the lampstand — Tor
each branch upon the lampstand — Mof

34. And in the candlestick shall be four bowls
. . . are four calyxes — YLT
And in the lampstand itself four cups — Rhm
on the main shaft of the lampstand there are to be four cups — Mof
And on the pillar, four cups — Bas
made like unto almonds,
beaten out in form of almonds — Sept
made like almond-blossoms — RV
of almond-blossom form — Ber
with their knops and their flowers.
with their knobs and petals — NAB
and for each branch, knobs and ornaments like lillies — Sept
each with its calyx and petals — AAT
with their capitals and flowers — RSV
with their buds and flowers — Lam
each with its boss and its fleur-de-lis — Knox
its apples, and its blossoms — Rhm

35. And there shall be a knop under two branches of the same,
and there shall be a bud . . . — Lam
and an apple . . . — Rhm
And there shall be a knob under two of the branches as part of it — ABPS — AAT
There is to be a calyx of one piece with it under two branches — AAT
one placed between each set of branches — Tay
and a knop under two branches of the same,
and a knob under the second pair of branches issuing from it — Sept
and a calyx, of one piece with it, under the second pair of branches — Tor
and another apple under two other branches of the same — Rhm
one under the next pair — Jerus
and a knop under two branches of the same,
and another calyx of one piece with it under two branches — AAT
and a calyx, of one piece with it, under the last pair of branches — Tor
and so under the third pair of branches issuing from the shaft — Sept
one under the last pair — Jerus
according to the six branches that proceed out of the candlestick.
according to the number of the six branches . . . — Sprl
for the six that rise from the lampstand — Ber
there will be six branches altogether coming out of a single stem — Knox
and on the shaft four cups beaten out in form of almonds — Sept

36. Their knops and their branches shall be of the same:
Their knobs and their branches shall be part of it — ABPS
Their capitals and their branches shall be of one piece with it — RSV
these calyxes and their branches being of one piece with it — Mof
The bosses and the branches must be of a piece with the main stem — Knox
their apples and their branches of the same shall be — Rhm
The buds and the branches are to be made of the same metal — Bas
These decorations and branches and the shaft are all to be one piece — Tay
all it shall be one beaten work of pure gold.
the whole of it one piece of hammered work . . . — RSV
the whole of it shall be one turned work . . . — ABPS
The whole shall be one wrought work . . . — Sprl
all of it shall be of one piece cast . . . — Lam

37. And thou shall make the seven lamps thereof:
And you shall make the lamps of the [lampstand] to include a seventh one [at the top of the shaft] — Amp
and they shall light the lamps thereof,
and one hath caused its lights to go up — YLT
[The priests] shall set up the [seven] lamps of it — Amp
and its lamps are to be put up — AAT
and mount them on the lamp-stand — Knox
and so place them — Ber
that they may give light over against it.
and it shall give light over against the face thereof — Rhm
that they may give light over upon its surface — Sprl
so that they shine in front of it — Mof
so as to throw their light on the opposite wall — Knox
so that they may give light in one row — Sept

38. And the tongs thereof,
These, as well as the trimming shears — NAB
And you shall make snuffers thereof — Lam
and the snuffdishes thereof, shall be of pure gold.
and snuff-pans thereof must be . . . — Sprl
and its snuff-trays . . . — Rhm
and the trays for the burnt wick, must be made . . . — Knox
and fire pans . . . — Tor

39. Of a talent of pure gold shall he make it,
The whole weight of the lamp-stand . . . must be a talent of pure gold — Knox
A talent of gold will be needed for it — Bas
use a circle of gold for it — Ber
You must use ninety-six pounds of pure gold for the lampstand — Mof
You will need about 107 pounds . . . — Tay
with all these vessels.
even all these articles — ABPS
together with all these other utensils — Sprl
and all its appurtenances — NAB
and all its accessories — Jerus
with all these furnishings — Tor

40. And look that thou make them after their pattern,
Look well, and make everything in due accord with the pattern — Knox
Note well, and follow the patterns for them — Tor
And see to it that you make it in agreement with their pattern — Ber
And see that you make them from the design — Bas
And beware that thou make them according to their model — Sprl
which was shewed thee in the mount.
which thou wast caused to behold in the mount — Rhm
which you saw on the mountain — Bas

CHAPTER 26

1. Moreover thou shalt make the tabernacle with ten curtains
For making the tabernacle use ten curtains — Ber
And this is how the tabernacle is to be fashioned. Make ten curtains — Knox
Make the Tabernacle of ten hangings — NEB
And you are to make a House for me, with ten curtains — Bas
The Dwelling itself you shall make out of sheets woven — NAB
As for the tabernacle, make it of ten strips of cloth — Tor
of fine twined linen, and blue, and purple, and scarlet:
of fine twisted linen, violet, purple, and scarlet material — AAT
of twisted linen, and azure, and purple, and crimson double dyed — Sprl
of fine twined linen, of purple stuffs, violet shade and red, and of crimson stuffs — Jerus
of cotton thread and blue and purple and scarlet yarn — Sept
with cherubims of cunning work shalt thou make them.
with cherubim the work of the skilful workman . . . — ASV
with cherubim, the work of a skilful weaver. . . . Rhm
. . . with cherubim, the work of artists — AAT

with a design of cherubim worked into them — Tor
with cherubs. With the workmanship of a tapestry weaver . . . — Sept
with cherubim in embroidered work shall ye work them — Sprl
with cherubim worked on them, all made by a seamster — NB
you are to have these sheets finely brocaded with cherubs — Jerus

2. **The length of one curtain shall be eight and twenty cubits,**
The length of a single sheet is to be twenty-eight cubits — Jerus
each curtain is to be forty-two feet long — Mof
and the breadth of one curtain four cubits:
and the breadth of the one curtain four by the cubit — YLT
and the width of each cloth shall be four cubits — Tor
and six feet wide — Ber
and every one of the curtains shall have one measure.
and each of the curtains shall have the same measure — Sprl
all the sheets shall be of the same size — NAB

3. **The five curtains shall be coupled together one to another;**
Five curtains are to be joined together — Mof
Five of the sheets are to be sewed together — NAB
Join five sheets end to end — Tay
Five of the cloths shall be joined to one another — Tor
and other five curtains shall be coupled one to another.
and similarly the other five — Ber
and then the remaining five in the same way — Knox
even five curtains shall be coupled [with five], one unto another — Sprl
for each side of the tent, forming two long pieces, one for each side — Tay

4. **And thou shalt make loops of blue**
. . . loops of blue yarn — Sept
. . . loops of blue wool — Tor
. . . loops of blue cord — Knox
. . . loops of azure — Sprl
. . . loops of violet stuff — Jerus
upon the edge of the one curtain from the selvedge in the coupling;
. . . from the extremity in the side for joining — Sprl
. . . that is outmost in the first set — JPS
on the border of each curtain, at the edge of the set — Rhm
on the edge of the outside curtain of the first group of five — Bas
on the edge of the first curtain at the joint — Ber
along the edge of the end sheet in one set — NAB
and likewise shalt thou make in the uttermost edge of another curtain,
and likewise you shall make loops on the edge of the outmost curtain — RSV
and the same thou shalt do on the selvage of the outermost curtain of the other sheet — Sept
and do the same for the border of the last sheet — Jerus
in the coupling of the second.
in the second coupling — RV
of the second joint — Ber
of the second group of five — Bas
in the other set — AAT

5. **Fifty loops shalt thou make in the one curtain,**
You are to put fifty loops on the first sheet — Jerus
There are to be fifty loops along the edge of the end sheet in the first set — NAB
make fifty loops on the one cloth — Tor
Fifty twists on one curtain — Bas
and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second;
. . . which is the side for joining of the other — Sprl
and fifty loops thou shalt make on the selvage of the other curtain for joining them together — Sept
and fifty loops along the edge of the corresponding sheet in the second set — NAB
and . . . fifty loops on the border of the last sheet in the second set — Jerus
that the loops may take hold one of another.
. . . may unite one to other — Sprl
so let in that loop meets loop and can be fastened to it — Knox
Being directly opposite one to another they will meet each other at each joining place — Sept
the twists to be opposite one another — Bas
matching them one by one — Jerus

so that the loops correspond between them — Ber

6. And thou shalt make fifty taches of gold,
. . . fifty hooks of gold — YLT
. . . fifty clasps of gold — RV
. . . fifty gold fasteners — NEB
and couple the curtains together with the taches;
and join the two widths of curtain together — Knox
and hast joined the curtains one to another by the hooks — YLT
and unite the curtains each to other by the clasps — Sprl
and fasten the curtains one to another with these links — Sept
with which to join the two sets of sheets — NAB
and it shall be one tabernacle.
and the tabernacle shall be one whole — ASV
and thus shall the habitation be one — Rhm
so that the Tabernacle, the dwelling place of God, becomes a single unit — Tay
to make a single tent of them — Knox
and in this way the House will be made — Bas

7. And thou shalt make curtains of goats' hair
Also make sheets woven of goat hair — NAB
You shall then make cloths of goats' hair — Tor
is made of goat's hair tarpaulins — Tay
to be a covering upon the tabernacle:
for a tent over the House — Bas
for the tent over the Dwelling — Mof
to be a [second] coverng over the tabernacle — Amp
to protect the tapestry over the tabernacle — Knox
The roof of the Tabernacle — Tay
eleven curtains shalt thou make.
Thou shalt make eleven hair cloth curtains — Sept
Eleven such sheets are to be made — NAB
make the cloths eleven in number — Tor

8. The length of one curtain shall be thirty cubits,
The length of the first curtain . . . — Sept
The length of a single sheet . . . — Jerus
each curtain forty-five feet long — Mof
and the breadth of one curtain four cubits:
and four cubits wide — Knox
and its width six feet — Ber
and the eleven curtains shall be all of one measure.
The eleven hair cloth curtains shall be of the same measure — Sept
all eleven sheets shall be of the same size — NAB

9. And thou shalt couple five curtains by themselves,
and thou hast joined the five curtains apart — YLT
And thou shalt fasten five hair curtains together — Sept
Join together first five of the coverings — Knox
Sew five of the sheets, edge to edge, into one set — NAB
Connect five of these tarpaulins into one wide section — Tay
and six curtains by themselves.
and the other six cloths by themselves — Tor
and the other six sheets into another set — NAB
then join the other six — Mof
and shalt double the sixth curtain in the forefront of the tabernacle.
. . . in front of the tabernacle [to make a closed door] — Amp
. . . before the entrance of the tabernacle — Sprl
. . . over the front of the tapestry — Knox
And thou shalt lap the sixth curtain over directly in front of the tabernacle — Sept
then fold the sixth hanging double at the front of the tent — NEB

10. And thou shalt make fifty loops on the edge of the one curtain
And you are to put fifty twists of cord . . . — Bas
You must attach fifty loops to the border of the . . . sheet — Jerus
that is outmost in the coupling,
at the extremity of the coupling — Sprl
which is in the middle over the junction — Sept
that is at the edge of the first set — ABPS
last . . . in one set — Jerus
and fifty loops in the edge of the curtain
. . . on the edge of the cloth — Tor
. . . along the edge of the end sheet — NAB

and fifty twists on the edge of the outside curtain — Bas

which coupleth the second.

which is outmost in the second coupling — ASV

which is joining the second — YLT

to join them together — Knox

of the second set — Rhm

11. And thou shalt make fifty taches of brass,

. . . fifty hooks of brass — YLT

. . . fifty links of brass — Sept

. . . fifty bronze fasteners — NEB

. . . fifty copper clasps — Tor

and put the taches into the loops,

and put the clasps into the loops — ASV

and put the hooks into the twists — Bas

and fasten the links together by the loops — Sept

and couple the tent together, that it may be one.

and so couple the hair curtains that they may be one — Sept

and unite the covering of the tabernacle, that it be one — Sprl

so as to draw the tent together and make it a unified whole — Jerus

so that the whole may form a single protecting roof — Knox

12. And the remnant that remaineth of the curtains of the tent,

And the overhanging part that remaineth . . . — RV

And the superfluity . . . — YLT

The additional length of the tent hanging — NEB

The curtain that is left over — Mof

As one sheet of the tent will be left over — Jerus

the half curtain that remaineth, shall hang over the backside of the tabernacle.

the half of the curtain which is superfluous . . . — YLT

the half of the curtain that is doubled back . . . — Mof

the extra half-cloth shall overlap the back of the tabernacle — Tor

the half of the hair curtain which remaineth, thou shalt fold in underthat being the surplusage of the hair curtains of the tabernacle — Sept

13. And a cubit on the one side, and a cubit on the other side

and the 1½ foot . . . on each side — Ber

while the extra cubit at either end — Tor

a cubit longer on the north and south — Knox

of that which remaineth in the length of the curtains of the tent,

spare . . . of the ten curtains — Mof

So thou shalt fold back, underneath the tabernacle, . . . from the length of the hair curtain more than that of the tabernacle — Sept

The coverings are . . . than the tapestry — Knox

along the length of the tent sheets — Jerus

it shall hang over the sides of the tabernacle

It shall compleatly infold . . . the sides of the tabernacle — Sept

shall be hung over the sides of the habitation — Rhm

at the front — Tay

on this side and on that side,

of the two sides — Tor

over each side — AAT

to cover it.

to envelop it — Sprl

to protect it — NAB

14. And thou shalt make a covering for the tent

. . . a [third] covering for the tent — Amp

. . . a counter covering for the tabernacle — Sept

. . . a wrapper . . . the tent itself — Mof

Construct a roof, too, for the tent — Ber

Then make another canopy over the roof — Knox

On top of these blankets are placed a layer . . . This completes the roof-covering — Tay

of rams' skins dyed red,

of tanned rams' skins — AAT

of rams' fleeces dyed red — Knox

and a covering above of badgers' skins.

and goatskins — RSV

also a covering over above it of ermine skins — Sprl

and a covering of sealskins above — ASV

and a [fourth] covering above that, of dolphin or porpoise skins — Amp

and above that, a covering of tahash skins — NAB

and a covering of fine leather to spread over that — Jerus

and an upper covering of skins dyed blue — Sept

and yet another, of skins dyed violet — Knox

and a covering of rams' skins dyed with vermilion — Lam

15. And thou shalt make boards for the tabernacle
. . . planks . . . — Sprl
. . . pilasters . . . — Sept
. . . frames for the Dwelling — Mof
of shittim wood standing up.
of acacia wood as walls — NAB
uprights of acacia wood — Ber
of durable acacia wood — AAT
of incorruptible wood — Sept

16. Ten cubits shall be the length of a board,
each frame is to be fifteen feet high — Mof
and a cubit and a half shall be the breadth of one board.
. . . the width of each frame — AAT
by two feet three inches broad — Mof
2¼ feet wide — Ber

17. Two tenons shall there be in one board,
two tenon-pieces must jut out — Knox
two handles are to the one board — YLT
two holdfasts to one plank — Sprl
with two rabbets to each pilaster — Sept
each frame is to have two arms — AAT
Every board . . . by two tongues — Bas
With grooves on each side — Tay
set in order one against another:
joined to each other by cross rungs — AAT
that shall serve to fasten the boards in line — NAB
so that each frame can be mortised to the next — Knox
for fitting together — RSV
to fit tightly to the next frame — Ber
parallel to each other — Tor
thus shalt thou make for all the boards of the tabernacle.
and so for every board in the House — Bas
In this manner thou shalt make all the pilasters of the tabernacle — Sept
of each frame in the Dwelling — Mof

18. And thou shalt make the boards for the tabernacle.
. . . the planks for the tabernacle — Sprl
These are the boards needed for the house — Bas
The frames for the Dwelling are to be as follows — Mof
twenty boards on the south side southward.
twenty frames for the southern side, facing the south country — Jerus
. . . for the side toward the Negeb to the south — AAT
Twenty of these will be on the south, facing the midday sun — Knox
towards the south, twenty pilasters — Sept

19. And thou shalt make forty sockets of silver under the twenty boards;
and forty bases of silver you shall make under the twenty frames — RSV
with forty silver pedestals . . . — Mof
and for these twenty pilasters thou shalt make forty bases of silver — Sept
two sockets under one board for his two tenons, and two sockets under another board for his two tenons.
two sockets under the one board for its two handles, and two sockets under the other board for its two handles — YLT
two sockets under one plank with its two holdfasts, and two sockets under another plank with its two holdfasts — Sprl
two pedestals as bases for one frame with its two arms, and two pedestals as bases for another frame with its two arms — AAT
two pedestals under each frame to receive its two pegs, and so on — Mof
two for each pilaster, for both the ends thereof — Sept
two for each frame for its two tenons — Ber
two at the foot of each frame, close to the corners — Knox
two bases under every board to take its tongues — Bas

20. And for the second side of the tabernacle
and for the other side wall . . . — Tor
on the opposite side — Knox
on the north side there shall be twenty boards:
. . . [thou shalt make] twenty planks - Sprl
twenty pilasters . . . — Sept

21. And their forty sockets of silver;
and their forty bases of silver — RSV
with their forty silver pedestals — Mof
supported by forty silver sockets — Jerus
two sockets under one board, and two sockets under another board.
two pedestals as bases for one frame, and two pedestals as bases for another frame — AAT
two for each pilaster for both the ends thereof — Sept
two at the foot of each frame — Knox

22. And for the sides of the tabernacle westward
for the far end of the Tabernacle on the west — NEB
And for the hinder part of the tabernacle westward — RV
for the back of the House on the west — Bas
for the rear of the dwelling to the west — AAT
thou shalt make six boards.
. . . six planks — Sprl
. . . six frames — Mof
. . . six pilasters — Sept

23. And two boards shalt thou make
and make two planks — Tor
as well as two frames — AAT
thou shalt make two pilasters — Sept
and two in addition — Knox
for the corners of the tabernacle in the two sides.
. . . in the lengths thereof — Sprl
. . . at the far end — NEB
. . . in the hinder part — ASV
for the rear corners — Ber

24. And they shall be coupled together beneath,
These frames must be coupled at their lower end — Jerus
And they shall be double beneath — RV
And they are pairs beneath — YLT
They shall match at the bottom — Tor
they shall be separate beneath — RSV
and the side on the end shall be of the same piece and as wide as the other side — Sept
and they shall be coupled together above the head of it unto one ring:
and they shall be united together perfectly at the top by one ring — Sprl
but joined at the top, at the first ring — RSV
and in like manner they shall be entire unto the top thereof unto one ring — ASV
and terminate alike at the top inside one ring — Tor
both sides shall be equal from the corner to the first joint — Sept
thus shall it be for them both;
. . . for both sockets — Lam
That thou mayst do this at both corners — Sept
each of these two frames — Mof
they shall be for the two corners.
they are to form the two corners — AAT
the corner pilasters must have equal sides — Sept

25. And they shall be eight boards,
And there shall be eight planks — Sprl
Thus, there shall be in the rear eight boards — NAB
eight frames in all — Mof
and their sockets of silver, sixteen sockets;
with their bases of silver, sixteen bases — RSV
with their sixteen silver pedestals — Mof
two sockets under one board, and two sockets under another board.
two sockets under the first plank, and two sockets under each of the other planks — Tor
two sockets under the first frame and so on — Jerus
two sockets under each frame — Ber
two pedestals as bases for one frame, and two pedestals as bases for another frame — AAT
two for each pilaster for the two ends thereof — Sept

26. And thou shalt make bars of shittim wood;
. . . crossbars of acacia wood — Jerus
. . . poles of acacia wood — Knox
. . . bars of incorruptible wood — Sept
. . . rods of the same wood — Bas
five for the boards of the one side of the tabernacle,
five . . . to hold the frames together . . . — Knox
five for one range of pilasters . . . — Sept

27. And five bars for the boards of the other side of the tabernacle,
five bars for the planks of the other side wall of the Tabernacle — Tor
and five for the frames on the other side — Ber
and five bars for the boards of the side of the tabernacle, for the two sides westward.
. . . of the rear end of the tabernacle, for the back wall to the west — Amp
and five for the planks on the far end of the Tabernacle on the west — NEB
with five for the frames on the back or western side of the Dwelling — Mof
and five for the end of the tabernacle facing the west — Sept
and the same number for the western end — Knox

28. And the middle bar in the midst of the boards

. . . between the boards — ABPS
. . . halfway up the frames — RSV
And the middle rod . . . through the rings of all the boards — Bas
And . . . the bar which is along the middle of the ranges of pilasters — Sept
And the centre bar in the midst of the planks — Sprl
shall reach from end to end.
shall pass through from end to end — RV
running along from end to end — Rhm
let . . . reach from one corner to the other — Sept

29. And thou shalt overlay the board with gold,
And thou shalt encase the planks . . . — Sprl
Plate the boards . . . — NAB
Gild the frames themselves — Knox
and make their rings of gold for places for the bars:
. . . for admission for the bars — Sprl
. . . for holders for the bars — JPS
. . . as receptacles for the bars — Rhm
and with gold rings on them to take the crossbars — Jerus
and furnish them with gold rings, by which the poles can hold the frames together — Knox
and thou shalt overlay the bars with gold.
and the rods are to be plated . . . — Bas

30. And thou shalt rear up the tabernacle
. . . the habitation — Rhm
And you are to make the House — Bas
So shall you erect the Dwelling — Mof
according to the fashion thereof which was shewed thee in the mount.
after the standard shown you on the mountain — Mof
according to the pattern . . . — Ber
according to the model . . . — Jerus
after the plan for it . . . — AAT
in the manner I showed you in the mountain — Tay
from the design which you saw on the mountain — Bas

31. And thou shalt make a veil of blue, and purple, and scarlet,
[Inside the Tabernacle] make a veil . . . — Tay
. . . a curtain of blue, purple, and crimson yarns — Tor
. . . a curtain of . . . violet, purple, and scarlet — Mof
. . . a veil of purple stuffs, violet shade and red, of crimson stuffs — Jerus
. . . the inner veil of azure, and purple, and crimson double dyed — Sprl
and fine twined linen of cunning work:
. . . the work of the skilful workman — ASV
. . . of the work of a skilful weaver — Rhm
of finely woven linen, . . . all made by a seamster — NEB
and twined linen, work of a designer — YLT
and fine twisted linen, . . . the work of artists — AAT
out of twisted linen thread, . . . with all the embroiderer's art — Knox
and cotton thread . . . a work interwoven — Sept
with cherubims shall it be made.
with designs of kherubs — Mof

32. And thou shalt hang it upon four pillars
. . . upon four posts — Tor
you must fasten it on four columns — AAT
of shittim wood overlaid with gold:
of acacia overlaid with gold — ASV
of acacia wood, gilded — Knox
gold-plated . . . of acacia wood — NAB
of incorruptible wood overlaid with gold — Sept
their hooks shall be of gold,
their pegs are of gold — YLT
the capitals of which are to be of gold — Sept
with gilt capitals — Knox
upon the four sockets of silver.
upon four bases of silver — RSV
and resting on four silver pedestals — Mof

33. And thou shalt hang up the veil under the taches,
. . . under the hooks — YLT
This veil will be held up by rings — Knox
And having hung up the veil upon the pillars — Sept
This curtain is to be hung inside the clasps — Mof
that thou mayest bring in thither within the veil the ark of the testimony:
and you must bring the ark of the decrees in there, inside the veil — AAT
The ark of the commandments you shall bring inside, behind this veil — NAB
and carry the Ark of the Pact there, behind the curtain — Tor
and bring the Ark of the Tokens inside the Veil — NEB

and you must place inside it the ark with the laws — Mof
Behind this curtain place the Ark containing the stone tablets engraved with God's laws — Tay
and the veil shall divide unto you between the holy place and the most holy.
and the vail hath made a separation for you between the holy and the holy of holies — YLT
so that the curtain shall serve you as a partition . . . — Tor
and you shall spread the veil between the holy place and the most holy — Lam
and thus it will be a divisin between the sanctuary and the inner sanctuary — Knox

34. And thou shalt put the mercy seat
. . . the ark-cover — JPS
Now install the mercy place — the golden lid — Tay
And thou shalt place the propitiatory — Rhm
The throne, too, which rests — Knox
And with the veil thou shalt cover from view — Sept
upon the ark of the testimony in the most holy place.
on the ark of the decrees in the most sacred place — AAT
on the ark of the commandments in the holy of holies — NAB
upon the Ark of the Pact in the Holy of Holies — Tor
above the ark and its records, will be in the inner sanctuary — Knox
On the ark inside the most sacred place — Mof

35. And thou shalt set the table without the veil,
And you shall set the table [for the showbread] outside the veil [in the holy place] — Amp
The Table is to be placed outside the curtain — Mof
and the candlestick over against the table
with the lampstand opposite the table — Mof
on the side of the tabernacle toward the south:
on the side of the habitation southward — Rhm
on the south side of the House — Bas
by the south wall of the Tabernacle — Tor
and thou shalt put the table on the north side.
which is to be placed by the north wall — Tor

36. And thou shalt make an hanging for the door of the tent,
. . . a screen . . . — ASV
. . . a veil for the entrance into the Dwelling — Mof
. . . a covering for the opening of the tent — YLT
For the entrance of the tent make a . . . curtain — NAB
of blue, and purple, and scarlet,
of violet, purple, and scarlet material — AAT
of azure, and of purple, and of crimson double dyed — Sprl
of purple stuffs, violet shade and red, and of crimson stuffs — Jerus
and fine twined linen, wrought with needlework.
. . . the work of the weaver in colours — JPS
. . . the work of the embroiderer — RV
. . . decorated work — Mof
and fine twisted linen, in variegated work — AAT
and cotton thread, the work of an embroiderer — Sept

37. And thou shalt make for the hanging five pillars of shittim wood,
. . . for the covering . . . — YLT
. . . for the screen five pillars of acacia — ASV
. . . five posts of acacia wood for the screen — Tor
. . . five columns of acacia wood for this curtain — NAB
To hang the veil, make five acacia pillars — Ber
and overlay them with gold,
have them plated . . . — NAB
gilded — Knox
and their hooks shall be of gold:
and their pegs are of gold — YLT
and supply them with gold clasps — Ber
and their capitals shall be of gold — Sept
with gilt capitals — Knox
and thou shalt cast five sockets of brass for them.
. . . for them five sockets of bronze — Rhm
. . . five bases of bronze for them — RSV
. . . five bronze pedestals for them — Mof
. . . for them five sockets of copper — Tor

CHAPTER 27

1. And thou shalt make an altar of shittim wood,
. . . the altar of acacia wood — ASV
. . . an Altar of incorruptible wood — Sept
. . . an altar of hard wood — Bas
five cubits long, and five cubits broad;
five cubits the length, and five cubits the breadth — YLT
seven and a half feet long, seven and a half feet broad — Mof
7½ feet long and wide — Ber
the altar shall be foursquare:
make it square — Ber
and the height thereof shall be three cubits.
and three cubits high [within reach of all] — Amp
and four and a half feet high — Mof
and three feet high — Tay

2. And thou shalt make the horns of it upon the four corners thereof:
Put horns at the four angles of it — Bas
Put knobs at the four corners — Mof
It must have horns at the corners — Knox
his horns shall be of the same:
the horns thereof shall be one piece with it — RV
The horns shall be a component part of it — Sept
attach them firmly — Tay
so made that they spring directly from the altar — NAB
and thou shalt overlay it with brass.
. . . with copper — Rhm
and overlay the whole of it with bronze — Mof
You shall then plate it with bronze — NAB

3. And thou shalt make his pans to receive his ashes,
. . . its pots to take away its ashes — ASV
. . . pots for the use thereof — Lam
. . . its buckets for removing its ashes — ABPS
. . . the baskets for taking away the dust of the fire — Bas
For the altar you are to make pans for the ashes from the fat — Jerus
. . . a border for the Altar — Sept
and his shovels, and his basons,
and its shovels, and its sprinkling vessels — Sprl
with shovels, tossing bowls — NEB
and its cauldrons and its shovels — Lam
as well as its scrapers, basins — Tor
And its cover and its pans — Sept
tongs — Knox
and his fleshhooks, and his firepans:
and its fleshhooks and censers — Lam
. . . and its fire hearth — Sept
the prongs, and the fire-pans — Mof
forks, and braziers — Knox
all the vessels thereof thou shalt make of brass.
make all its utensils of copper — Tor
You must make all its fittings of bronze — Mof
making all its appurtenances of bronze — Knox

4. And thou shalt make for it a grate of network of brass;
a grating, a network of bronze — Rhm
. . . a grating of meshwork in copper — Tor
and upon the net shalt thou make four brasen rings in the four corners thereof.
and for the grate thou shalt make four rings of brass under the four sides — Sept
and upon the network thou shalt make four rings of bronze, upon its four ends — ABPS
with a metal ring at each corner — Tay

5. And thou shalt put it under the compass of the altar beneath,
. . . under the margin . . . — Rhm
. . . under the curb . . . — Sprl
. . . under the ledge round the altar beneath — RV
and thou shalt put them under the grate of the altar below — Sept
Fit the grating under the altar's ledge — Ber
Set the mesh below, under the ledge of the altar — Tor
Put it down around the altar, on the ground — NAB
sunk in the hearth of the altar — Knox
that the net may be even to the midst of the altar.
may reach halfway up the altar — ASV
. . . shall extend half way down the altar — RSV

6. And thou shalt make staves for the altar,
. . . rods for the altar — Bas
Then make two poles — Knox

And for the altar you are to make shafts — Jerus
staves of shittim wood,
poles of acacia wood — AAT
poles of incorruptible wood — Sept
of hard wood — Bas
and overlay them with brass.
. . . with copper — Rhm
and plate them with bronze — NAB

7. **And the staves shall be put into the rings,**
The poles shall be inserted into the rings — Tor
Thrust the poles through the rings — Ber
And put the rods through the rings — Bas
and the staves shall be upon the two sides of the altar,
with the poles resting . . . — AAT
so that they are on either side of the altar — NAB
to run along both sides of the altar — Mof
to bear it.
in lifting it — Rhm
when they carry it — Lam

8. **Hollow with boards shalt thou make it:**
Hollow with planks shalt thou construct it — Sprl
Leave the altar a hollow shell — NEB
The altar itself you must make hollow, planking it in — Mof
The altar is not to be made solid, but to have a hollow space within — Knox
By the use of boards make the altar concave — Ber
as it was shewed thee in the mount,
on the pattern shown you on the mountain — Mof
from the design which you saw . . . — Bas
as I have shown you . . . — Lam
so shall they make it.
so shall it be made — RSV
make it — Ber

9. **And thou shalt make the court of the tabernacle:**
. . . the court of the habitation — Rhm
. . . the enclosure of the Tabernacle — Tor
In making the courtyard for the Dwelling — Mof
And let there be an open space round the House — Bas
for the south side southward
At the south side of this, towards the midday sun, — Knox
for the southern side toward the Negeb — AAT
there shall be hangings for the court
have hangings — Ber
of double suspended curtains for the court — Sprl
of fine twined linen of an hundred cubits long for one side:
of fine twined linen, a hundred and fifty feet long — Mof
a hundred cubits . . . of fine twisted linen for the length of the enclosure on that side — Tor
of fine twisted linen of a hundred cubits, the length of the hangings — Sprl
shall be of cotton thread; the length for that side one hundred cubits — Sept

10. **And the twenty pillars thereof**
And the pillars thereof shall be twenty — RV
with its twenty posts — Tor
with twenty columns — Mof
and their twenty sockets shall be of brass;
and their bases twenty, of bronze — RSV
and twenty bronze pedestals for these — AAT
each with its socket made of bronze — Knox
fitting into twenty bronze post holders — Tay
and their twenty sockets of copper — Tor
the hooks of the pillars and their fillets shall be of silver.
. . . and their cross-rods of silver — Rhm
the hooks of the columns and their bands to be silver — AAT
the clasps of the pillars and their bands are to be of silver — Ber
the pegs of the pillars and their fillets are of silver — YLT
and their links and their fillets of silver — Sept
its engraved capital of silver — Knox
The curtains will be held up with silver hooks attached to silver rods, attached to the posts — Tay

11. **And likewise for the north side**
Again . . . along the north side — Tor
in length there shall be hangings of an hundred cubits long,
make the hangings 150 feet long — Ber
hangings a hundred feet long — Knox
the doubled suspended curtains shall be in length one hundred long — Sprl
and his twenty pillars and their twenty sockets of brass;

and the pillars thereof twenty, and their sockets twenty, of bronze — Rhm
with twenty pillars of brass on bases of brass — Bas
with twenty columns and twenty pedestals of bronze — Mof
with its twenty posts and their twenty sockets of copper — Tor
the hooks of the pillars and their fillets of silver.
the pegs of the pillars and their fillets are of silver — YLT
the hooks of the pillars and their rods of silver — Sprl
the hooks of the columns and their bands to be silver — AAT
the clasps of the pillars and their bands to be of silver — Ber
and the links and the fillets of these pillars and their bases shall be overlaid with silver — Sept
and engraved silver capitals — Knox

12. And for the breadth of the court on the west side
And across the court on the west side — ABPS
On the short side, westwards — Knox
For the width of the enclosure, on the west side — Tor
And for the open space on the west side — Bas
shall be hangings of fifty cubits:
shall be doubled suspended curtains of fifty cubits — Sprl
The hangings shall be 75 feet — Ber
their pillars ten, and their sockets ten.
with ten pillars and ten bases — RSV
carried on ten posts set in ten sockets — Jerus
with ten columns and ten pedestals — Mof

13. And the breadth of the court on the east side eastward
The width of the court on the eastern side facing the sunrise — Jerus
For the width of the enclosure on the front, or east side — Tor
And on the east side the space — Bas
shall be fifty cubits.
shall be seventy-five feet — Mof
there shall be hangings of fifty cubits, their pillars ten and their bases ten — Sept

14. The hangings of one side of the gate shall be fifteen cubits:
with hangings on one side of the entrance, 22½ feet — Ber
hangings shall extend fifteen cubits from one corner — NEB
even fifteen cubits the double suspended curtains of one side — Sprl
of these, fifteen at one end will be protected by a line of hangings fifteen cubits long — Knox
their pillars three, and their sockets three.
with three pillars and three bases — RSV
with their three posts and their three sockets — Tor
three columns for them, and three pedestals for these — AAT

15. And on the other side shall be hangings fifteen cubits:
On the other side of the gateway there are also to be fifteen cubits of hangings — Jerus
and hangings shall extend fifteen cubits from the other corner — NEB
As on the other side fifteen cubits shall be the doubled suspended curtains — Sprl
and for the second side-piece fifteen hangings — Rhm
and similarly on the other side of the entrance — Ber
their pillars three, and their sockets three.
with three pillars and three bases — RSV
with three posts and as many sockets — Knox
three columns for them, and three pedestals for these — AAT

16. And for the gate of the court shall be an hanging of twenty cubits,
. . . shall be a screen . . . — ASV
. . . shall be a drapery . . . — Sprl
. . . there shall be a curtain of twenty cubits long — Sept
And across the doorway, a veil of twenty cubits — Bas
and the entrance to the courtyard shall have a veil . . . thirty feet long — Mof
of blue, and purple, and scarlet,
violet, purple, and scarlet material — AAT
woven of violet, purple and scarlet yarn — NAB
of azure, and purple, and crimson double dyed — Sprl
made of purple stuffs, violet shade and red, of crimson stuffs — Jerus
and fine twined linen, wrought with needlework:

. . . the work of the embroiderer — RV
. . . the work of the weaver in colours — JPS
and fine twisted linen, in variegated work — AAT
and cotton thread woven with a variety of embroidery — Sept
and their pillars shall be four, and their sockets four.
with four columns and four pedestals for them — Mof
and attached to four posts imbedded in their four sockets — Tay
carried on four posts set in their four sockets — Jerus
it shall have four pillars and with them four bases — RSV

17. All the pillars round about the court
. . . round the open space — Bas
All the posts round the enclosure — Tor
The columns round the courtyard — Mof
shall be filleted with silver;
shall be connected by silver bands — Ber
to be joined with cross-rods of silver — Rhm
are to be bound with silver — AAT
are to be ringed . . . — Mof
must be plated . . . — Knox
their hooks shall be of silver,
their pegs are silver — YLT
and the capitals shall be silvered — Sept
and their sockets of brass.
their sockets shall be of copper — Tor
and their bases of bronze — RSV
and their pedestals are to be bronze — Mof

18. The length of the court shall be an hundred cubits,
. . . a hundred cubits on each side — Sept
The enclosure of the court is to be one hundred cubits long — NAB
Thus the court will occupy a space a hundred cubits long — Knox
The courtyard is to be a hundred and fifty feet long — Mof
and the breadth fifty every where,
and the breadth fifty cubits at each end — Sept
and the breadth fifty by fifty — YLT
and the breadth of the curtains fifty cubits — Sprl
75 feet wide all the way — Ber
and the height five cubits of fine twined linen,
and five cubits high. Fine linen twined must be used — NAB
with sides five cubits high, curtained with the best linen — Bas
with curtain walls 7½ feet high, made from fine-twined linen — Tay
and seven and a half feet high, hung round with fine twined linen — Mof
and the height of the cotton hangings five cubits — Sept
and their sockets of brass.
The sockets shall be of copper — Tor
and the pedestals must be of bronze — NAB
and bases of bronze — RSV

19. All the vessels of the tabernacle in all the service thereof,
All the instruments for the work of the House — Bas
All the utensils of the tabernacle for every use thereof — Sprl
and all the implements and all the utensils — Sept
and all the tools used for erecting the Dwelling — Mof
All the furnishings for whatever use in the tabernacle — Jerus
All the appurtenances the tabernacle needs for its various purposes and ceremonies — Knox
and all the pins thereof, and all the pins of the court,
and all its nails, and the nails of the open space — Bas
and all the stakes thereof, and all the stakes of the court — Sprl
and all the pegs for making the enclosure and the tabernacle itself fast — Knox
like all the tent-pegs and such fittings for the courtyard — Mof
shall be of brass.
shall be of copper — Tor
of bronze — Rhm

20. And thou shalt command the children of Israel,
Thou thyself therefore shalt command the sons of Israel — Rhm
You shall further instruct the Israelites — Tor
that they bring thee pure oil olive beaten for the light,
. . . pure, beaten olive oil for illumination — Ber
. . . pure olive oil expressed for the light — Sprl
to provide you with clear oil, from

crushed olives, for lighting purposes — Mof
supply thee with olive oil, pure as when the pestle brayed it — Knox
to cause the lamp to burn always.
to cause a lamp to burn continually — RV
to cause it to burn continually [every night] — Amp
that the lamp may lift up its flame continually — Rhm
for kindling lamps regularly — Tor
so that there may always be a lamp to lift in place — AAT
ready for the regular mounting of the lamp — NEB

21. **In the tabernacle of the congregation without the veil,**
In the tent of meeting [of God with His people], outside the veil — Amp
inside the Trysting tent, outside the curtains — Mof
in the tabernacle of the testimony. On the outside of the veil — Sept
in the tabernacle that bears record of me, before the veil — Knox
in the outer holy room — Tay
which is before the testimony,
which hangs in front of the commandments — NAB
which screens the decrees — AAT
that hides the place of record — Knox
which is over the Pact — Tor
that hang in front of the shrine — Mof
which is before the ark — Bas
Aaron and his sons shall order it from evening to morning before the LORD:
Aaron and his sons shall tend it . . . — RSV
Aaron and his sons shall keep it burning . . . — Sept
Aaron and his sons shall set it in order, to burn from evening to morning before the LORD — JPS
Aaron and his sons are to set it out there, so that it may burn in the Lord's presence till day break — Knox
it shall be a statute for ever unto their generations
a statute-age-abiding . . . — Rhm
It shall be a perpetual due . . . throughout their generations — ABPS
This is an irrevocable ordinance for their descendants — Jerus
an everlasting institution — Ber
on behalf of the children of Israel.
to be observed . . . by the people of Israel — RSV
to be kept by the Israelites — Mof

CHAPTER 28

1. **And take thou unto thee Aaron thy brother,**
Therefore associate thou with thyself thy brother Aaron — Sept
And bring thou near unto thee Aaron thy brother — ASV
Present your brother Aaron — Mof
have your brother Aaron . . . present himself to you — AAT
Consecrate Aaron your brother — Tay
and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office,
. . . that they may minister unto Me in the priest's office — JPS
. . . that I may have priests to serve me — Knox
. . . to officiate as My priests — Ber
even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.
Aaron and Aaron's sons, Nadab and Abihu, Eleazar and Ithamar — RSV

2. **And thou shalt make holy garments for Aaron thy brother**
. . . for Aaron your brother sacred garments [appointed official dress set apart for special holy services] — Amp
Thou shalt have sacred vestments made for thy brother Aaron — Knox
for glory and for beauty.
for splendour . . . — JPS
for honour . . . — YLT
for dignity and adornment — Tor
to give dignity and magnificence — Jerus
so that he may be clothed with glory and honour — Bas

3. **And thou shalt speak unto all that are wise hearted,**
. . . to all who have ability — RSV
. . . unto all those skilful in understanding — Sprl
you must tell all the craftsmen — Mof
and tell all artisans — Ber
Therefore to the various expert workmen . . . you shall give instructions — NAB
whom I have filled with the spirit of wisdom,

whom I have filled with artistic skill — Mof
whom I have given special skill as tailors — Tay
whom I have endowed with skill and good judgment — Amp
whose art is the gift of my spirit — Knox
that they may make Aaron's garments
and let them make the holy raiment of Aaron — Sept
to make vestments for Aaron — AAT
so clothe him — Knox
to consecrate him, that he may minister unto me in the priest's office.
such . . . as will set him apart for his sacred service as my priest — NAB
to hallow him for ministering as priest unto me — Rhm
for his consecration to my priesthood — Jerus
to sanctify him for his being priest to Me — YLT
for the sanctuary, in which he shall minister to me — Sept

4. **And these are the garments which they shall make;**
Now these are the vestures . . . — Sprl
The following are the vestments . . . — AAT
a breastplate, and an ephod,
. . . an ephod [a distinctive vestment to which the breastplate was to be attached] — Amp
. . . an upper garment — Ber
a breastpiece, and an ephod — Rhm
a priest's bag . . . — Bas
pectoral . . . — Jerus
a burse, a mantle — Knox
a pouch, an apron — Mof
and a robe, and a broidered coat,
. . . and a coat of coloured needlework — Bas
. . . a fringed tunic — Tor
. . . a brocaded tunic — NAB
. . . an undergarment of woven material — Ber
a mantle, a chequered tunic — NEB
a tunic, a pleated robe — Knox
and a long robe reaching down to the feet, and a broidered vesture — Sept
a mitre, and a girdle:
a turban, and a sash — Mof
a head-dress, and a linen band — Bas
and they shall make holy garments for Aaron thy brother, and his sons,
they are to make holy robes . . . — Bas
They must make the sacred vestments . . . — AAT
They shall also make special garments for Aaron's sons — Tay
that he may minister unto me in the priest's office.
for priestly service to Me — Tor

5. **And they shall take gold,**
The workmen must provide themselves with gold — Knox
and they must use gold — AAT
and they must make them out of the gold — Mof
and blue, and purple, and scarlet, and fine linen.
and the blue and the purple and the scarlet yarn and the cotton thread — Sept
and of azure, and of purple, and of crimson double dyed, and of fine linen — Sprl
purple stuffs, violet shade and red, crimson stuffs, and fine twined linen — Jerus

6. **And they shall make the ephod of gold,**
The upper garment . . . — Ber
. . . the mantle is to be made — Knox
The apron . . . — Mof
of blue, and of purple, of scarlet,
violet, purple, and scarlet material — AAT
of azure, and of purple, and of crimson double dyed — Sprl
purple stuffs, violet shade and red, crimson stuffs — Jerus
and fine twined linen, with cunning work.
. . . the work of a skilful weaver — Rhm
and twined linen, work of a designer — YLT
and with finely woven linen worked by a seamster — NEB
and pure twined white linen with artistic workmanship — Ber
and fine twisted linen of embroidery work — Sprl
of cotton thread, a woven work of an embroiderer — Sept

7. **It shall have the two shoulderpieces thereof joined at the two edges thereof;**
. . . two shoulder pieces connected with it and to one another — Sept
. . . two shoulder-straps attached to it at the top edges — Mof
. . . two shoulder straps to join the two back and front edges — Amp
. . . two shoulders joining at its two ends — YLT
and so it shall be joined together.

so as to make one garment — Knox
they shall be attached — Tor

8. And the curious girdle of the ephod, which is upon it,
And the curious band for fastening it . . . — Rhm
And the skilfully woven band . . . — ASV
And the woven belt for girding it . . . — ABPS
and an artistic ribbon to clasp it round the waist — Mof
And the embroidered shoulderpieces of the ephod, which is together with it — Sprl
And the texture of the two shoulder pieces which are over it — Sept
shall be of the same, according to the work thereof;
shall be of the same workmanship and materials — RSV
which is to be of the same material as the apron — and all of one piece — Mof
shall be like the work thereof and of the same piece — RV
even of gold, of blue, and purple, and scarlet, and fine twined linen.
. . . of blue, purple, and crimson yarns, and of fine twisted linen — Tor
. . . azure, and purple, and crimson double dyed, and fine linen — Sprl
. . . purple stuffs, violet shade and red, crimson stuffs, and fine twined linen — Jerus
of pure gold and of blue and purple and scarlet yarn and cotton thread — Sept

9. And thou shalt take two onyx stones,
. . . two cornelians — NEB
. . . two lazuli stones — Tor
. . . two beryls — Mof
. . . the two stones, smaragdine stones — Sept
. . . the two shoham stones — YLT
and grave on them the names of the children of Israel:
and engrave on them the names of the Israelites — AAT
and inscribe them with the names of Israel's twelve sons — Knox
and hast opened on them the names of the sons of Israel — YLT

10. Six of their names on one stone, and the other six names of the rest on the other stone,
. . . and the six remaining names upon the other stone — Sprl
on each of them the names of six — Mof
according to their birth.
in the order of their birth — RSV
all in order of seniority — NEB
in the order of their origin — AAT

11. With the work of an engraver in stone,
the work of a lapidary — Tor
with all the skill of the gem-carver — Knox
As a gem-cutter — NAB
with the art of a jeweller — Jerus
like the engravings of a signet,
openings of a signet — YLT
like the cutting of a stamp — Bas
like seal-ring engravings — Rhm
of an engraver of seals — Jerus
shalt thou engrave the two stones with the names of the children of Israel:
. . . with the various names of the Israelites — AAT
thou dost open the two stones by the names of the sons of Israel — YLT
thou shalt make them to be set in ouches of gold.
. . . to be set in sockets . . . — Sprl
. . . to be inclosed in settings . . . — ASV
and set in clasps . . . — Knox
and then mounted in gold filigree work — NAB
Having bordered them with frames of gold — Tor
and then placed in rosettes of gold wire — Mof
turned around, embroidered with gold, thou dost make them — YLT

12. And thou shalt put the two stones upon the shoulders of the ephod
to be hung on the shoulder-straps of the apron — Mof
to have the two stones fastened upon the upper garment's shoulder straps — Ber
for stones of memorial unto the children of Israel:
for stones of remembrance for the sons of Israel — ABPS
to perpetuate the memory of Israel's sons — Knox
and Aaron shall bear their names before the LORD
and Aaron shall carry their names in to the presence of JEHOVAH — Sprl
upon his two shoulders for a memorial.
upon his two shoulder-pieces for remembrance — Tor
on his shoulders . . . , so as to commemorate them — Jerus
. . . to remind the Eternal — Mof

13. And thou shalt make ouches of gold;
. . . sockets . . . — Sprl
. . . settings . . . — ASV
. . . frames . . . — Tor
. . . filigree objects . . . — AAT
. . . embroidered things . . . — YLT
. . . rosettes of gold wire — Mof
. . . little shields of pure gold — Sept
. . . two golden hooks — Knox

14. And two chains of pure gold at the ends;
. . . of equal length — Sprl
. . . of plaited thread — JPS
. . . like cords — RV
and thou shalt make two pieces of net work of pure gold intermixed with flowers — Sept
of wreathen work shalt thou make them,
. . . of braided work — ABPS
. . . of entwined work — Sprl
the work of a curious plaiter — Sept
and fasten the wreathen chains to the ouches.
and place the entwined chains in the sockets — Sprl
and fasten the corded chains to the frames — Tor
. . . these twisted chains to the rosettes — Mof
. . . the corded chains to the filigree objects — AAT
and thou shalt put the plaited net works upon the little shields in the fore front of the shoulder pieces — Sept
. . . the thick chains on the embroidered things — YLT
which thou wilt fasten to the hooks — Knox

15. And thou shalt make the breastplate of judgment
. . . a breastpiece for giving sentence — Rhm
. . . the pectoral of judgement — Jerus
. . . a chestpiece to be used as God's oracle — Tay
. . . a judicial pouch — Mof
. . . a burse, from which thou wilt take counsel — Knox
. . . a priest's bag for giving decisions — Bas
with cunning work;
the work of a skilful weaver — Rhm
by a seamster — NEB
with embroidery — Sprl
finely brocaded — Jerus
after the work of the ephod thou shalt make it;
made, like the upper garment — Ber
you must make it in the same way as the apron — AAT
it is to be of the same texture as the mantle itself — Knox
of gold, of blue, and of purple, and of scarlet,
. . . of azure, and purple, and crimson double dyed — Sprl
. . . purple stuffs, violet shade and red, crimson stuffs — Jerus
and of fine twined linen, shalt thou make it.
and twisted linen threads — Knox
and cotton thread — Sept

16. Foursquare it shall be being doubled;
it is to be square, and folded double — AAT
The breastplate shall be square and doubled — Amp
This chestpiece is to be of two folds of cloth, forming a pouch — Tay
a span shall be the length thereof, and a span shall be the breadth thereof.
a span high and a span wide — NAB
a hand-stretch long and a hand-stretch wide — Bas
a palm's length by a palm's breadth — Knox
it is to be nine inches square — Mof

17. And thou shalt set in it settings of stones, even four rows of stones:
On it you shall mount four rows of precious stones — NAB
And thou shalt inweave in it a texture to contain stones in four rows — Sept
the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row.
a row of carnelian, topaz, and smaragd . . . — JPS
one row — a sardius, a topaz, and an emerald, the first row — Rhm
in the first row a ruby, a topaz, and a carbuncle; the first row — Sprl
the first row is to be a jasper, a chrysolite, and a crystal — Mof
the first row, sardin, chrysolite and green felspar — NEB

18. And the second row shall be an emerald, a sapphire, and a diamond.
. . . carbuncle, sapphire and jasper — Ber
. . . a garnet, a sapphire, and a sardonyx — Mof

. . . a garnet, a sapphire and a beryl — NAB
. . . purple garnet, lapis lazuli and jade — NEB
. . . a ruby, sapphire, and a crystal — AAT
. . . a turquoise, a sapphire, and an amethyst — Tor
. . . an anthrax, and a sapphire and a jaspis — Sept

19. And the third row a ligure, an agate, and an amethyst.
. . . a cairngorm, an agate, and an amethyst — Mof
. . . a tourmaline, an agate . . . — ABPS
. . . amber, agate . . . — Ber
. . . opal, agate, . . . — YLT
. . . hyacinth, ruby . . . — Jerus
. . . a jacinth (zircon), carnelian . . . — Lam
. . . a jacinth, an agate, and a crystal — Tor
. . . turquoise, agate and jasper — NEB

20. And the fourth row a beryl, and an onyx, and a jasper:
. . . a chrysolite, an onyx, and a jasper — AAT
. . . chrysolite, onyx and beryl — Ber
. . . a Tarshish stone, a sardonyx, and a jasper — Rhm
. . . a topaz, a beryl, and an onyx — Mof
. . . topaz, cornelian and green jasper — NEB
. . . a beryl, a lapis lazuli, and a jasper — Tor
they shall be set in gold in their inclosings.
. . . in gold in their ouches — Sprl
. . . in gold filigree — RSV
They shall be framed with gold in their mountings — Tor
They must be cased in gold, and bound together with gold according to their rows — Sept
each row is to be set in gold — Knox
embroidered with gold are they in their settings — YLT

21. And the stones shall be with the names of the children of Israel,
And the stones shall be engraved with the names of the sons of Israel — Lam
The jewels . . . corresponding to the names of the Israelites — Mof
twelve, according to their names,
and, like the names on them, are to be twelve in number — Jerus
like the engravings of a signet;
. . . of a seal-ring — Rhm
cut on it as on a stamp — Bas
openings of a signet — YLT
every one with his name shall they be according to the twelve tribes.
each stone . . . with the name of one of the twelve tribes, in their order — Knox
each jewel . . . with the name of a clan — Mof

22. And thou shalt make upon the breastplate chains at the ends
. . . upon the breastplate plaited chains — JPS
. . . chains upon the borders of the breastplate — Sprl
. . . upon the oracle net works inwoven with it — Sept
For the pectoral you will make chains . . . like cords — Jerus
To the pouch you must attach the two chains . . . like cords — Mof
The burse, then, must have two chains . . . closely fitted — Knox
of wreathen work of pure gold.
braided work . . . — ABPS
. . . worked into a rope — NEB
a chain work . . . — Sept
work of thick bands . . . — YLT
. . . their links — Knox

23. And thou shalt make upon the breastplate two rings of gold,
. . . on the pouch — AAT
. . . for the oracle . . . — Sept
For the pectoral . . . — Jerus
and shalt put the two rings on the two ends of the breastplate.
. . . on the two edges of the breastpiece — RSV
at the top ends of the pouch — Mof
and fix them to its two upper corners — Jerus

24. And thou shalt put the two wreathen chains of gold
. . . the two thick bands of gold — YLT
. . . the nettings and chain works of gold — Sept
thou wilt couple the two chains — Knox
inserting the two twisted cords of gold — Mof
Fasten the two gold ropes — NEB
in the two rings which are on the ends of the breastplate.
. . . at the edges of the breastpiece — RSV
. . . at the top ends of the pouch — Mof

. . . on the two upper ends of the oracle — Sept
. . . fixed on the corners of the pectoral — Jerus

25. **And the other two ends of the two wreathen chains**
. . . of the two thick bands — YLT
. . . of the two cords — RSV
thou shalt fasten in the two ouches,
shalt thou put into the two sockets — Sprl
are attached to . . . the two settings of the onyx stones — Tay
fasten . . . to the two frames — Tor
being fastened . . . to the two filigree rosettes — NAB
making fast . . . to the two hooks — Knox
thou shalt put on the two pieces of plaiters work — Sept
. . . on the two embroidered things — YLT
and put them on the shoulderpieces of the ephod before it.
and place them on the front part of the shoulder straps of the upper garment — Ber
and fasten them on the front of the shoulder-straps of the apron — Mof
which will be fixed on either side of the mantle, where it faces towards the burse — Knox

26. **And thou shalt make two rings of gold,**
Make two other rings of gold — NAB
and thou shalt put them upon the two ends of the breastplate
and fasten them to the two lower ends of the pouch — Mof
and fix them to the two lower corners of the pectoral — Jerus
which must be attached to the edges of the burse — Knox
and put them on the two wings of the oracle — Sept
in the border thereof, which is in the side of the ephod inward.
at its inner edge, which faces the ephod — Tor
inside the edge next to the upper garment — Ber
on the inner side next the apron — Mof
to that part of its lining which looks towards the mantle, that is, inwards — Knox
on the very tip next to the lowest hinder tip of the ephod — Sept

27. **And two other rings of gold thou shalt make,**
Then make two more rings of gold — NAB
and shalt put them on the two sides of the ephod underneath,
. . . on the two shoulderpieces . . . RV
which must be attached to either side of the mantle underneath — Knox
to put on the two shoulder straps of the upper garment . . . underneath — Ber
Low down on the apron . . . — Mof
toward the forepart thereof, over against the other coupling thereof,
on the front of the face thereof, over against its joining — Rhm
on the front . . . , close to its seam — Tor
over against the upper juncture — Sept
facing the lower point where burse meets mantle — Knox
above the curious girdle of the ephod.
above the embroidered girdle . . . — Sprl
above the skilfully woven band . . . — ASV
above the woven belt . . . — ABPS
and above the artistic ribbon — Mof
above the decorated band — Tor
of the contexture of the ephod — Sept

28. **And they shall bind the breastplate by the rings thereof**
You must secure the pectoral . . . through its rings — Jerus
The breastpiece shall be held in place . . . from its rings — Tor
So that the rings on the bag may be fixed — Bas
you must fasten two golden rings, to attach . . . the pouch — Mof
unto the rings of the ephod with a lace of blue,
. . . with a twist of azure — Sprl
to the rings of the upper garment with a blue cord — Ber
to the bottom rings of the ephod by means of blue ribbons — Tay
to the rings of the apron with a violet cord — AAT
by passing a ribbon of violet-purple . . . and those of the ephod — Jerus
that it may be above the curious girdle of the ephod,
that it may be upon the cunningly woven band . . . — RV
and plaited into the texture . . . — Sept
on the artistic ribbon of the apron — Mof

to be above the embroidered ephod — Sprl
and that the breastplate be not loosed from the ephod.
and the breastpiece not be removed from off the ephod — Rhm
so that the breastplate may not swing loose from the upper garment — Ber
to prevent the pouch from being loosened from the apron — Mof
thus the two . . . will never come apart — Knox

29. And Aaron shall bear the names of the children of Israel
Aaron shall wear the names of Israel's sons — Ber
in the breastplate of judgment upon his heart,
in the breastpiece for giving sentence . . . — Rhm
on the priest's bag over his heart — Bas
on the oracle pouch . . . — AAT
. . . in this judicial pouch — Mof
on his breast . . . on the oracle of judgment — Sept
. . . on the burse that gives counsel — Knox
Thus by means of the pectoral of judgement . . . — Jerus
when he goeth in unto the holy place,
in his going in unto the sanctuary — YLT
for a memorial before the LORD continually.
as a constant reminder to the Eternal — Mof
putting the Lord in mind of them eternally — Knox
to bring them to continual remembrance before the LORD — RSV

30. And thou shalt put in the breastplate of judgment the Urim and the Thummim;
. . . the Urim and the Thummim [unspecified articles used when the high priest asked God's counsel for all Israel] — Amp
. . . in the breastpiece for giving sentence the lights and the perfections — Rhm
. . . the sacred lots into the judicial pouch — Mof
And upon the oracle of judgment thou shalt put the Manifestation and the Truth — Sept
And within the burse that gives counsel thou wilt put the touchstones of wisdom and of truth — Knox
To the pectoral of judgement you will add the Urim and the Thummim — Jerus
and they shall be upon Aaron's heart,
that they may lie over Aaron's heart — AAT
when he goeth in before the LORD:
as he enters the LORD's presence — Ber
when he goeth into the sanctuary, before the Lord — Sept
and Aaron shall bear the judgment of the children of Israel
so shall Aaron bear the sentence . . . — Rhm
and Aaron shall convey the judgment . . . — Sprl
he will be carrying . . . the arbitrament . . . — Knox
that Aaron may . . . carry the oracle . . . — AAT
Thus Aaron shall carry the instrument of decision for the Israelites — Tor
so that Aaron may — bear the rights of Israel — Ber
that Aaron may . . . bear . . . Israel's appeal for guidance — Mof
upon his heart before the LORD continually.
always . . . over his heart in the LORD's presence — NAB
as long as he is there. . . . on his breast — Knox

31. And thou shalt make the robe of the ephod all of blue.
. . . entirely of azure — Sprl
. . . a robe to be worn under this, which shall reach down to the feet, entirely of blue yarn — Sept
The tunic that goes with the mantle is to be made all of blue — Knox
Make the mantle of the ephod a single piece of violet stuff — NEB
The robe for the apron must be woven entirely of violet — Mof

32. And there shall be an hole in the top of it, in the midst thereof:
And it shall have a hole for the head . . . — RV
And the opening of it at the neck shall be in the middle — Sept
with a central opening at the top — Ber
it shall have a binding of woven work round about the hole of it,
a border is to its opening round about, work of a weaver — YLT
and around this opening there shall be a selvage woven — NAB

the hole is to be edged with a band to make it strong — Bas
as it were the hole of an habergeon,
like the hole in a linen corselet — Mof
like the opening in a garment — RSV
like the neck of a coat of mail — Ber
hemmed on the edge — Lam
with an oversewn edge — NEB
the binding being interwoven with it — Sept
that it be not rent.
to keep the robe from being torn — Jerus
. . . from being frayed — Mof

33. And beneath upon the hem of it
And upon the skirts of it — RV
thou shalt make pomegranates of blue, and of purple, and of scarlet,
Embroider . . . — Ber
. . . pomegranates of azure, and of purple, and of crimson double dyed — Sprl
. . . clusters as of a blooming pomegranate of blue and purple and scarlet yarn and cotton thread — Sept
you are to decorate with pomegranates of purple stuffs, violet shade and red, crimson stuffs, and fine twined linen — Jerus
thou shalt hang ornaments of blue thread and purple, and of scarlet twice-dyed, pomegranate-shaped — Knox
round about the hem thereof;
. . . the skirts thereof — ASV
Under the border of this robe round about thou shalt make clusters all of the same appearance — Sept
and bells of gold between them round about:
interspersed with golden bells — Ber

34. A golden bell and a pomegranate, a golden bell and a pomegranate,
first a gold bell, then a pomegranate, and thus alternating — NAB
a golden bell between each pair of them — Mof
by a cluster a golden bell with a running branch — Sept
upon the hem of the robe round about.
all around near the edges — Ber

35. And it shall be upon Aaron to minister:
Aaron shall wear it while officiating — Tor
Aaron must don it for the service — Mof
In this Aaron shall ever be clothed when he performs his priestly office — Knox
and his sound shall be heard
and the tinkling of it . . . — Mof
with the ringing of bells he must announce — Knox
when he goeth in unto the holy place before the LORD,
. . . [alone] into the holy of holies . . . — Amp
when he enters the sacred place in the presence of the LORD — AAT
in his coming in unto the sanctuary before Jehovah — YLT
and when he cometh out,
and as he retires — Ber
or leaves it — Jerus
that he die not.
else he will die — NAB
on pain of death — Knox
keeping him safe from death — Bas

36. And thou shalt make a plate of pure gold,
. . . a burnished plate . . . — Rhm
. . . a frontlet . . . — Tor
. . . a crown . . . — Lam
. . . a diadem . . . — AAT
. . . a flower . . . — Sprl
. . . a rosette . . . — NEB
and grave upon it, like the engravings of a signet,
and engrave on it the seal inscription — Tor
inscribed with all the engraver's skill — Knox
and hast opened on it — openings of a signet — YLT
cutting on it, as on a stamp — Bas
HOLINESS TO THE LORD.
HOLY TO JEHOVAH — ASV
Consecrated to Yahweh — Jerus
the words, Sacred to the Eternal — Mof
with the words, Set apart for the Lord — Knox

37. And thou shalt put it on a blue lace,
. . . on an azure twist — Sprl
on a blue ribbon — YLT
Suspend it on a cord of blue — Tor
attach it to a violet lace — Mof
that it may be upon the mitre;
so that it may remain on the headdress — Tor
to be part of the turban — Ber
upon the forefront of the mitre it shall be.
on the front of the turban — Mof

38. And it shall be upon Aaron's forehead,
Aaron is to wear it on his brow — Jerus
and will hang over the priest's forehead — Knox

that Aaron may bear the iniquity of the holy things,
. . . the iniquity committed in the holy things — JPS
that Aaron may take away any sin arising from the holy things — Tor
and so take on himself any shortcomings there may be — Jerus
so that Aaron himself shall bear any guilt connected with the sacred offerings — AAT
he has to bear the blame for shortcomings in the rites — NEB
which the children of Israel shall hallow in all their holy gifts;
with the sacred gifts which the Israelites dedicate — Ber
by the Israelites in consecrating any of their sacred gifts — Mof
and gift. by Israel's sons dedicated and hallowed — Knox
and it shall be always upon his forehead,
Aaron must always wear it on his brow — Jerus
this plate must always be over his forehead — NAB
and the mitre shall be always upon his forehead — Lam
that they may be accepted before the LORD.
. . . before the Lord [in the priest's person] — Amp
when he goes into the presence of the Lord, so that the people will be accepted and forgiven — Tay
to secure the Eternal's acceptance of their offerings — Mof
to draw down on them the goodwill of Yahweh — Jerus
for a pleasing thing for them before Jehovah — YLT
so that they may find favor with the LORD — NAB
and the Lord will overlook it — Knox

39. And thou shalt embroider the coat of fine linen,
And you shall weave the long and sleeved tunic in checker work of fine linen or silk — Amp
And thou shalt fill with eyelets a close fitting garment of fine linen — Sprl
You shall make the fringed tunic of fine linen — Tor
Now the embroideries of the vestures shall be of cotton — Sept
The tunic of fine linen shall be brocaded — NAB
The robe must be of pleated linen — Knox
and thou shalt make the mitre of fine linen,
. . . a turban . . . — Rhm
. . . the headdress . . . — Tor
. . . a tiara of cotton — Sept
and thou shalt make the girdle of needlework.
. . . a girdle, the work of the weaver in colours — JPS
. . . a girdle, the work of the embroiderer — RV
and a sash in variegated work — AAT
and a linen band worked in needlework — Bas

40. And for Aaron's sons thou shalt make coats,
. . . vestures — Sept
. . . linen robes — Knox
. . . long and sleeved tunics — Amp
. . . close-fitting garments . . . — Sprl
Likewise . . . you shall have tunics . . . made — NAB
and thou shalt make for them girdles,
sashes —'Mof
and bands — Bas
and bonnets shalt thou make for them,
and caps . . . — Rhm
and turbans — Ber
and head-tires . . . — ASV
. . . conical head-dresses — Sprl
. . . tall head-dresses — NEB
and mitres — Knox
Thou shalt also make tiaras for them — Sept
for glory and for beauty.
for splendour . . . — JPS
for honour . . . — YLT
for dignity and adornment — Tor
to give dignity and magnificence — Jerus

41. And thou shalt put them upon Aaron thy brother,
And thou shalt robe them, even Aaron thy brother — Sprl
With these invest your brother Aaron — NEB
in all these vestments Aaron thy brother shall be clad — Knox
and his sons with him;
and on his sons as well — Tor
and shalt anoint them, and consecrate them, and sanctify them,
. . . and ordain them and consecrate them — RSV
. . . and install them, and hallow them — Rhm

. . . and invest and consecrate them — Jerus
. . . and fill their hands and consecrate them — Sept
And thou shalt consecrate their hands, and set them apart — Knox
putting oil on them, separating them and making them holy — Bas
that they may minister unto me in the priest's office.
to serve me as priests — Mof

42. And thou shalt make them linen breeches
. . . linen trousers — YLT
. . . linen trunks — Ber
. . . linen drawers — Mof
. . . flaxen swathes — Sprl
to cover their nakedness;
. . . their bare flesh — AAT
. . . their unseemliness — Rhm
. . . their waists — Mof
. . . all that must not be seen naked — Knox
covering their bodies — Bas
to be worn beneath their robes next to their bodies — Tay
from the loins even unto the thighs they shall reach:
from the middle to the knee — Bas
drawers to reach from the waist to the thigh — Mof
they shall extend from the hips to the thighs — Tor

43. And they shall be upon Aaron, and upon his sons,
and Aaron and his sons must wear them — AAT
when they come in unto the tabernacle of the congregation,
. . . the tabernacle of the testimony — Sept
. . . the tabernacle that bears record of me — Knox
. . . the tent of meeting — ASV
. . . the Trysting tent — Mof
or when they come near unto the altar to minister in the holy place;
. . . to officiate in the sanctuary — Tor
or approach the altar to minister in the sacred place — AAT
that they bear not iniquity, and die:
lest they bring guilt upon themselves and die — RSV
as a precaution against incurring some fault that would mean death — Jerus
on pain of death — Knox
it shall be a statute for ever
a statute age-during — YLT
This is an irrevocable ordinance — Jerus
It shall be a law for all time — Tor
this is a standing order — Mof
unto him and his seed after him.
to Aaron and to his descendants after him — Lam
for him and for his offspring to come — Tor

CHAPTER 29

1. And this is the thing thou shalt do unto them
This is the rite you shall perform — NAB
This is the ritual you must use for them — Jerus
And there is more for thee to do — Knox
to hallow them, to minister unto me in the priest's office:
to sanctify them, to be priests to me — ABPS
To dedicate them for serving me as priests — Mof
before they can be my consecrated priests — Knox
Take one young bullock, and two rams without blemish,
Take one bullock, a son of the herd, and two rams, perfect ones — YLT
Select one young bull and two flawless rams — Ber
Take one young ox and two male sheep, without any mark on them — Bas

2. And unleavened bread,
some unleavened cakes — Mof
and cakes unleavened tempered with oil,
. . . with oil poured over — Rhm
. . . anointed with oil — YLT
. . . mingled with oil — RV
some unleavened wafers mixed with oil — Mof
and unleavened pastry baked with oil — Knox
and wafers unleavened anointed with oil:
. . . spread with oil — JPS
. . . sprinkled with oil — Ber
and unleavened cakes soaked in oil — Knox
of wheaten flour shalt thou make them.
(the various kinds of bread shall be made with finely ground wheat flour) — Tay

3. And thou shalt put them into one basket,
put these cakes and wafers into a basket — Mof
and bring them in the basket, with the bullock and the two rams.
ready to be offered up. The bullock and the two rams — Knox

4. And Aaron and his sons thou shalt bring unto the door
. . . thou dost bring near unto the opening — YLT
Lead . . . up to the entrance — Tor
thou shalt drive to the door. . . . Thither, too, thou shalt bring Aaron and his sons — Knox
of the tabernacle of the congregation,
of the tabernacle of the testimony — Sept
of the tabernacle which bears record of me — Knox
of the Tent of the Presence — NEB
of the tent of meeting [out where the laver is] — Amp
of the Trysting tent — Mof
and shalt wash them with water.
and hast bathed them . . . — YLT

5. And thou shalt take the garments,
. . . the robes — Mof
. . . the vestments — AAT
and put upon Aaron the coat, and the robe of the ephod,
. . . the coat and the robe of the mitre — Lam
. . . the coat and the dress . . . — Bas
. . . the long and sleeved tunic . . . — Amp
and clothe Aaron in the inner garment, . . . — Sprl
thou shalt put on Aaron thy brother the robe reaching down to the feet — Sept
and the ephod, and the breastplate,
. . . and the priest's bag — Bas
. . . and the oracle — Sept
. . . and the pectoral — Jerus
the apron itself, and the pouch — Mof
the mantle, and the burse — Knox
and gird him with the curious girdle of the ephod:
. . . with the skilfully woven band . . . — ASV
. . . with the embroidered girdle . . . — Sprl
. . . with the artistic sash — Ber
fastening the whole round him with the artistic ribbon of the apron — Mof
and thou shalt fasten for him the oracle to the ephod — Sept
made fast to his mantle's band — Knox

6. And thou shalt put the mitre upon his head,
. . . the headdress . . . — Tor
. . . the turban . . . — Sprl
and put the holy crown upon the mitre.
and the sacred diadem on the top of the turban — Mof
and the symbol of holy dedication on the turban — NEB
and fasten the plate Holiness to the mitre — Sept

7. Then shalt thou take the anointing oil,
Then take the chrism — Jerus
and pour it upon his head, and anoint him.
And then anoint his head with oil; so shall he be consecrated — Knox

8. And thou shalt bring his sons,
You must also have his sons come up — AAT
Then it is the turn of his sons to approach — Knox
and put coats upon them.
and clothe them in the inner vestment — Sprl
and put long and sleeved tunics on them — Amp
invest them with tunics — NEB
and robe them — Mof

9. And thou shalt gird them with girdles, Aaron and his sons,
Pass the girdles round their waists — Jerus
and have their girdles tied . . . like Aaron himself — Knox
putting the sashes round them, round Aaron and his sons — Mof
and put the linen bands . . . — Bas
and put the bonnets on them:
and twist round for them caps — Rhm
and bind head-tires on them — ASV
and wind turbans upon them — Tor
and array them with conical headdresses — Sprl
and their mitres put on — Knox
and put the tiaras on them — Sept
and the priest's office shall be theirs for a perpetual statute:
And so they shall have priesthood as their right for all time — Tor
And by irrevocable ordinance the priesthood will be theirs — Jerus
to invest them for all time with the priesthood — Mof
and thou shalt consecrate Aaron and his sons.

. . . the hand of Aaron, and the hand of his sons — YLT
Thus you shall ordain Aaron and his sons — RSV
This is how you are to invest . . . — Jerus
so shalt thou install . . . — Rhm

10. And thou shalt cause a bullock to be brought
for this purpose thou shalt bring the young bull — Sept
Then let the ox be taken — Bas
before the tabernacle of the congregation:
before [JEHOVAH, to the door] of the tabernacle . . . — Sprl
in front of the tabernacle that bears record of me — Knox
before the tent of meeting — ASV
in front of the Trysting tent — Mof
and Aaron and his sons shall put their hands upon the head of the bullock.
. . . shall lean with their hands . . . — Sprl
. . . shall place their hands . . . before the LORD at the door of the meeting tent — Ber
. . . shall lay their hands upon the head of the bull — RSV

11. And thou shalt kill the bullock before the LORD,
thou shalt slay it in the Lord's presence — Knox
And thou hast slaughtered the bullock before Jehovah — YLT
And you are to put the ox to death before the Lord — Bas
Immolate the bull there before Yahweh — Jerus
by the door of the tabernacle of the congregation.
at the doors of the tabernacle of the testimony — Sept
at the door of the tent of meeting — RV
at the entrance of the Trysting tent — Mof

12. And thou shalt take of the blood of the bullock,
and shall take part of the blood of the bull — RSV
and put it upon the horns of the altar with thy finger,
and sprinkle it . . . — Lam
and smear it with your finger on the knobs of the altar — Mof
. . . with thy hand . . . — Knox
and pour all the blood beside the bottom of the altar.
and all the blood . . . at the foundation of the altar — YLT
. . . all the remaining blood at the base of the altar — JPS
the rest . . . at the altar's foot — Knox

13. And thou shalt take all the fat that covereth the inwards,
. . . all the fat round its entrails — Mof
. . . the whole caul which covereth the belly — Sept
and the caul that is above the liver,
and the lobe . . . — JPS
and the redundance on the liver — YLT
the protuberance . . . — Tor
and the appendage of the liver — RSV
and the fat joining the liver — Bas
the membrane of its liver — Knox
and the gall bladder — Sprl
and the two kidneys, and the fat that is upon them,
. . . with the suet on them — Sept
and burn them upon the altar.
and burn as incense on the altar — Rhm
and make them smoke upon the altar — JPS
and hast made perfume on the altar — YLT
and offer them as a burnt-sacrifice on the altar — Knox
and lay them on the altar — Sept

14. But the flesh of the bullock,
but the bullock's meat — Ber
The rest of the flesh of the bull — Tor
and his skin, and his dung,
. . . and his excrement — Sprl
. . . and its waste parts — Bas
its hide, and the contents of its entrails — Amp
shalt thou burn with fire without the camp:
. . . beyond the confines of the camp — Knox
it is a sin offering.
a sin-bearer it is — Rhm

15. Thou shalt also take one ram;
You must then take one of the rams — AAT
and Aaron and his sons shall put their hands upon the head of the ram.
. . . shall lean their hands . . . — Sprl
and bid Aaron and his sons lay their hands upon its head — Knox

16. And thou shalt slay the ram,
you must slaughter the ram — Mof

You are to immolate the ram — Jerus
Then let it be put to death — Bas
as it is killed — Tay
and thou shalt take his blood,
. . . some of its blood — Lam
catch its blood — Ber
and sprinkle it round about upon the altar.
and splash . . . against the sides of the altar — Mof
and dash it round about against the altar — JPS
thou shalt pour it around the altar — Sept
so that the sides of the altar are marked with its blood — Bas

17. And thou shalt cut the ram in pieces,
. . . in pieces according to its members — Sept
. . . into sections — Tor
Then the sheep is to be cut up into its parts — Bas
and wash the inwards of him, and his legs,
and thou shalt wash the entrails and the feet with water — Sept
. . . and its shins — NEB
its inner organs and shanks you shall first wash — NAB
and put them unto his pieces, and unto his head.
and put them on top of the pieces and the head — Jerus
and put them with its quarters and its head — Tor
put these and the head underneath — Knox

18. And thou shalt burn the whole ram upon the altar:
. . . the whole ram as incense . . . — Rhm
and thou hast made perfume with the whole ram . . . — YLT
And thou shalt make the whole ram smoke . . . — JPS
and thou shalt carry up this whole ram . . . — Sept
it is a burnt offering unto the LORD:
an ascending-sacrifice it is to Yahweh — Rhm
since it is a holocaust — NAB
it is a sweet savour,
a sweet fragrance — YLT
it is an odor of delight — ABPS
a soothing odour — Mof
the scent . . . will find acceptance with him — Knox
it is a savour of appeasement — Sprl
whose fragrance will appease Yahweh — Jerus
an offering made by fire unto the LORD.
it will be a holocaust in honour of Yahweh — Jerus
oblation to the Lord — NAB
a food-offering to the LORD — NEB
an altar-flame to Yahweh it is — Rhm

19. And thou shalt take the other ram;
. . . the second ram — YLT
and Aaron and his sons shall put their hands upon the head of the ram.
. . . shall lean their hands . . . — Sprl

20. Then shalt thou kill the ram,
you must slaughter the ram — Mof
You are to immolate the ram — Jerus
You are to put the sheep to death — Bas
and take of his blood,
Collect the blood — Tay
and, catching some of its blood — Ber
and put it upon the tip of the right ear of Aaron,
. . . on the ridge of Aaron's right ear — Tor
. . . on the lobe . . . — Jerus
and sprinkle it . . . — Lam
and upon the tip of the right ear of his sons,
and on the ridges of his sons' right ears — Tor
on the lobes . . . — Jerus
and do the same by his sons — Knox
and upon the thumb of their right hand,
and on the thumb of his right hand, . . . and on the thumbs of their right hands — Sept
and upon the great toe of their right foot,
and on the great toe of his right foot; . . . and on the great toes of their right feet — Sept
and on the big toes of their right feet — Tor
and sprinkle the blood upon the altar round about.
splashing the rest of the blood against the sides of the altar — Mof
Pour blood, too, all round the surface of the altar — Knox
and pour out the rest of the blood on the surrounds of the altar — Jerus

21. And thou shalt take of the blood that is upon the altar,
. . . part of the blood — RSV
Then scrape off some of the blood . . . — Tay

and of the anointing oil,
together with the chrism — Jerus
and sprinkle it upon Aaron, and upon his garments,
. . . and his robes — Mof
. . . and his vestments — AAT
and upon his sons, and upon the garments of his sons with him.
. . . and his sons' vestments — Tor
. . . and on their robes — Bas
. . . and their raiment — Sept
and he shall be hallowed, and his garments,
and he shall be holy, . . . — ABPS
and he shall be sanctified, . . . — Sprl
till he and his robes . . . are consecrated — Mof
and his sons, and his sons' garments with him.
. . . and their raiment with him — Sept
. . . and their robes — Bas
as well as on his sons and the vestments of his sons with him — AAT

22. **Also thou shalt take of the ram the fat and the rump,**
. . . the fat, and the fat tail — ASV
. . . the fat parts — the broad tail — Tor
and the fat that covereth the inwards,
. . . its inner organs — NAB
the fat round the entrails — Mof
and the caul which covereth the belly — Sept
and the caul above the liver,
and the redundance on the liver — YLT
the protuberance . . . — Tor
and the lobe of the liver — JPS
and the appendage . . . — RSV
the fatty mass which is over the liver — Jerus
the membrane of the liver — Knox
and the gall bladder — Sprl
and the two kidneys, and the fat that is upon them,
. . . with the suet on them — Sept
and the right shoulder;
and the right leg — YLT
and the right thigh — RV
for it is a ram of consecration:
(for it is a ram of ordination) — RSV
for a ram of installation it is — Rhm
for this is a ram of investiture — Jerus
for by the offering of this sheep they are to be marked out as priests — Bas
from this ram, the victim of their consecration — Knox

23. **And one loaf of bread,**
Add one flat loaf of bread — Tor
and one round cake of bread — YLT
and one cake of oiled bread,
a piece of pastry cooked in oil — Knox
one cake of shortening bread — Tay
a wafer of oil — Mof
and one wafer out of the basket of the unleavened bread
and a cake baked with flour and oil . . . — Lam
and one thin cake out of the basket of the unleavened things — YLT
and an ordinary wafer, from the basket of unleavened cakes — Mof
that is before the LORD:
that you have set before the LORD — NAB

24. **And thou shalt put all in the hands of Aaron,**
. . . the whole upon the hands of Aaron — ASV
Place all these on the palms of Aaron — Tor
and in the hands of his sons;
and his sons — Mof
and shalt wave them for a wave offering before the LORD.
then shalt thou wave them to and fro, . . . — Rhm
so that they may wave them . . . — NAB
and present them as a special gift before the LORD — NEB
and make the gesture of offering before Yahweh — Jerus
Then raise it aloft in the Lord's presence, and by that act they shall be consecrated, Aaron and his sons both — Knox
and set them apart as a dedication before the Lord — Sept

25. **And thou shalt receive them of their hands,**
Then take all the offerings out of their hands again — Knox
and burn them upon the altar for a burnt offering,
. . . in addition to the burnt offering — RSV
and make them smoke on the altar upon the burnt-offering — JPS
and hast made perfume on the altar beside the burnt-offering — YLT
and burn the breast of the ram upon the altar for a burnt offering — Lam
you shall burn them on top of the holocaust on the altar — NAB

and carry them up, upon the altar of burnt offerings — Sept

for a sweet savour before the LORD:

for an odor of delight before Jehovah — ABPS

as a satisfying odour before Yahweh — Rhm

as a soothing odour before the Eternal — Mof

the scent of them will be acceptable to the Lord — Knox

an appeasing fragrance before Yahweh — Jerus

it is an offering made by fire unto the LORD.

It is an homage offering to the Lord — Sept

as . . . oblation to the LORD — NAB

This will be a holocaust in honour of Yahweh — Jerus

an altar-flame it is to Yahweh — Rhm

in whose honour they are offered up — Knox

26. And thou shalt take the breast of the ram of Aaron's consecration,

. . . of Aaron's ordination — RSV

. . . of Aaron's investiture — Jerus

The breast of Aaron's installation-ram . . . — Mof

and wave it for a wave offering before the LORD:

and offer it as . . . Tor

and wave to and fro before the Eternal — Mof

and make the gesture of offering before Yahweh — Jerus

and sanctify it by holding it up in the Lord's presence — Knox

and set it apart as a dedication before the Lord — Sept

and it shall be thy part.

. . . your part of the offering — Bas

. . . your portion [Moses] — Amp

. . . your perquisite — NEB

after which it is to become your share — AAT

27. And thou shalt sanctify the breast of the wave offering,

(You must consecrate the waved breast) — Mof

You are to consecrate the breast that has been thus offered — Jerus

Thus shall you set aside the breast of whatever wave offering — NAB

And thou shalt hallow this breast dedication — Sept

and the shoulder of the heave offering,

and the shoulder dedication — Sept

as well as the thigh of whatever raised offering — NAB

and the thigh which was contributed — AAT

. . . of the priests' portion — RSV

and the leg of the heave-offering — YLT

which is waved,

. . . waved to and fro — Rhm

which was set apart — Sept

the breast, that is, which has been offered — Jerus

and which is heaved up,

and the thigh that has been set aside — Jerus

and set apart specially — Mof

and which is offered — RSV

and which is placed upon the altar — Lam

of the ram of the consecration,

from the ram of installation — Rhm

. . . of investiture — Jerus

whether this be the ordination ram — NAB

even of that which is for Aaron,and of that which is for his sons:

or anything else belonging to Aaron or to his sons — NAB

since it is for Aaron and his sons — Amp

on account of Aaron and his sons — Sept

Aaron and Aaron's line — Knox

28. And it shall be Aaron's and his sons'

it must go to Aaron and his sons — AAT

and it will be their part — Bas

and those parts shall be . . . to Aaron and his descendants — Tor

by a statute for ever from the children of Israel:

by a statute age-during . . . — YLT

as a due for ever . . . — RV

as their portion for ever — ASV

as a perpetual obligation from the Israelites — Ber

to be their lot, a fixed privilege the people of Israel will grant — Knox

for it is an heave offering:

For this is a dedication — Sept

since it is the portion set aside — Jerus

it is a special contribution — Mof

these are the earnest — Knox

and it shall be an heave offering from the children of Israel

it is a contribution from the Israelites — AAT

for it is the priests' portion to be offered by the people of Israel — RSV

and the first-fruits — Knox
of the sacrifice of their peace offerings,
from the recompense-offerings they sacrifice — Mof
from their communion sacrifices — Jerus
of those welcome-offerings — Knox
from their shared-offerings — NEB
from the burnt offerings of thanksgiving of the children of Israel — Sept
even their heave offering unto the LORD.
a portion set apart for the Lord — Sept
an oblation to the LORD — Lam
their gift . . . — Tor

29. And the holy garments of Aaron shall be his sons' after him,
. . . shall be preserved for . . . his son who succeeds him, from generation to generation — Tay
. . . which belong to Aaron shall belong to his sons after him — Rhm
The sacred vestments of Aaron shall be passed down to his descendants — NAB
Now the sanctuary robes which are appropriate to Aaron shall be for his sons after him — Sept
to be anointed therein,
and they will wear them for their anointing — Jerus
they will put them on when they are made priests — Bas
and to be consecrated in them.
and to consecrate in them their hand — YLT
and to be installed therein — Rhm
and investiture — Jerus
and ordained in them — RSV

30. And that son that is priest in his stead
. . . who is [high] priest . . . — Amp
. . . who is to succeed to the priesthood — Mof
The descendant who succeeds him as priest — NAB
shall put them on seven days,
. . . [each day for] seven days — Amp
shall be clothed in them seven days — Sprl
when he cometh into the tabernacle of the congregation
and come into the tabernacle of the testimony — Sept
entering the tabernacle that bears record of me — Knox
when he cometh into the tent of meeting — ASV
when . . . first enters the Trysting tent — Mof
to minister in the holy place.
to minister in the Holies — Sept
to serve in the sanctuary — Mof
to officiate . . . — Tor
to do the work of the holy place — Bas

31. And thou shalt take the ram of the consecration,
. . . the ram of ordination — RSV
. . . the ram of investiture — Jerus
And the ram of installation . . . — Rhm
. . . the sheep of the wave offering — Bas
As for the ram with which they were hallowed, it must be taken away — Knox
and seethe his flesh in the holy place.
and cook its meat . . . — Lam
and boil its flesh in a holy place — ASV
. . . in the sacred precinct — Tor

32. And Aaron and his sons shall eat the flesh of the ram,
. . . shall eat the ram's meat — Ber
And let Aaron and his sons make a meal of it — Bas
and the bread that is in the basket,
and the cakes from the basket — Mof
by the door of the tabernacle of the congregation.
At the doors of the tabernacle of the testimony — Sept
in the porch of the tabernacle that bears record of me — Knox
at the opening of the tent of meeting — YLT
at the entrance of the Trysting tent — Mof

33. And they shall eat those things wherewith the atonement was made,
. . . those things wherewith a propitiatory-covering hath been made — Rhm
. . . those meats, with which they were hallowed — Sept
All those things which were used as offerings . . . they may have for food — Bas
These things shall be eaten only by those for whom expiation was made with them — Tor
they may eat this food used as a sacrifice — Mof
to consecrate and to sanctify them:
to consecrate their hand . . . — YLT
to ordain and consecrate them — RSV
to take away sin, and to make them holy to be priests — Bas
to install them, to hallow them — Rhm

at their investiture, their consecration — Jerus

but a stranger shall not eat thereof,

but an outsider shall not eat of them — RSV

No unqualified person may eat them — NEB

None of another family shall eat of them — Sept

but no layman shall partake — Ber

because they are holy.

. . . holy — set apart to the worship of God — Amp

. . . sanctified — Sprl

such sacred food — Mof

34. And if ought of the flesh of the consecrations,

If any of the ordination meat — Ber

And if any of the flesh for the ordination — RSV

. . . from the investiture sacrifice — Jerus

And if there be . . . of the flesh of installation — Rhm

or of the bread, remain unto the morning,

or some of the bread remains over on the next day — NAB

then thou shalt burn the remainder with fire:

you shall put what is left to the fire — Tor

then shalt thou burn up what is left over, in the fire — Rhm

this remnant must be burned up — NAB

it shall not be eaten, because it is holy.

. . . because it is dedicated — Ber

it is sacred food, not to be eaten — Mof

it is too holy to be eaten — Knox

35. And thus shalt thou do unto Aaron, and to his sons,

So shalt thou perform unto Aaron, . . . — Sprl

This, then, is the way you shall ordain Aaron and his sons — Tay

Deal with Aaron and with his sons — Ber

according to all things which I have commanded thee:

exactly as I have ordered you — Mof

to their offices — Tay

seven days shalt thou consecrate them.

. . . thou dost consecrate their hand — YLT

. . . shall you ordain them — RSV

. . . the work of making them priests is to go on — Bas

you are to take seven days over their investiture — Jerus

seven days shalt thou install them — Rhm

36. And thou shalt offer every day a bullock

Every day an ox is to be offered — Bas

and each day you shall prepare a bull — Tor

thou shalt offer on the day of purification a young bull — Sept

for a sin offering for atonement:

by way of sin-offering, to expiate sins — Mof

sin-bearing . . . for them who are to be covered by propitiation — Rhm

and thou shalt cleanse the altar,

and thus purge . . . — Mof

you will take away sin from . . . — Jerus

and thou hast atoned for . . . — YLT

and thou shalt do the purification upon . . . — JPS

you must make a sin-offering . . . — AAT

and you shall sprinkle blood . . . — Lam

when thou hast made an atonement for it,

when thou consecratest upon it — Sept

when thou puttest a propitiatory-covering thereon — Rhm

by performing purification upon it — Tor

So offering a victim to make atonement — Knox

from guilt — Mof

and thou shalt anoint it, to sanctify it.

. . . to consecrate it — RSV

. . . to make it sacred — AAT

and you are to put oil on it and make it holy — Bas

37. Seven days thou shalt make an atonement for the altar,

. . . you are to repeat the atonement sacrifice . . . — Jerus

. . . shalt thou put a propitiatory-covering . . . — Rhm

. . . you are to make offerings . . . — Bas

. . . you shall perform purification . . . — Tor

. . . you must spend expiating . . . — Mof

Seven whole days thou must spend in winning favour . . . — Knox

and sanctify it;

and sanctify — set it apart for God — Amp

and consecrate it — RSV

and so shalt hallow it — Rhm

and it shall be an altar most holy:

So it will excel in holiness — Jerus
so it shall be all holiness — Knox
the altar will then be completely taboo — AAT

whatsoever toucheth the altar shall be holy.

. . . shall be sanctified — Sprl
. . . shall be forfeit as sacred — NEB
everything that touches it shall be dedicated — Ber
Whoever toucheth it shall be hallowed — Sept
. . . is doomed — Mof
so that everyone touching the altar will become taboo — AAT

38. Now this is that which thou shalt offer upon the altar;

. . . thou dost prepare . . . — YLT
On this altar thou shalt sacrifice — Knox

two lambs of the first year day by day continually.

. . . a year old day by day . . . — ASV
. . . sons of a year, daily . . . — YLT
two yearling lambs daily without fail — Ber
. . . as the sacrifice established for each day — NAB
. . . without blemish every day on the altar continually, an offering of homage without intermission — Sept
two yearling rams regularly every day — NEB

39. The one lamb thou shalt offer in the morning;

The first lamb . . . — Jerus

and the other lamb thou shalt offer at even:

. . . at dusk — JPS
. . . at twilight — AAT
and the second lamb thou dost prepare between the evenings — YLT
the other lamb to be sacrificed between sunset and dusk — Mof

40. And with the one lamb a tenth deal of flour

. . . a tenth part of an ephah of fine flour — RV
and a tenth part of fine meal . . . — Rhm
and with the first lamb a tenth measure of fine flour — RSV
. . . you shall offer an ample six pints . . . — Ber
With the former lamb you must offer about seven pints . . . — Mof
One lamb each morning, with a tenth of a bushel of flour — Knox

mingled with the fourth part of an hin of beaten oil;

tempered with a quarter of a hin of expressed oil — Sept
mixed with 2½ pints of pressed olive oil — Ber
. . . nearly three pints of beaten oil — Mof
. . . a fourth of a hin of oil from crushed olives — AAT
kneaded in three pints of pure oil — Knox

and the fourth part of an hin of wine for a drink offering.

. . . for a drink offering [to be poured out] — Amp
and a libation of 2½ pints of wine — Ber
and nearly three pints of wine as a libation — Mof

41. And the other lamb thou shalt offer at even,

. . . at dusk — JPS
. . . at twilight — AAT
. . . between the evenings — Sprl
You shall offer the second ram between dusk and dark — NEB

and shalt do thereto according to the meat offering of the morning,

. . . according to the meal-offering . . . — ASV
you must make a similar cereal-offering — Mof
with the same cake offering . . . — Sept
do this with the same oblation . . . — Jerus
with the same rite and all the additional offerings aforesaid — Knox

and according to the drink offering thereof,

and according to its libation — YLT

for a sweet savour, an offering made by fire unto the LORD.

for an odor of delight, . . . — ABPS
for a satisfying odour, an altar-flame to Yahweh — Rhm
For a smell of fragrance — as an offering of homage to the Lord — Sept
You shall offer this as a sweet-smelling oblation to the LORD — NAB
as an appeasing fragrance, an offering burnt in honour of Yahweh — Jerus

42. This shall be a continual burnt offering throughout your generations

a regular burnt-offering to be made by you . . . AAT
a daily burnt offering . . . — Ber
a continual ascending-sacrifice . . . — Rhm

. . . this established holocaust shall be offered — NAB
This is his sacrifice, to be performed day after day, by one generation of you after another — Knox
at the door of the tabernacle of the congregation before the LORD:
at the doors of the tabernacle of the testimony . . . — Sept
at the doorway of the tent of meeting . . . — AAT
at the entrance of the Trysting tent . . . — Mof
in the Lord's presence, there at the door of the tabernacle that bears record — Knox
where I will meet you, to speak there unto thee,
where I will come face to face with you . . . — Bas
in the places where I shall make myself known to thee . . . — Sept

43. And there I will meet with the children of Israel,
There, at the altar . . . — NAB
And there I will issue orders . . . — Sept
and the tabernacle shall be santified by my glory.
. . . by My honour — YLT
. . . by My Presence — Tor
and the tent of meeting shall be sanctified by My glory [the Shekinah, God's visible presence] — Amp
at the altar hallowed by my glory — Mof
and they shall be sanctified . . . — Sprl

44. And I will sanctify the tabernacle of the congregation, and the altar:
I will consecrate the tent of meeting . . . — RSV
I will hallow the Trysting tent . . . — Mof
And I will hallow the tabernacle of the testimony . . . — Sept
Hallowed it shall be, and hallowed the tabernacle that bears record of me — Knox
I will sanctify also both Aaron and his sons,
and I will also consecrate . . . — AAT
and . . . I will make holy — Bas
to minister to me in the priest's office.
to be priests in my service — Jerus
for being priests to Me — YLT

45. And I will dwell among the children of Israel,
and I have tabernacled in the midst of the sons of Israel — YLT
I will abide among the Israelites — Tor
And I will dwell in thy midst, O children of Israel — Sprl
and I will be invoked by the children of Israel — Sept
and will be their God.
and be a God to them — Mof
I shall become their God — NEB

46. And they shall know that I am the LORD their God,
till they find that I am the Eternal, their God — Mof
that brought them forth out of the land of Egypt,
that rescued them . . . — Knox
that I may dwell among them:
that I may tabernacle in their midst — YLT
that I might make my habitation in their midst — Rhm
to be invoked by them — Sept
I am the LORD their God.
I — Yahweh, their God — Rhm

CHAPTER 30

1. And thou shalt make an altar to burn incense upon:
. . . an altar for making perfume — YLT
of shittim wood shalt thou make it.
of acacia wood . . . — ASV
of hard wood let it be made — Bas
Of incorruptible wood . . . — Sept

2. A cubit shall be the length thereof, and a cubit the breadth thereof;
eighteen inches long by eighteen inches broad — Mof
1½ feet long and wide — Ber
foursquare shall it be:
(it is square) — YLT
its top shall be square — Amp
with a square surface — NAB
and two cubits shall be the height thereof:
and to stand two cubits high — Jerus
and three feet high — Mof
the horns thereof shall be of the same.
. . . of one piece of the same material — Lam
its horns shall be part of it — ABPS
with horns that spring directly from it — NAB

with horns carved from the wood of the altar — they are not to be merely separate parts that are attached — Tay
the knobs are to be of one piece with it — Mof

3. **And thou shalt overlay it with pure gold,**
The whole must be covered . . . — Knox
It is to be plated with the best gold — Bas
the top thereof, and the sides thereof round about,
the roof thereof, and the surrounding sides thereof — Sprl
Its grate on top, its walls on all four sides — NAB
and the horns thereof;
and the knobs — Mof
and thou shalt make unto it a crown of gold round about.
. . . a rim of gold around it — Sprl
. . . a wreathed border of gold round about — Sept
and decorated with a gold moulding all around — Jerus

4. **And two golden rings shalt thou make to it**
You are to fix two gold rings to it — Jerus
under the crown of it, by the two corners thereof,
under the rim of it; . . . — Sprl
under the crown thereof; upon the two ribs thereof — ASV
under its wreathed border for the two corners — Sept
underneath its molding, on its two sides — AAT
. . . two on one side — NAB
upon the two sides of it shalt thou make it;
making them on the two opposite sides of it — AAT
and two on the opposite side — NAB
and they shall be for places for the staves to bear it withal.
and they shall be for receptacles for the poles . . . — Sprl
and there shall be clasps for the staves with which it is to be carried — Sept
with poles in them, so that the altar can be carried — Knox
to take the rods for lifting it — Bas

5. **And thou shalt make the staves of shittim wood,**
. . . these poles of acacia wood — Mof
These shafts . . . — Jerus
. . . staves of incorruptible wood — Sept
. . . these rods of the same wood — Bas
and overlay them with gold.
and plate them . . . — NAB
gilded over — Knox

6. **And thou shalt put it before the veil**
. . . the altar [of incense] in front and outside of the veil — Amp
. . . in front of the curtain — Mof
Its position is to be facing the veil — Knox
that is by the ark of the testimony,
before the ark of the law — Mof
that is over the Ark of the Pact — Tor
that hangs before the ark of the commandments — NAB
in front of the Ark of the Tokens — NEB
which screens the ark of the decrees — AAT
that hides the ark and its records — Knox
before the mercy seat that is over the testimony,
. . . over the testimony (the law, the tables of stone) — Amp
facing, too, the throne that overshadows them — Knox
before the ark-cover that is over the testimony — JPS
before the ark-cover that is over the testimony — JPS
in front of the cover that is over the Pact — Tor
before the propitiatory which is upon the testimony — Rhm
where I will meet with thee.
where I will come face to face with you — Bas
the place appointed for my meeting with you — Jerus
my trysting-place with thee — Knox
from which I will make myself known to thee — Sept

7. **And Aaron shall burn thereon sweet incense every morning:**
. . . incense of sweet spices . . . — RV
. . . aromatic incense: . . . — Tor
. . . fragrant incense, — morning by morning — Rhm
. . . every morning compound incense beaten fine — Sept
And Aaron hath made perfume on it, perfume of spices, morning by morning — YLT
when he dresseth the lamps,
when he trimmeth the lamps — Rhm
when he prepareth the lamps — Sprl
when he tends the lamps — Tor

When he replenisheth the lamps — Sept
he shall burn incense upon it.
he doth perfume it — YLT

8. And when Aaron lighteth the lamps at even,
. . . at dusk — JPS
. . . at twilight — AAT
When Aaron dresses the lamps between sunset and dusk — Mof
and when he mounts the lamps between dusk and dark — NEB
and between the two evenings, when Aaron puts the lamps back — Jerus
he shall burn incense upon it,
the spices are to be burned — Bas
a perpetual incense before the LORD throughout your generations.
. . . this shall be the established incense offering . . . — NAB
it shall be a continual burning of incense before the LORD for your successive generations — Ber
a sweet-smelling smoke going up before the Lord from generation to generation for ever — Bas
a continual perfume before Jehovah to your generations — YLT
it is to be regularly burnt before the Eternal, age after age — Mof
every day continually before the Lord throughout their generations — Sept
in the Lord's presence; a custom you are to preserve age after age — Knox

9. Ye shall offer no strange incense thereon,
You must not offer improper incense on it — AAT
. . . any unhallowed incense — Mof
. . . no unprescribed incense — Ber
nor burnt sacrifice, nor meat offering;
nor burnt-offering, nor meal-offering — ASV
or any holocaust or cereal offering — NAB
no holocaust, no oblation — Jerus
homage offering, nor cake offering — Sept
there is to be no sacrifice, no victim — Knox
neither shall ye pour drink offering thereon.
and libation . . . — YLT

10. And Aaron shall make an atonement upon the horns of it once in a year
But Aaron shall put a propitiatory-covering upon the horns thereof . . . — Rhm
. . . shall make expiation at its knobs — Mof
. . . shall perform purification upon its horns — Tor
. . . is to make its horns clean — Bas
. . . shall make intercession at the horns of it — Knox
with the blood of the sin offering of atonements:
. . . the sin offering of purification — Tor
. . . the purifying sacrifice — Sept
once in the year shall he make atonement upon it throughout your generations:
. . . shall he put a propitiatory-covering thereupon . . . — Rhm
he is to perform the rite of atonement once a year. And you shall do the same in the generations to come — Jerus
he shall purify it throughout their generations — Sept
winning pardon for you there, age after age — Knox
so keeping it expiated . . . — Mof
it is most holy unto the LORD.
It is a Holy of Holies . . . — Sept
It is supremely sacred . . . — Ber
it shall be all holiness in the Lord's honour — Knox
This altar of supreme holiness is to be consecrated to Yahweh — Jerus

11. And the LORD spake unto Moses, saying,

12. When thou takest the sum of the children of Israel after their number,
. . . according to those that are numbered of them — ASV
When you take a census of the Israelite people according to their enrollment — Tor
. . . who are to be registered — NAB
. . . to see how many they are — Mof
. . . to muster them — Ber
When you take a census and make a register of the sons of Israel — Jerus
When thou dost pass the Israelites in review and count their number — Knox
When thou takest an account of the children of Israel — Sept
then shall they give every man a ransom for his soul unto the LORD,
. . . a price for his life — Bas
. . . a forfeit for his life — NAB
. . . an atonement for his soul . . . — YLT
. . . a propitiatory-covering for his soul . . . — Rhm
when thou numberest them;

when you have numbered the people — Lam
on being enrolled — Tor
on being reviewed — Sept
at the census-taking — Ber
when it is counted — Mof
that there be no plague among them,
so there shall be no destruction among them — Sept
so that no disease may come on them — Bas
to avert any stroke of doom — Mof
when thou numberest them.
as they are being counted — Ber
when the census is being made — Jerus
through their being enrolled — Tor
by the review made of them — Sept
for being registered — NAB

13. **This they shall give,**
he must pay — Knox
every one that passeth among them that are numbered,
every one . . . as he joins those already numbered — AAT
As each man is added to the count — Knox
Each who is numbered in the census — RSV
every one who passeth review — Sept
Everyone who is registered — Mof
every one who is entered in the records — Tor
half a shekel after the shekel of the sanctuary:
a half-shekel, in terms of the sacred shekel — AAT
the half of a didrachm, which is according to the holy didrachm — Sept
one shilling and three pence, reckoning by the sanctuary standard of a shekel — Mof
half a dollar by sanctuary money standards — Ber
(a shekel is twenty gerahs:)
twenty oboli making a didrachm — Sept
(the shekel being half-a-crown) — Mof
(note that the sicle . . . is worth thirty pence) — Knox
an half shekel shall be the offering of the LORD.
a half-shekel as a contribution to the LORD — AAT
and this half-shekel shall be set aside for Yahweh — Jerus
And this half of a didrachm shall be an offering to the Lord — Sept

14. **Every one that passeth among them that are numbered,**
Everyone . . . who has crossed over to those already counted — NEB
Every one who is numbered in the census — RSV
Everyone subject to the census — Jerus
Every one who is entered in the records — Tor
Every person . . . on being registered — Mof
from twenty years old and above,
from a son of twenty years and upwards — YLT
above the age of twenty — Knox
shall give an offering unto the LORD.
. . . the heave-offering of Yahweh — Rhm
must pay the sum set aside for Yahweh — Jerus
shall make this contribution to the Eternal — Mof
The forfeit must be paid — Knox

15. **The rich shall not give more,**
the rich shall not pay more — Tor
He who is rich shall add nothing to it — Sept
the rich doth not multiply — YLT
and the poor shall not give less then half a shekel,
and he who is poor shall deduct nothing from the half of a didrachm — Sept
than half a silver piece, and the poor no less — Knox
. . . than 50 cents — Ber
when they give an offering unto the LORD,
to give the heave-offering of Jehovah — YLT
as payment of the sum set aside for Yahweh — Jerus
when the contribution is made to the Eternal — Mof
to make an atonement for your souls.
as the price for your lives — Bas
to pay the forfeit for their lives — NAB
for expiating your lives — Mof
to put a propitiatory-covering over your souls — Rhm
to make an atonement for their souls — Sprl

16. **And thou shalt take the atonement money of the children of Israel,**
. . . the expiation money . . . — Tor
. . . this ransom money . . . — Jerus
. . . this forfeit money . . . — NAB
. . . the silver for the propitiatory-coverings . . . — Rhm

The money taken up in this contribution
from the Israelites — Knox
and shalt appoint it for the service
you shall donate it to the service — NAB
and shall give it for the work — Lam
is to be devoted to the needs — Knox
of the tabernacle of the congregation;
of the tabernacle of the testimony — Sept
of the tabernacle which bears record of
me — Knox
of the tent of meeting — RV
of the Trysting tent — Mof
that it may be a memorial unto the children of Israel before the LORD,
and it shall be for a remembrance before
Jehovah for the sons of Israel — ABPS
so that for the children of Israel it may
be a reminder . . . in the presence of
the LORD — Ber
it is to bring you, the people of Israel, to
the Lord's attention — Tay
to remind the Eternal of the Israelites
— Mof
to make an atonement for your souls.
to put a propitiatory-covering over your
souls — Rhm
and so to expiate your lives — Mof
and to be the price of your lives — Bas
and win ransom for their lives — Knox
of the forfeit paid for their lives — NAB

17. And the LORD spake unto Moses, saying,

18. Thou shalt also make a laver of brass,
. . . a laver of copper — Tor
. . . a bronze bath — Mof
. . . a bronze washbasin, too — Ber
and his foot also of brass,
and a stand of copper for it — Tor
and its stand of bronze — Rhm
and the base thereof of brass — ASV
to wash withal:
for bathing — Rhm
for ablution — Sprl
and thou shalt put it between the tabernacle of the congregation and the altar,
. . . [outside in the court] between the
tent of meeting and the altar [of burnt
offering] — Amp
. . . the Trysting tent . . . — Mof
. . . the tabernacle of the testimony
. . . — Sept
. . . between the tabernacle that bears
record of me and the brazen altar —
Knox
and thou shalt put water therein.
and supply it with water — Ber

19. For Aaron and his sons shall wash their hands and their feet thereat:
. . . in this bath — Mof
. . . [in water drawn] from it — Tor
So shall Aaron and his sons bathe ther-
eat, — their hands and their feet —
Rhm

20. When they go into the tabernacle of the congregation,
. . . the tabernacle of the testimony —
Sept
. . . the tabernacle that bears record of
me — Knox
. . . the tent of meeting — ASV
Whenever they mean to enter the Tryst-
ing tent — Mof
they shall wash with water, that they die not;
they shall bathe with water . . . — Rhm
they must wash in water for fear they
die — Jerus
or when they come near to the altar to minister,
when they go to the altar to minister as
priests — Sept
or to approach the altar in their service
— Mof
to burn offering made by fire unto the LORD:
. . . the offering burnt in honour of
Yahweh — Jerus
. . . a food-offering to the LORD — NEB
. . . as incense an altar-flame to Yahweh
— Rhm
to kindle their sacrifice before the Lord
— Knox
to cause an offering made by fire to
smoke unto the LORD — JPS
to perfume a fire-offering to Jehovah —
YLT
to offer an oblation to the LORD — NAB
and to carry up the whole burnt offerings
to the Lord — Sept

21. So they shall wash their hands and their feet,
there and then they must wash . . . —
Mof
they shall wash . . . with water; and when
they go into the tabernacle of the tes
timony they shall wash with water —
Sept
that they die not:
lest they die — RSV
for fear they die — Jerus
on pain of death — Knox
so that they may be safe from death —
Bas

and it shall be a statute for ever to them,
and it is to be a perpetual statue for them — AAT
and it hath been to them a statute age-during — YLT
this is an order to them for ever — Bas
even to him and to his seed throughout their generations.
for him and for his offspring through their successive generations — Ber
to him and his posterity after him — Sept
for Aaron and his descendants for all time, age after age — Mof

22. Moreover the LORD spake unto Moses, saying,

23. Take thou also unto thee principal spices,
. . . the chief spices — RV
Procure the finest spices — AAT
Procure thou also to thyself of the most excellent spices — Sprl
Secure for yourself the choicest spices — Ber
of pure myrrh five hundred shekels,
of flowing myrrh . . . — ASV
the flower of choice myrrh . . . — Sept
five hundred weight of solidified myrrh — Tor
a stone of the best and choicest myrrh — Knox
250 dollars worth of pure myrrh — Ber
eighteen pounds . . . — Tay
about sixteen pounds of liquid balsam — Mof
wild honey five hundred shekels — YLT
and of sweet cinnamon half so much, even two hundred and fifty shekels,
and of odoriferous cinnamon . . . — Sprl
and half a stone of cinnamon — Knox
half as much of fragrant cinnamon, that 125 dollars worth — Ber
and of sweet calamus two hundred and fifty shekels,
and spice-cane . . . — YLT
and of odoriferous cane . . . — Sprl
125 dollars worth of aromatic calamus — Ber
eight pounds of scented cane — Mof
and half a stone . . . — Knox

24. And of cassia five hundred shekels,
about sixteen pounds . . . — Mof
a stone, too . . . — Knox
and 250 dollars . . . — Ber
and of iris five hundred shekels — Sept
after the shekel of the sanctuary,
all according to the standard of the sanctuary shekel — NAB
in terms of the sacred shekel — AAT
by sanctuary money values — Ber
and of oil olive an hin:
and a gallon and a half of olive oil — Mof
also six quarts . . . — Ber
and with these, three quarts . . . — Knox

25. And thou shalt make it an oil of holy ointment,
and blend them into sacred anointing oil — NAB
These you are to compound into a holy chrism — Jerus
an ointment compound after the art of the apothecary:
a compound mixture, work of a compounder — YLT
a compound of ingredients expertly blended — Tor
a perfume compounded after the art of the perfumer — ASV
The Lord instructed skilled perfume-makers — Tay
scientifically prepared as by a druggist — Ber
it shall be an holy anointing oil.
to serve as sacred anointing oil — Tor
it is to be a holy chrism — Jerus

26. And thou shalt anoint the tabernacle of the congregation therewith,
. . . therewith the tent of meeting — RV
With this . . . the Trysting tent — Mof
and with it . . . the tabernacle of the testimony — Sept
This thou must use to anoint the tabernacle that bears record of me — Knox
and the ark of the testimony,
and the ark of the tabernacle of the testimony — Sept
and the ark where that record lies — Knox
the ark of the decrees — AAT
and the ark of the commandments — NAB
and the Ark of the Tokens — NEB
the Ark of the Pact — Tor
the ark of the Presence — Mof

27. And the table and all his vessels,
. . . and all its furnishings — Ber
And the [showbread] table and all its utensils — Amp
and the candlestick and his vessels,
and the lampstand and its utensils — Rhm
. . . and its appurtenances — NAB
. . . and all its fittings — Tor
and the altar of incense,
. . . of perfume — YLT
. . . for burning spices — Bas

28. And the altar of burnt offering with all his vessels,
. . . for the ascending-sacrifice and all its utensils — Rhm
. . . of holocausts with all its appurtenances — NAB
and that used for burnt-sacrifice, and all the instruments belonging to them — Knox
and the laver and his foot.
the washbowl and its base — Ber
the bath . . . — Mof
and the basin with its stand — Jerus
and the washbasin and its pedestal — Tay

29. And thou shalt sanctify them,
So shalt thou hallow them — Rhm
you shall consecrate them — RSV
anointing them — Mof
that they may be most holy:
Thus they will excel in holiness — Jerus
and they shall be holy of holies — Sept
so as to become completely dedicated — Ber
. . . completely taboo — AAT
whatsoever toucheth them shall be holy.
all that is coming against them is holy — YLT
whatever touches them shall be consecrated — Tor
. . . shall be forfeit as sacred — NEB
whoever touches them shall be dedicated — Ber
with everyone touching them becoming taboo — AAT
so that anyone who touches them is doomed — Mof

30. And thou shalt anoint Aaron and his sons,
And put the oil on . . . — Bas
and consecrate them,
and sanctify them — RV
so shalt thou hallow them — Rhm
that they may minister unto me in the priest's office.
so that they may be priests in my service — Jerus
to do the work of priests to me — Bas

31. And thou shalt speak unto the children of Israel, saying,
and give this message to the Israelites — Ber
This shall be an holy anointing oil unto me throughout your generations.
. . . a holy anointing oil [symbol of the Holy Spirit], sacred to Me alone . . . — Amp
. . . to you a holy anointing oil . . . — Sept
As sacred anointing oil this shall belong to me . . . — NAB
this is to be the Eternal's sacred anointing oil, age after age — Mof
The oil used for anointing is a thing you must keep set apart for me . . . — Knox
You must hold this chrism holy from generation to generation — Jerus

32. Upon man's flesh shall it not be poured,
Upon the flesh of a common man . . . — Rhm
not to be poured on a layman's body — Ber
never to be used for anointing the ordinary body — Mof
It must not be rubbed on any person's body — Tor
neither shall ye make any other like it, after the composition of it:
. . . according to its proportions, assimilating it — Sprl
. . . any other oil of a like mixture — NAB
and you must not prepare any oil like it after the same prescription — NEB
it is holy, and it shall be holy unto you.
It shall be holy, and held in veneration by you — Sept
it is a thing set apart, and you must keep it holy — Knox
sacred it is, and you must hold it sacred — Mof
being sacred, it is taboo to you — AAT

33. Whosoever compoundeth any like it,
Whosoever copies the composition of it — Jerus
Whoever prepares a perfume like this — NAB
or whosoever putteth any of it upon a stranger,
and whosoever bestoweth thereof upon a stranger — Rhm
or whoever putteth like unto it upon an ordinary person — Sprl
or puts it on one who is not a priest — Bas
or puts any of it on a layman — AAT
whoever uses any of it for an outsider — Mof
shall even be cut off from his people.
. . . from his kin — Tor
shall be rooted out from among his people — Sept

is lost to his people — Knox
shall be excommunicated — Tay

34. And the LORD said unto Moses, Take unto thee sweet spices,
. . . Take these aromatic substances — NAB
. . . Take the herbs — Tor
. . . Take fragrant powders — Mof
. . . Acquire perfumes — Ber
stacte, and onycha, and galbanum;
balm of Gilead . . . — Sprl
gum storax . . . — ABPS
storax, and burnt shell, and . . . galbanum — Knox
myrrh-oil, drops, powdered mollusc shell — Ber
these sweet spices with pure frankincense:
aromatic spices . . . — Rhm
and Persian gum . . . — Ber
sweet scented . . . and pellucid frankincense — Sept
add pure frankincense to the spices — NEB
of each shall there be a like weight:
all in equal weight — Knox
the same amount of each — AAT
they are part for part — YLT

35. And thou shalt make it a perfume,
And of these they shall make compound incense — Sept
and blend them into incense — NAB
a confection after the art of the apothecary,
a compound, work of a compounder — YLT
a perfume after the art of the perfumer — RV
an ointment, a druggist's preparation — Ber
This fragrant powder, expertly prepared — NAB
Using the usual techniques of the incense-maker — Tay
tempered together, pure and holy:
dissolved together . . . — Sprl
well tempered together, unadulterate, fit for hallowing — Knox
clarified, pure and sacred — AAT
refined . . . — Tor
seasoned with salt . . . — ASV

36. And thou shalt beat some of it very small,
All this thou shalt beat into fine powder — Knox
Crush some of it small — Mof
Grind some of it fine — Ber
You must pulverize some of it very fine — AAT
and put of it before the testimony
and put part of it in front of the ark — Mof
and place some of it in front of the decrees — AAT
and put this before the commandments — NAB
and put it in front of the Tokens — NEB
and put some before the Pact — Tor
and keep a store of it before — Knox
in the tabernacle of the congregation,
in the tabernacle of the testimony — Sept
the tabernacle that bears record of me — Knox
in the tent of meeting — RV
in the Trysting tent — Mof
where I will meet with thee:
where I will come face to face with you — Bas
the place appointed for my meetings with you — Jerus
my trysting-place with thee — Knox
where I shall make myself known to thee — Sept
it shall be unto you most holy.
This incense shall be treated as most sacred by you — NAB
it is to be completely taboo to you — AAT

37. And as for the perfume which thou shalt make,
But when you make this incense — Tor
Ye shall not make to yourselves according to the composition thereof:
ye shall not prepare for yourselves according to its proportions — Sprl
. . . of a like mixture for yourselves — NAB
you must not compound it so for your own use — Knox
according to its formula, you must never make for yourselves — AAT
it shall be unto thee holy for the LORD.
it shall be dedicated to the LORD — Ber
You shall consider it as a holy thing appropriate to the Lord — Sept
because JEHOVAH'S, it shall be holy unto thee — Sprl

38. Whosoever shall make like unto that,
Whoever makes an incense like this — NAB
Whoever copies it — Jerus
to smell thereto,
to enjoy its fragrance — Ber

to use as perfume — RSV
to be refreshed by it — YLT
to anoint with it — Lam
for his own pleasure — NEB
for the toilet — Mof

shall even be cut off from his people.
. . . from his kin — Tor
shall be rooted out from among his people — Sept
is lost to his people — Knox
shall be outlawed — Mof

CHAPTER 31

1. And the LORD spake unto Moses, saying,

2. See, I have called by name Bezaleel
Take notice! . . . — Ber
See, I have singled out by name Bezalel — Tor
Here is the name of the man I have singled out to help thee, Beseleel — Knox
I have specially chosen Bezalêl — Mof
the son of Uri, the son of Hur, of the tribe of Judah:
. . . and the grandson of Hur, belonging to the clan of Judah — Mof

3. And I have filled him with the spirit of God,
I have endowed him with a divine spirit — Tor
inspiring him — Mof
in wisdom, and in understanding, and in knowledge,
with ability and intelligence . . . — RSV
making him wise, adroit, and skilful — Knox
and made him wise and full of knowledge and expert — Bas
and endowed him with skill and perception and knowledge — Jerus
and in all manner of workmanship,
in every kind of craft — Tor
and all craftsmanship — RSV
and in every manufacture — Sprl
in constructing the Tabernacle and everything it contains — Tay

4. To devise cunning works,
. . . ingenious things — AAT
. . . skilful works — ASV
and a master of design — NEB
to conceive devices — Sprl
To do all sorts of delicate work — Bas
to contrive and execute as a master carpenter — Sept
in the production of embroidery — NAB
to teach cunning works — Lam
to work in gold, and in silver, and in brass,
. . . and in bronze — Rhm
. . . and copper — Tor
and to manufacture gold and silver and brass, and blue and purple and scarlet yarn — Sept

5. And in cutting of stones, to set them,
in cutting jewels to be set — Mof
in cutting and mounting precious stones — NAB
and in engraving stones for setting — Sprl
carve both stone and jewel — Knox
and in carving of timber,
and in graving of wood — YLT
and in works of architecture made of wood — Sept
to work in all manner of workmanship.
for use in every kind of workmanship — Sprl
that he may work at every craft — Mof

6. And I, behold, I have given with him Aholiab,
And know further that for this collaborator I have appointed Aholiab — Ber
Here and now I give him a partner, Oholiab — Jerus
Moreover, I have assigned to him Oholiab — Tor
Him I have given with Eliab — Sept
the son of Ahisamach, of the tribe of Dan:
. . . belonging to the clan of Dan — Mof
and in the hearts of all that are wise hearted
And to every man of an understanding heart — Sept
the hearts of all the craftsmen — Knox
all those of skilful mind — AAT
to all able men — RSV
all artists — Mof
all the experts — NAB
I have put wisdom,
and I have endowed . . . with skill — AAT
and I have given . . . ability — RSV
I have given more — Jerus
that they may make all that I have commanded thee;
to carry out the commands which I have given thee — Knox

7. The tabernacle of the congregation,
. . . of the testimony — Sept
. . . which attests my covenant — Knox
the tent of meeting — ASV
the Tent of the Presence — NEB
the Trysting tent — Mof
and the ark of the testimony,
. . . of the covenant — Sept
. . . of the law — Bas
. . . of the commandments — NAB
. . . of the decrees — AAT
. . . of the Presence — Mof
. . . that bears record of me — Knox
and the mercy seat that is thereupon,
and the propitiatory . . . — Rhm
and the ark-cover . . . — JPS
the throne of mercy that covers it — Jerus
and all the furniture of the tabernacle,
and all the utensils . . . — Sprl
all the fittings of the tent — Mof
and all the vessels . . . — YLT

8. And the table and his furniture,
. . . and its fittings — AAT
. . . with its appurtenances — NAB
. . . and its vessels — RV
. . . [of the showbread] and its utensils — Amp
and the pure candlestick with all his furniture,
. . . with all its instruments — Lam
even the candlestick of pure gold and all its utensils — Sprl
and the holy light-support with all its vessels — Bas
the lampstand of pure gold and its fittings — Mof
and the altar of incense,
. . . for the burning of spices — Bas
. . . of the perfume — YLT

9. And the altar of burnt offering with all his furniture,
. . . of whole-offering and all its vessels — NEB
. . . for the ascending-sacrifice and all its utensils — Rhm
. . . of holocausts with all its appurtenances — NAB
and the laver and his foot,
. . . and its stand — Rhm
the wash basin and its base — Ber
the bath . . . — Mof

10. And the cloths of service,
and the cloths of variegated stuff — Rhm
and the coloured garments — YLT
and the finely wrought garments — ASV
and the plaited garments — JPS
the sacerdotal vestments — Mof
and the vestments to be retained — Sprl
the sumptuous vestments — Jerus
And the robes of needlework — Bas
and the holy garments for Aaron the priest,
that is the sacred vestments . . . — NEB
and the garments of his sons,
and the robes . . . — Sept
and the vestments . . . — AAT
to minister in the priest's office,
in their ministry — NAB
for the priestly functions — Jerus
to wear when they serve as priests — Ber
to be priests — ABPS
when they perform their holy office — Knox

11. And the anointing oil,
And the holy oil — Bas
the chrism — Jerus
and sweet incense for the holy place:
and the incense of sweet spices . . . — RV
and the compound incense of the sanctuary — Sept
and the aromatic incense . . . — Tor
and the perfume of the spices . . . — YLT
and the incense made of fragrant powders — Mof
according to all that I have commanded thee shall they do.
all that I have bidden thee make, shall be made through their workmanship — Knox
they shall make them just as I have commanded you — AAT
have them work it out just as I have ordered you — Ber

12. And the LORD spake unto Moses, saying,
This, too, was the Lord's word to Moses — Knox

13. Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep:
. . . Nevertheless, you must keep My sabbaths — Tor
. . . Only, My sabbaths ye do keep — YLT
Tell the Israelites to keep My Sabbaths by all means — Ber
Tell the people of Israel to rest on My Sabbath day — Tay
Give the sons of Israel a warning from me, Be sure that you observe the sabbath day — Knox
for it is a sign between me and you throughout your generations;

for it is a token between Me and between you . . . — Sprl
It is a token between us, that is to last all through the ages which lie before you — Knox
for the Sabbath is a reminder of the covenant between Me and you forever — Tay
that ye may know that I am the LORD that doth sanctify you.
. . . that I, the LORD, am consecrating you — AAT
. . . that I — Yahweh, do hallow you — Rhm
to show that it is I, the LORD, who make you holy — NAB

14. Ye shall keep the sabbath therefore;
Keep my sabbath — Knox
for it is holy unto you:
it is a sacred day for you — Mof
it has a binding claim on you — Knox
as it stands for your holiness — Ber
because it is holy to the Lord for you — Sept
every one that defileth it shall surely be put to death:
every one that profaneth it . . . — ASV
and anyone who desecrates it . . . — Mof
he who is polluting it . . . — YLT
and anyone not honouring it . . . — Bas
for whosoever doeth any work therein,
For whoever does any business on the sabbath — Mof
that soul shall be cut off from among his people.
that person shall be cut off from among his kin — Tor
he must be rooted out of his people — NAB
shall be outlawed from his people — Jerus
is lost to his people — Knox

15. Six days may work be done;
Business may be done for six days — Mof
but in the seventh is the sabbath of rest, holy to the LORD:
. . . are the sabbaths, a rest holy to the Lord — Sept
. . . is a sabbath of solemn rest . . . — RV
. . . there is to be the sabbath of complete rest . . . — AAT
. . . there is a Sabbath of rest enjoyment . . . — Ber
whosoever doeth any work in the sabbath day,
Whoever shall do any work on the seventh day — Sept
anyone who does any business on the sabbath — Mof
he shall surely be put to death.
shall certainly be executed — Ber
his life must pay for it — Knox
dying shall die — Sprl

16. Wherefore the children of Israel shall keep the sabbath,
. . . are to keep the Sabbath holy — Bas
. . . shall keep the sabbath to the LORD — Lam
to observe the sabbath throughout their generations,
with Sabbath observance through their successive generations — Ber
by making it a Day of Rest to your generations — Rhm
and honour it among themselves, age after age — Knox
for a perpetual covenant.
by an eternal agreement — Bas
as an age-abiding covenant — Rhm
as a covenant for all time — Tor
It is an undying covenant — Knox

17. It is a sign between me and the children of Israel for ever:
Between myself and the sons of Israel the sabbath . . . — Jerus
between me and the children of Israel. It is for me a perpetual sign — Sept
It is an eternal symbol of the covenant between Me and the people of Israel — Tay
for in six days the LORD made heaven and earth,
. . . heaven and earth and the seas and all that are therein — Lam
. . . sky and earth — Mof
and on the seventh day he rested, and was refreshed.
. . . and drew breath — Jerus
. . . at his ease — NAB
. . . from his labours — Knox
. . . and was satisfied — Sprl
and rested on the seventh. Here he paused — Sept

18. And he gave unto Moses, when he had made an end of communing with him upon mount Sinai,
. . . when He had finished speaking with Him . . . — Sprl
two tables of testimony,
the two tablets of the Pact — Tor

. . . of the decrees — AAT
. . . of the Tokens — NEB
tables of stone, written with the finger of God.
. . . engraven by the finger of God — Sprl
the two stone tablets inscribed by God's own finger — Mof

CHAPTER 32

1. **And when the people saw that Moses delayed to come down out of the mount,**
. . . saw that Moses was long in coming down the mountain — Mof
. . . became aware of Moses' delay . . . — NAB
the people gathered themselves together unto Aaron,
. . . were called together to Aaron — ABPS
. . . remonstrated with Aaron — Knox
they rose up together against Aaron — Sept
and said to him, Up, make us gods,
. . . Up, make us a god — JPS
. . . Come on, make us some god — Mof
Bestir thyself, . . . fashion us gods — Knox
which shall go before us;
to lead us on — Ber
who will be our leader — NAB
for as for this Moses, the man that brought us up out of the land of Egypt,
for this is the way it is with Moses, . . . — AAT
We had a man to lead us, this Moses, when we came away from Egypt — Knox
we wot not what is become of him.
we know not what hath befallen him — Rhm
we have no idea what has happened to him — Ber
has disappeared; something must have happened to him — Tay

2. **And Aaron said unto them, Break off the golden earrings,**
. . . Take off the rings of gold — RSV
. . . Pluck off the gold rings — ABPS
. . . Tear off . . . — AAT
which are in the ears of your wives, of your sons, and of your daughters,
your wives and sons and daughters . . . they are wearing — NAB
from the ears of your wives and daughters — NEB
and bring them unto me.
and give them to me — Bas

3. **And all the people brake off the golden earrings**
. . . took off the rings of gold — RSV
. . . plucked off the gold rings — ABPS
. . . tore off . . . — AAT
which were in their ears,
from their ears — Ber
and brought them unto Aaron.
and handed them to Aaron — Mof

4. **And he received them at their hand,**
And he received [the gold] . . . — Rhm
who accepted their offering — NAB
who took the material from them — AAT
what they had given him — Knox
and fashioned it with a graving tool,
and carved them with a tool — Mof
and, hammering it with an instrument — Bas
and, in a mould, melted the metal down — Jerus
and drew a design — Lam
after he had made it a molten calf:
and molded it into a calf — Ber
and cast them into the figure of a calf — Knox
and cast an effigy of a calf — Jerus
made it into a molten bull — AAT
. . . into the metal image of a young ox — Bas
and they said, These be thy gods, O Israel,
. . . This is thy god . . . — JPS
The people cried, Here is your God . . . — Mof
These, he said, are your gods . . . — NEB
which brought thee up out of the land of Egypt.
the gods that rescued thee . . . — Knox

5. **And when Aaron saw it,**
. . . the molten calf — Amp
. . . how happy the people were about it — Tay
Aaron, finding them so minded — Knox
And Aaron was afraid — Lam
he built an altar before it;
. . . before the effigy — Jerus
Aaron erected an altar in front of the calf — Mof
and Aaron made proclamation, and said,
and Aaron calleth, and saith — YLT
and Aaron announced — Tor

and bade the crier give out — Knox
To morrow is a feast to the LORD.
A festival to Yahweh, to-morrow! — Rhm
that there would be a solemn feast next day in the Lord's honour — Knox

6. **And they rose up early on the morrow,**
So next morning the people rose — Mof
So when they awoke on the morrow — Knox
and offered burnt offerings,
he caused whole burnt offerings to be brought up — Sept
the people offered holocausts — NAB
and offered ascending-sacrifices — Rhm
and brought peace offerings;
. . . thank-offerings — AAT
. . . sacrifices of well-being — Tor
. . . communion sacrifices — Jerus
and welcome-offerings — Knox
and peace offerings to the calf-idol — Tay
and the people sat down to eat and to drink,
. . . to the sacrificial feast — Mof
and took their seats at the feast — Bas
and rose up to play.
. . . to sport — Sprl
. . . to revel — NAB
. . . to dance — Tor
. . . to make merry — JPS
. . . to play and to quarrel — Lam
at a wild party, followed by sexual immorality — Tay

7. **And the LORD said unto Moses, Go, get thee down;**
. . . Go quickly, go down from this place — Sept
. . . Hurry down — Tor
for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves:
. . . have done a disgraceful thing — NEB
. . . have depraved themselves — Mof
. . . have acted basely — Tor
. . . have acted perniciously — AAT
. . . have behaved wickedly — Ber
they have fallen into sin . . . — Knox
. . . have apostasised — Jerus

8. **They have turned aside quickly out of the way which I commanded them:**
they have been quick to swerve from the line of my orders — Mof
They have been swift to leave the way thou didst mark out for them — Knox
they have made them a molten calf,
. . . a metal ox — Bas
. . . a young bull — Sept
and have worshipped it,
doing homage to it — AAT
and bow themselves to it — YLT
they have prostrated themselves before it — NEB
and have sacrificed thereunto,
brought victims to it — Knox
and said, These by thy gods, O Israel,
. . . This is thy god . . . — JPS
and crying, Here is your God . . . — Mof
which have brought thee up out of the land of Egypt.
the gods that rescued thee . . . — Knox

9. **And the LORD said unto Moses, I have seen this people,**
. . . I have watched this nation — Mof
. . . I have witnessed this people — Sprl
. . . I know them — Knox
and, behold, it is a stiffnecked people:
and it is an obstinate race — Mof
and, see, it is a stubborn people — Ber
I can see how headstrong these people are! — Jerus

10. **Now therefore let me alone,**
Now, let Me be — Tor
Now do not get in my way — Bas
spare me thy importunacy — Knox
that my wrath may wax hot against them,
that mine anger may kindle upon them — Rhm
so that My indignation may flame against them — Ber
that my anger may blaze . . . — AAT
that being provoked to wrath . . . — Sept
and that I may consume them:
and that I may destroy them — Tor
and burn them up — Mof
and devour them — Jerus
and I will make of thee a great nation.
and I will make you, Moses, into a great nation instead of them — Tay
I will make thy posterity into a great nation instead — Knox

11. **And Moses besought the LORD his God, and said,**
But Moses implored the LORD his God . . . — Tor
But Moses prayed before the LORD his God . . . — Lam
And Moses appeaseth the face of Jehovah his God . . . — YLT
But Moses set himself to placate the LORD his God . . . — NEB

But Moses tried to mollify the LORD his God . . . — AAT
[and with Aaron JEHOVAH is exceedingly angry to destroy him utterly; but Moses pleaded Aaron's cause]. And Moses besought the favour . . . — Sprl

LORD, why doth thy wrath wax hot against thy people,

Wherefore . . . should thine anger kindle . . . — Rhm
. . . why does Thy indignation flame . . . — Ber
Let not Your anger . . . blaze forth . . . — Tor
Shouldst thou . . . be provoked to wrath . . . — Sept

which thou hast brought forth out of the land of Egypt

the people thou didst rescue . . . — Knox

with great power, and with a mighty hand?

with arm outstretched . . . — Jerus
with great might, and with a firm hand — Rhm
. . . and with thine uplifted arm — Sept
by sheer strength and main force — Mof
so imperiously, with so strong a hand — Knox

12. **Wherefore should the Egyptians speak, and say,**

Why should the Egyptians sneer — Mof
Let not the Egyptians say — Tor

For mischief did he bring them out,

It was at a bad time . . . — AAT
It was for their injury . . . — Lam
For evil . . . — RV
With evil intent . . . — RSV
He took them out to an evil fate — Bas
God tricked them into coming — Tay

to slay them in the mountains,

slaying them in the highlands — AAT
that thou hadst marked them out for death, here in the mountains — Knox

and to consume them from the face of the earth?

and wipe them off . . . — Mof
and to sweep them from off . . . — Ber
and exterminate them from . . . — NAB
and to make an end of them from off the face of the ground — Rhm

Turn from thy fierce wrath,

turn back from the heat of Thine anger — YLT
. . . from thy burning anger — ABPS
Let your blazing wrath die down — NAB
Oh let the storm of thy anger pass — Knox
Rest from thy fierce anger — Lam
Stay thy fierce indignation — Sept

and repent of this evil against thy people.

and renounce the plan to punish Your people — Tor
and alter Thy mind concerning the calamity to Thy people — Sprl
and do not bring this disaster on your people — Jerus
pardon thy people's guilt — Knox
and be reconciled concerning the evil deed of thy people — Lam
and be merciful at this wickedness of thy people — Sept
and be grieved over the calamity to thy people — Rhm

13. **Remember Abraham, Isaac, and Israel, thy servants,**

. . . Abraham and Issac and Jacob . . . — Mof
Be mindful of Abraham . . . — YLT
Turn Thy thought to Abraham . . . — Ber

to whom thou swarest by thine own self, and saidst unto them,

to whom by your own self you swore and made this promise — Jerus
to whom you gave your oath, saying — Bas
and the oath thou didst swear by thine own name — Knox

I will multiply your seed as the stars of heaven,

that thou wouldst make their descendants as numberless . . . — Mof
I will make your descendants as numerous as the stars in the sky — AAT

and all this land that I have spoken of will I give unto your seed,

. . . that I have promised I will give to your descendants — RSV

and they shall inherit it for ever.

. . . to times age-abiding — Rhm
as their perpetual heritage — NAB
as a possession for all time — Mof
to be their everlasting home — Knox

14. **And the LORD repented of the evil**

So the Eternal changed his mind about the punishment — Mof
So the LORD let himself be turned from . . . sending punishment — Bas
And the LORD renounced the punishment — Tor
And the LORD was reconciled concerning the evil — Lam
So then Yahweh was grieved, — over the calamity — Rhm

And when the Lord was moved with compassion — Sept
which he thought to do unto his people.
He had planned to bring upon His people — Tor
that he had threatened to do to his people — ABPS
which he said he would do . . . — ASV
to save his people — Sept

15. And Moses turned, and went down from the mount,
Moses made his way back down the mountains — Jerus
Moses turned away down the hill — Mof
and the two tables of the testimony were in his hand:
with the two tablets of the decrees in his hand — AAT
. . . of the law . . . — Mof
bearing the two tablets of the Pact — Tor
and the two stone tablets . . . — Lam
holding in his hands the Ten Commandments — Tay
the tables were written on both their sides;
. . . were of stone written . . . — Sept
. . . were engraven on both planes — Sprl
tablets inscribed on both their surfaces — Tor
on the one side and on the other were they written.
on this and on that . . . — YLT
inscribed on the front and on the back — Jerus
on both sides they were engraved — Sprl

16. And the tables were the work of God,
tablets that were made by God — NAB
God's workmanship — Knox
and the writing was the writing of God,
and the engraving the engraving of God — Sprl
having inscriptions . . . by God himself — NAB
a divine hand had traced the characters — Knox
graven upon the tables.
inscribed on the tablets — Mof
incised . . . — Tor
cut on the stones — Bas

17. And when Joshua heard the noise of the people as they shouted,
. . . the voice of the people . . . — Sprl
. . . the noise of the people fighting — Lam
. . . the sound of the people in its boisterousness — Tor
. . . the uproar the people were making — NEB
he said unto Moses, There is a noise of war in the camp.
. . . A noise of battle in the camp! — YLT
. . . I hear the cry of battle . . . — Knox
. . . That sounds like a battle . . . — NAB
. . . It sounds as if they are preparing for war — Tay

18. And he said, It is not the voice of them that shout for mastery,
. . . This is not the clamour of warriors — NEB
. . . Not the noise of the cry of heroism — Rhm
No. . . . it is not the sound of men conquering — Mof
. . . of shouting victoriously — Sprl
. . . of the tune of triumph — Tor
. . . of men singing alternately as they rush to battle — Sept
neither is it the voice of them that cry for being overcome;
nor is it the voice of the crying of weakness — YLT
no wailing for defeat this sound — Jerus
Or the sound of the tune of defeat — Tor
or of rout — Knox
nor is it the sound of men answering each other on a retreat — Sept
but the noise of them that sing do I hear.
the noise of alternate song . . . — Rhm
it is the sound of chanting that I hear — Jerus
what I hear is the sound of people singing choruses — Mof
the sounds . . . are cries of revelry — NAB
but it is the sound of sin . . . — Lam

19. And it came to pass, as soon as he came nigh unto the camp,
Then as he came close to the camp — Ber
Then they drew nearer the camp — Knox
that he saw the calf, and the dancing:
he saw the image of the ox, and the people dancing — Bas
and saw the young bull and the choirs — Sept
. . . and the cymbals — Lam
and Moses' anger waxed hot,
. . . burned hot — RSV
. . . was kindled — Sprl

he became enraged — Tor
and he cast the tables out of his hands,
let the stones go . . . — Bas
threw the two tables . . . — Sept
He threw down the tablets he was holding — Jerus
he flung down the tablets — Mof
and brake them beneath the mount.
and brake them in pieces at the foot of the mountain — Rhm
and shattered them . . . — Tor
and broke them against the spurs of the mountain — Knox

20. And he took the calf which they had made,
And he took the ox . . . Bas
then he took the bull — AAT
He seized the calf . . . — Jerus
and burnt it in the fire,
and threw it on the fire — Knox
committed it to the flames — Ber
he fused it in the fire — NAB
and melted it in the fire — Tay
and ground it to powder,
and when the metal cooled, he ground it . . . — Tay
and crushing it . . . — Bas
and beat it until it was fine — ABPS
and filed it with a file until it was ground into dust — Lam
and strawed it upon the water,
and scattered it upon the surface of the waters — Sprl
this dust he sprinkled over water — Knox
and made the children of Israel drink of it.

21. And Moses said unto Aaron, What did this people unto thee,
Moses asked Aaron, What did this people ever do to you — NAB
And he asked Aaron, What harm has this people done thee — Knox
that thou hast brought so great a sin upon them?
that you have saddled them with so great a sin — Ber
that you have let them incur great guilt — Mof

22. And Aaron said, Let not the anger of my lord wax hot:
. . . Let not my master's anger blaze — Ber
. . . Let not the anger of my lord rage — Lam
Upon which Aaron said to Moses, Be not angry, my lord — Sept
Don't get so upset, Aaron replied — Tay
thou knowest the people, that they are set on mischief.
you know yourself how bad the people are — AAT
You know well enough how prone the people are to evil — NAB
. . . how determined the people are to do wrong — Mof
. . . this people and their wickedness — Ber
. . . the impetuousness of this people — Sept
The people were deeply troubled; that you well know — NEB

23. For they said unto me, Make us gods,
. . . Make us a god — JPS
and it was they who said to me, Fashion us gods — Knox
which shall go before us:
to go at our head — Jerus
to lead us — Tor
for as for this Moses, the man that brought us up out of the land of Egypt,
for this is the way it is with Moses . . . — AAT
We had a man to lead us, this Moses, when we came away from Egypt — Knox
we wot not what is become of him.
we know not what hath befallen him — Rhm
we have no idea what happened to him — Ber

24. And I said unto them, Whosoever hath any gold,
. . . Whoso hath gold ornaments — Sprl
. . . anyone who has gold jewelry — NAB
So I asked them, Which of you has any gold in his possession? — Knox
let them break it off.
let them pluck it off — ABPS
take it off — RSV
and they took it off — Jerus
bring it to me — Lam
So they gave it me:
So they brought it to me — Lam
then I cast it into the fire,
I just threw it . . . — Mof
and I put it . . . — Bas
and there came out this calf.
and it became this calf — Lam
and this calf was the issue of it — Knox
and this image of an ox came out — Bas
and out came this bull — AAT

25. And when Moses saw that the people were naked,
. . . the people that it is unbridled — YLT
. . . that the people were out of control — Tor
. . . were broken loose — ASV
. . . had revolted — Sprl
. . . had become unruly — AAT
. . . were scattered abroad — Sept
. . . went all unarmed — Knox
. . . had been committing adultery — Tay
(for Aaron had made them naked
. . . let them loose — RV
. . . given them the rein — Rhm
. . . allowed them to cast off restraint — Ber
. . . let the people run wild — NAB
. . . caused revolt — Sprl
. . . scattered . . . them — Sept
. . . caused them to sin — Lam
at Aaron's encouragement — Tay
unto their shame among their enemies:)
for a whispering among their enemies — Rhm
to be a derision among their assailants — AAT
to the secret malice of their enemies — NEB
and to leave a bad name behind them — Lam
to the scornful joy of their foes — NAB
in their shameless debauchery,
so that they were defenceless against attack — Knox
so that they were a menace to any who might oppose them — Tor
into idolatry with enemies all round them — Jerus

26. Then Moses stood in the gate of the camp,
Moses stationed himself at the camp entrance — Ber
Then Moses took his place at the way into the tents — Bas
and said, Who is on the LORD's side?
. . . Who is for JEHOVAH — Sprl
. . . whoever sides with the LORD! — Ber
. . . all that will take the Lord's part — Knox
let him come unto me.
come here — Tor
To me! — Rhm
Rally to my side — Knox
And all the sons of Levi gathered themselves together unto him.
And all the Levites [the priestly tribe] . . . — Amp
All the Levites then joined him — Ber
And all the Levites rallied to him — Tor

27. And he said unto them, Thus saith the LORD God of Israel,
and he gave them this order from the Eternal, the God of Israel — Mof
and he said. A message to you from the Lord God of Israel — Knox
Put every man his sword by his side,
. . . upon his thigh — ASV
Let each fasten his sword on his hip — AAT
Gird on your sword, each of you — Ber
and go in and out from gate to gate throughout the camp,
and pass through and wheel about . . . — Sept
. . . from door to door . . . — Lam
Now go up and down the camp, from gate to gate — NAB
and go from one end of the tents to the other — Bas
and sweep the camp from side to side — Mof
and quarter the camp from gate to gate — Jerus
and slay every man his brother,
killing all your kinsfolk — Mof
and every man his companion, and every man his neighbour.
another his friend, another his neighbour — Jerus
and each his friend, and each his relation — YLT
his neighbor and his kin — Ber

28. And the children of Levi did according to the word of Moses:
The Levites followed Moses' instructions — AAT
and there fell of the people that day about three thousand men.
and about three thousand of the people were put to death that day — Bas
and that day some twenty-three thousand men fell slain — Knox

29. For Moses had said, Consecrate yourselves to day to the LORD,
. . . Fill your hands to-day for the Lord — Sept
And Moses said to them, Strengthen yourselves today before the LORD — Lam
. . . Install yourselves, to-day, unto Yahweh — Rhm
And Moses said [to the Levites, By your obedience to God's command] you

have consecrated yourselves today as priests to the Lord — Amp
. . . Today you have ordained yourselves for the service of the LORD — RSV
Today . . . you have won yourselves investiture as priests of Yahweh — Jerus

even every man upon his son, and upon his brother;
every one with his son or with his brother — Sept
for every man hath been against his son and against his brother — JPS
each at the cost of his son and his kinsman — AAT
for you obeyed Him even though it meant killing your own sons and brothers — Tay
at war with your own flesh and blood — Knox

that he may bestow upon you a blessing this day.
to bring a blessing upon yourselves . . . — NAB
and earned his blessing — Knox
that the Eternal may bestow the blessing of the priesthood on you this day — Mof

30. And it came to pass on the morrow,
On the next day — NAB

that Moses said unto the people, Ye have sinned a great sin:
. . . You have sinned heinously — Knox
. . . You have been guilty of a great sin — Tor

and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.
. . . Peradventure I may make a propitiatory-covering for your sin — Rhm
. . . perhaps I can obtain forgiveness for your sin — Ber
. . . perhaps I can appease him over your sin — Mof
. . . and see if I can make amends for your guilt — Knox

31. And Moses returned unto the LORD,
And so, having recourse to the Lord again — Knox

and said, Oh, this people have sinned a great sin,
. . . Oh, please! this people has sinned an enormous sin — Ber
. . . I beseech thee, O LORD God, truly this people have sinned a great sin — Lam
I am grieved, he cried, this people has committed a grave sin — Jerus
he prayed thus: Thy people have sinned heinously — Knox

and have made them gods of gold.
. . . a god of gold — JPS

32. Yet now, if thou wilt forgive their sin — ;
Yet, wilt thou not forgive their sin? — Mof
If you would only forgive their sin! — NAB
Now therefore, if thou indeed forgivest this their sin, forgive it — Sept
Now, if You will forgive their sin [well and good] — Tor
I entreat thee, pardon this offence of theirs — Knox

and if not, blot me, I pray thee, out of thy book
. . . out of thy roll — Sprl
. . . out of thy list of the living — Mof
or else blot out my name too from the record — Knox

which thou hast written.
which Thou hast inscribed — Sprl

33. And the LORD said unto Moses, Whosoever hath sinned against me,
The Eternal answered, . . . sinners — Mof

him will I blot out of my book.
. . . out of My roll — Sprl
him only will I erase from My record — Tor
. . . out of my list of the living — Mof
I will blot him [not you] out of My book — Amp

34. Therefore now go, lead the people
Now therefore go thy way: go down and lead this people — Sept
But do thou march on . . . — Knox

unto the place of which I have spoken unto thee:
unto the country . . . — Sprl
whithersoever . . . — YLT

behold, mine Angel shall go before thee:
Mind you, My Angel will go ahead of you — Ber
lo, My messenger goeth before thee — YLT

nevertheless in the day when I visit,
and in the day of my charging — YLT
but a day will come — NEB
But when I make an accounting — Tor
However, in My time of retribution — Ber

But when the time comes for vengeance — Knox
Yet, when I am punishing — Mof
I will visit their sin upon them.
I will bring them to account for their sins — Tor
I will send punishment on them for their sin — Bas
this sin of theirs shall not be forgotten — Knox

35. And the LORD plagued the people,
And Jehovah smote the people — ASV
The Lord, then, made the people suffer for their wickedness — Knox
because they made the calf,
for having had the bull made — AAT
for moulding the calf — Jerus
because they worshipped the calf — Lam
which Aaron made.
which Aaron fashioned — Ber

CHAPTER 33

1. And the LORD said unto Moses, Depart, and go up hence,
. . . Go, ascend from this place — YLT
. . . Leave this place . . . and go — Jerus
. . . Move on up there — Ber
And now a new message came to Moses from the Lord. March on, then. . . . make thy way hence — Knox
thou and the people which thou has brought up out of the land of Egypt,
thou and thy people whom thou hast led . . . — Sept
unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying,
to the land which I promised on oath to Abraham . . . — AAT
Unto thy seed will I give it:
To your offspring . . . — Ber
. . . to their descendants — Mof
should be the home of their race — Knox

2. And I will send an angel before thee;
. . . My Angel . . . — Sprl
I am ready to send an angel who will go before thee — Knox
(and I have sent before thee a messenger) — YLT
and I will drive out the Canaanite, the Amorite, and the Hittite,
and he will drive out the Amorite and the Chettite . . . and the Chananite — Sept
and he will destroy the Canaanites, the Amorites, the Hittites — Lam
and the Perizzite, the Hivite, and the Jebusite:
the Perizzites and the Jebusites — Ber
and the Pherezite and the Gergasite and the Evite and the Jebusite — Sept

3. Unto a land flowing with milk and honey:
march up into a land abounding in . . . — Mof
and bring thee into the land that is all . . . — Knox
for I will not go up in the midst of thee;
. . . with you myself — AAT
but I will not journey in your company — NEB
for thou art a stiffnecked people:
. . . a stubborn people — Ber
. . . a headstrong people — Jerus
(for you are an obstinate race) — Mof
lest I consume thee in the way.
. . . on the journey — Sprl
for fear that I send destruction on you while you are on the way — Bas
otherwise I might exterminate you . . . — NAB
and I would be tempted to destroy you along the way — Tay

4. And when the people heard these evil tidings,
. . . this bad news — Mof
. . . these stern words — Jerus
. . . this adverse message — Ber
. . . this bitter reproach — Knox
. . . this sad thing — YLT
they mourned:
they mourned bitterly — Sept
were full of grief — Bas
they afflicted themselves — Rhm
and no man did put on him his ornaments.
. . . wore his ornaments, as custom bade — Knox
. . . put on their jewels — Sprl
. . . his finery — Tor
. . . his armor — Lam

5. For the LORD had said unto Moses, Say unto the children of Israel,
The Eternal bade Moses tell the Israelites — Mof
Whereupon the Lord said to the Israelites — Sept
Ye are a stiffnecked people:
You stubborn people — Ber
You are a headstrong people — Jerus
You are an obstinate race — Mof

I will come up into the midst of thee in a moment,
if I go up . . . for one moment — ASV
if I go with you myself for a single hour — Mof
and if once I set out on the march among you — Knox
take care that I bring not another stroke on you — Sept
and consume thee:
I will send destruction on you — Bas
I would exterminate you — NAB
I may annihilate you — NEB
should I make an end of thee — Rhm
therefore now put off thy ornaments from thee,
Now therefore [penitently] leave off your ornaments — Amp
. . . strip off the robes of your glory and your ornaments — Sept
. . . remove thy jewels from off thee — Sprl
. . . leave off your finery — Tor
. . . put off your armor from you — Lam
that I may know what to do unto thee.
and I will consider . . . — Tor
and wait till I have resolved . . . — Knox
and I will shew thee . . . — Sept

6. **And the children of Israel stripped themselves of their ornaments**
So . . . the Israelites laid aside their ornaments — NAB
So . . . they wore no jewelry — Tay
. . . remained stripped of their finery — Tor
. . . stripped themselves of their armor — Lam
by the mount Horeb.
from mount Horeb onward — RV
at the mountain of Horeb and ever after — Mof
at Mount Horeb, and did not put them on again — Bas
[and moved on] from Mount Horeb — Rhm
and took down the barrier from the mountain Choreb — Sept

7. **And Moses took the tabernacle, and pitched it without the camp,**
And Moses took the tent, and set it up outside the camp — ABPS
Moses regularly pitched the tabernacle outside the camp — Ber
Moses used to take a tent . . . — NEB
and Moses struck his tent . . . — Sept
afar off from the camp,
at some distance from it — Mof
and called it the Tabernacle of the congregation.
. . . the tent of meeting [of God with His own people] — Amp
. . . the Tent of the Presence — NEB
. . . the Trysting tent — Mof
. . . The tent which bears witness to the covenant — Knox
(Now it was called the tabernacle of the testimony) — Sept
And it came to pass, that every one which sought the LORD
. . . who sought to inquire of the LORD — Lam
If there was anyone who wanted to consult the LORD — AAT
And everyone desiring to make his prayer to the Lord — Bas
all who had disputes to settle — Knox
went out unto the tabernacle of the congregation, which was without the camp.
. . . [that temporary] tent of meeting . . . — Amp
used to go outside to the Trysting tent, outside the camp — Mof

8. **And it came to pass, when Moses went out into the tabernacle,**
. . . to the tabernacle without the camp — Sept
. . . to the Tent of meeting — Bas
And when Moses repaired to this tent of his — Knox
that all the people rose up, and stood every man at his tent door,
. . . and have stood, each at the opening of his tent — YLT
. . . and stationed themselves . . . — Sprl
and looked after Moses, until he was gone into the tabernacle.
with eyes fixed on Moses . . . — Ber
following Moses with their eyes . . . — Knox
and they watched Moses, until he entered the tent — Rhm
and have looked expectingly after Moses . . . — YLT

9. **And it came to pass, as Moses entered into the tabernacle,**
and as soon as Moses entered the tent — AAT
And, once he was within the tent that bore witness of the covenant — Knox
the cloudy pillar descended,
the column of cloud used to come down — Mof

and stood at the door of the tabernacle,
and stand at the doorway of the tent — AAT
and station itself at the entrance to the Tent — Jerus
and the LORD talked with Moses.
where He would converse . . . — Ber

10. And all the people saw the cloudy pillar stand at the tabernacle door:
. . . poised at the entrance of the Tent — Tor
and whenever the people saw the column of cloud standing at the doorway of the Tent — AAT
and all the people rose up and worshipped,
. . . and did obeisance — Mof
. . . and bowed themselves down — Rhm
. . . as they were standing worshipped — Sept
and they went down on their faces — Bas
every man in his tent door.
each one at his own tent door — Sprl
each at the opening of his tent — YLT

11. And the LORD spake unto Moses face to face,
Inside the tent the Lord spoke . . . — Tay
Thus Yahweh used to speak . . . — Rhm
as a man speaketh unto his friend.
as one man would speak to another — AAT
as a man converseth with his friend — Sprl
And he turned again into the camp:
then Moses would return . . . — Mof
but his servant Joshua, the son of Nun, a young man,
but his assistant Joshua . . . — Ber
but his minister Joshua . . . — RV
but his attendant, Joshua, . . . as servant — AAT
departed not out of the tabernacle.
moved not from the midst of the tent — Rhm
would not stir out of the Tent — Tor
did not depart from the [temporary, prayer] tent — Amp
never left the tent unguarded — Knox
leaving . . . at the tent — Mof

12. And Moses said unto the LORD, See, thou sayest unto me,
. . . Consider! Thou art saying to me — Ber
Then Moses complained to the Lord, Thou biddest me — Knox
Bring up this people:
Make the people go on — Jerus
Lead this people forward — Tor
Be this people's guide on their journey — Bas
Take these people to the Promised Land — Tay
and thou hast not let me know whom thou wilt send with me.
but thou wilt not tell me who it is thou art sending me for my guide — Knox
Yet thou hast said, I know thee by name,
. . . I have singled you out by name — Tor
. . . I know you personally — Ber
. . . above all men — Sept
. . . You are my intimate friend — NAB
And this is the man whom thou callest thy familiar friend — Knox
Thou hast declared, I own you as my own — Mof
and thou hast also found grace in my sight.
and you have won my favour — Jerus

13. Now therefore, I pray thee, if I have found grace in thy sight,
Well now, if I have found favour with thee — Mof
shew me now thy way,
teach me now Thy way — Sprl
cause me to know, I pray Thee, Thy way — YLT
guide me clearly along the way You want me to travel — Tay
pray let me understand thy ways with men — Mof
manifest thyself to me in an evident manner — Sept
make thy own presence known to me — Knox
that I may know thee,
. . . see thee — Sept
. . . acknowledge thee — Rhm
. . . understand thy nature — Mof
. . . know You [progressively become more deeply and intimately acquainted with You, perceiving and recognizing and understanding more strongly and clearly] — Amp
that I may find grace in thy sight:
to the end that I may find favor . . . — ASV
and always find favor with Thee — Ber
and be certain of your grace — Bas

and consider that this nation is thy people.
. . . this thy people is a great nation — Lam
and regard this nation, for it is Thy people — Sprl
and that I may know that this great nation is thy people — Sept

14. And he said, My presence shall go with thee,
. . . Mine own presence shall go on — Rhm
I will go along myself . . . — AAT
Shall I Myself . . . go along — Ber
And the LORD said to Moses, Go ahead of me — Lam
and I will give thee rest.
and bring thee to thy resting-place — Knox
and will lighten your burden — Tor
and put you at ease? — Ber
and I will settle you safe — Mof
and give you success — Tay
and lead you — AAT

15. And he said unto him, If thy presence go not with me,
. . . Unless You go in the lead — Tor
Moses replied, If you are not going yourself — NAB
To which Moses replied, Unless thou thyself accompany us — Sept
carry us not up hence.
do not send us on from here — Bas
do not bid us leave the place where we are — Knox
don't let us move a step from this place — Tay
then do not bring us up there — Ber

16. For wherein shall it be known here
for wherein should it be acknowledged — Sprl
For how can anyone know — Mof
that I and thy people have found grace in thy sight?
. . . have found mercy . . . — Lam
that I have found favor with Thee — Ber
that Your people have gained Your favor — Tor
is it not in that thou goest with us?
if Thou goest not up with us — Sprl
except by your going with us — NAB
so shall we be separated, I and thy people,
so that we are distinct . . . — RSV
By this we shall be marked out . . . — Jerus
so that we are distinguished . . . — JPS
or I and this people be glorious — Sept
singling us out, myself and thy people — Mof
such a privilege as . . . can boast? — Knox
from all the people that are upon the face of the earth.
. . . who dwell upon the surface of the earth — Sprl
no other people in the world — Knox
above all that are on the earth? — Sept

17. And the LORD said unto Moses, I will do this thing also that thou has spoken:
. . . I will do as you have asked — Mof
. . . This request also, which you have just made, I will carry out — AAT
for thou hast found grace in my sight,
. . . favor . . . — ASV
and I know thee by name.
And I have acknowledged thee . . . — Rhm
and I have singled you out . . . — Tor
and I know you personally and by name — Amp
. . . above all men — Sept
and you are my intimate friend — NAB
and I own you as my own — Mof

18. And he said, I beseech thee,
. . . I pray thee — RV
. . . O Lord — Bas
shew me thy glory.
. . . Thine honour — YLT
let me see thy majesty! — Mof
let me behold Your Presence! — Tor
O show me . . . THINE OWN SELF! — Sprl

19. And he said, I will make all my goodness pass before thee,
. . . I will go before thee with my glory — Sept
. . . All my splendour shall pass before thy eyes — Knox
. . . I will make all the light of my being come before you — Bas
. . . all My excellency . . . — Sprl
. . . all my beauty . . . — NAB
and I will proclaim the name of the LORD before thee;
and I will pronounce, in thy presence, my own divine name, the name of the Lord — Knox
and have called concerning the Name of Jehovah before thee — YLT
and I will announce to you the meaning of My name Jehovah, the Lord — Tay

and so manifest to you what the Eternal is — Mof
and will be gracious to whom I will be gracious,
surely I will be favourable to whom I will be favourable — Sprl
I have compassion on whom I will — Jerus
and the grace that I grant — Tor
and will shew mercy on whom I will shew mercy.
and pitiful to whom I will be pitiful — Mof
And will have compassion on whom I may have compassion — Rhm
grants pardon where he will — Knox
and loved him whom I love — YLT

20. And he said, Thou canst not see my face:
. . . Thou art unable to see . . . — YLT
for there shall no man see me, and live.
for no man can see my face and live — Sept
. . . and survive — Sprl
mortal man cannot see me, and live to tell of it — Knox
For no son of earth . . . — Rhm

21. And the LORD said, Behold, there is a place by me,
. . . a place in front of me — Lam
. . . a station by Me — Sprl
Then the Eternal added, But here is a spot near me — Mof
and thou shalt stand upon a rock:
. . . beside the rock — ABPS
where you may place yourself on the rocks — Mof

22. And it shall come to pass, while my glory passeth by,
. . . in the passing of Mine honour — YLT
and when my majesty sweeps by — Mof
and, as My Presence passes by — Tor
and it shall be, when I MINE OWN SELF pass by — Sprl
that I will put thee in a clift of the rock,
. . . in the hollow of the rock — NAB
. . . into a cavity of this rock — Sprl
. . . in a cave of the rock — Lam
and will cover thee with my hand
. . . with my right hand — Knox
and spread out My hands over thee — YLT
and will rest my hand upon you — Lam
and shield you with My hand — Tor
and I will defend thee with the protectiveness of My power — Sprl
while I pass by:
until I have passed by — RV
till I sweep past you — Mof

23. And I will take away mine hand,
then I will withdraw my hand — Sept
Then will I turn aside this the hollow of My hand — Sprl
and thou shalt see my back parts:
. . . my back — ASV
. . . behind me — Rhm
thou shalt follow me with thy eyes — Knox
and thou shalt behold Me retiring — Sprl
but my face shall not be seen.
My face is never to be seen — Mof

CHAPTER 34

1. And the LORD said unto Moses, Hew thee two tables of stone
. . . Hew out for your use . . . — Ber
. . . Chip thee . . . — Sprl
. . . Carve two tablets of stone — Tor
. . . Make two other stones — Bas
like unto the first:
like the former ones — Mof
like those others — Knox
and I will write upon these tables
and I will inscribe . . . — Sprl
and come up to me on the mount, and I will write on those tables — Sept
the words that were in the first tables,
the same words as I wrote on the tablets — Knox
the commandments which were on the former tablets — NAB
which thou brakest.
which thou didst break in pieces — Rhm
which you shattered — Tor

2. And be ready in the morning,
Get ready for tomorrow morning — NAB
and come up in the morning unto mount Sinai,
. . . to the mountain of Sinai at dawn — Jerus
and present thyself there to me in the top of the mount.
and stand thou there for Me on the summit of the mount — Sprl
and wait for me there . . . — Sept
await my orders there . . . — Jerus

3. And no man shall come up with thee,
No one is to ascend with you — AAT

No one else is to climb up with thee — Knox
neither let any man be seen throughout all the mount;
and no one else shall be seen anywhere on the mountain — Tor
neither let the flocks nor herds feed before that mount.
. . . feed opposite that mountain — Lam
. . . feed upon the boundary of that mount — Sprl
. . . pasture near the mount — Sept
. . . come near to get their food at its foot — Bas
even the cattle and the sheep must not be allowed to graze within view — Knox

4. **And he hewed two tables of stone like unto the first;**
And he chipped . . . like the former — Sprl
So Moses carved two tablets of stone . . . — Tor
So Moses cut . . . — AAT
and Moses rose up early in the morning,
. . . at dawn — Knox
and early the next morning — NAB
and went up unto mount Sinai, as the LORD had commanded him,
and ascended mount Sinai . . . — Sprl
and took in his hand the two tables of stone.
carrying two tablets of stone . . . — Mof
with the two stones . . . — Bas

5. **And the LORD descended in the cloud,**
The Lord came down to meet him, hidden in a cloud — Knox
And Yahweh descended in the form of a cloud — Jerus
and stood with him there,
and stationeth Himself . . . — YLT
and took his place by the side of Moses — Bas
and Moses placed himself there beside him — Mof
and proclaimed the name of the LORD.
and announced the meaning of His name — Tay
calling on the Lord's name — Knox
and Moses gave worship to the name of the Lord — Bas

6. **And the LORD passed by before him,**
Then the Eternal swept past in front of him — Mof
and proclaimed, The LORD, The LORD God,
. . . Yahweh, Yahweh, A GOD — Rhm
. . .: JEHOVAH, THE GOD JEHOVAH — Sprl
and declared: The LORD, Jehovah, God — Ber
. . . It is the Eternal, the Eternal, a God — Mof
and he cried out, It is the Lord God, the ruler of all things — Knox
merciful and gracious, longsuffering,
tenderly compassionate . . . — Sprl
full of compassion and gracious, slow to anger — RV
pitiful and kind, slow to be angry — Mof
. . . slow to take vengeance — Knox
and abundant in goodness and truth,
. . . in lovingkindness and faithfulness — Rhm
and abounding in steadfast love . . . — RSV
. . . in kindness and fidelity — AAT
rich in kindness, faithful to his promises — Knox
and plenteous in mercy and truth — RV
ever constant and true — NEB
and great in mercy and faith — Bas

7. **Keeping mercy for thousands,**
. . . steadfast love . . . — RSV
maintaining constancy to thousands — NEB
. . . unto the thousandth generation — JPS
. . . for thousands of generations — Lam
He is true to his promise of mercy a thousand times over — Knox
forgiving iniquity and transgression and sin,
bearing away . . . — Sprl
and forgiving wickedness and crime and sin — NAB
overlooking evil and wrongdoing . . . — Bas
and that will by no means clear the guilty;
yet not declaring the guilty guiltless — NAB
he will not let wrongdoers go free — Bas
yet He does not remit all punishment — Tor
Though he leave not utterly unpunished — Rhm
yet he lets nothing go unchecked — Jerus
yet, before him, none can claim innocence in his own right — Knox
and justifying the unjustified — Sprl
and not sweeping the guilty clean away — NEB

visiting the iniquity of the fathers upon the children,
one who avenges the sins of fathers on their children — Mof
punishing the father's fault in the sons — Jerus
and when he punishes, the son must make amends for the father's guilt — Knox
and upon the childrens' children, unto the third and to the fourth generation.
and upon sons' sons . . . — Rhm
and grandchildren . . . — AAT

8. And Moses made haste,
Then, without more ado, Moses — Knox
Moses at once — NAB
and bowed his head toward the earth, and worshipped.
. . . and doth obeisance — YLT
to bow low to the ground in homage — Tor
and bent his head towards the earth, and bowed himself down — Rhm
and fell on the ground and worshipped — Lam

9. And he said, If now I have found grace in thy sight, O Lord,
. . . If, I pray thee, I have found favour in thine eyes, O My Lord — Rhm
. . . If I have gained Your favor . . . — Tor
. . . if thou dost look on me with favour — Knox
. . . If now I have found mercy . . . — Lam
let my Lord, I pray thee, go among us;
let the Lord . . . go in the midst of us — ASV
then please go with us to the Promised Land — Tay
I entreat thee to go with us on our journey — Knox
then let the Eternal go with me — Mof
for it is a stiffnecked people;
for we are . . . — Ber
True, they are a headstrong people — Jerus
for this is an obstinate race — Mof
and pardon our iniquity and sin,
and give us forgiveness for our wrongdoing and our sin — Bas
and pardon our offenses and our sins and our guilty conscience — Lam
guilt of our sins do thou pardon — Knox
and take us for thine inheritance.
and adopt us as your heritage — Jerus
and make us thy very own — AAT
and we shall be for thee — Sept

10. And he said, Behold, I make a covenant:
And the Lord said to Moses, Behold I make covenant with thee — Sept
Here then . . . is the covenant I will make — NAB
. . . Lo! I am about to solemnise a covenant — Rhm
. . . Behold, I lay down [afresh the terms of the mutual agreement between Me and Israel] a covenant — Amp
. . . See, this is what I will undertake — Bas
before all thy people I will do marvels,
before all your people: . . . — Lam
such as have not been done in all the earth, nor in any nation:
such . . . as have never been wrought in any nation anywhere on earth — NAB
such . . . as have never occurred . . . — AAT
which have not been created in any part of the earth . . . — Rhm
such as have not been witnessed throughout all the land . . . — Sprl
and all the people among which thou art shall see the work of the LORD:
and all your people . . . — Bas
the people among whom thou dwellest shall see for themselves what the Lord can do — Knox
and all the people of Israel shall see the power of the Lord — Tay
for it is a terrible thing that I will do with thee.
for what I am about to do with you inspires awe — Ber
that those which I shall do for thee are marvellous — Sept
that I am about to do with thee, that it is tremendous — JPS
for awful shall be my dealings for your sake — Mof
surely it is the fear of God which I will accomplish in thy people — Sprl
and be terrified at the sight — Knox

11. Observe thou that which I command thee this day:
Mark well what I am commanding you today — Ber
But you, on your part, must keep the commandments I am giving you today — NAB
behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite,
I am going to drive the Amorites, Canaanites, Hittites . . . out of your way — AAT

When I dispossess the Amorrhite, Chanaanite, Hethite . . . at thy coming — Knox
behold, I will destroy from before you . . . — Lam
and the Perizzite, and the Hivite, and the Jebusite.
and the Pherezite . . . and the Evite and the Gergasite and the Jebusite — Sept
and the Girgashite, and the Perizzite, and the Hivite, and the Jebusite — Sprl

12. Take heed to thyself,
so practice great care — Ber
Beware — Tor
lest thou make a covenant with the inhabitants of the land
make no treaty of friendship . . . — Knox
and do not make any agreement with the people of the land — Bas
never to make any compact with these natives of the land — Mof
never to compromise with the people there in the land — Tay
whither thou goest,
whereupon thou art about to enter — Rhm
against which you are advancing — Tor
lest it be for a snare in the midst of thee:
lest it become a stumbling block to you — Sept
for it will be a cause of sin to you — Bas
or this will prove a pitfall at your very feet — Jerus
or it will be thy ruin — Knox
lest that allure you into danger — Mof
else they will become a snare among you — NAB
for if you do, you will soon be following their evil ways — Tay

13. But ye shall destroy their altars,
Surely ye shall cast down . . . — Sprl
But ye shall break down . . . — RV
. . . shall ye smash — Rhm
break their images,
. . . their obelisks — Mof
and dash in pieces their pillars — ASV
smash their sacred pillars — AAT
. . . their standing stones — Jerus
and cut down their groves:
. . . their Asherim — RV
and their asherahs . . . — ABPS
. . . their sacred trees — Ber
. . . their sacred poles — NAB
. . . their idols — Lam
and its shrines . . . — YLT
and their groves you shall cut down; and the graven images of their gods you shall burn with fire — Sept

14. For thou shalt worship no other god:
Never pay worship to any alien god — Knox
For thou shalt bow down to no other god — JPS
(for you must not pay homage to any other god) — AAT
for the LORD, whose name is Jealous, is a jealous God.
the Eternal whose nature is jealous . . . — Mof
the very name of the Lord bespeaks jealous love, he will endure no rival — Knox
. . . whose name is Zealous, is a zealous God — YLT
. . . whose name is Ardent, is a God who brooks no rival — Ber
. . . whose name is Impassioned, is an impassioned God — Tor
. . . is a God who will not give his honour to another — Bas
but only Jehovah, for He is a God who claims absolute loyalty and exclusive devotion — Tay

15. Lest thou make a covenant with the inhabitants of the land,
Lest thou solemnise a covenant . . . — Rhm
Peradventure, shouldst thou make a covenant with those settled in that land — Sept
lest you make a compact with the nations — Mof
So see that you make no agreement with the people of the land — Bas
and they go a whoring after their gods,
and they play the harlot . . . — ASV
And then as surely as they go unchastely . . . — Rhm
you run wantonly . . . — AAT
deserting to their gods — Mof
so that the people may not go astray after their idols — Lam
or, when they prostitute themselves to their own gods — Jerus
those faithless hearts will be set on . . . — Knox
and do sacrifice unto their gods,
. . . to their idols — Knox
or take part in their offerings — Bas
and one call thee, and thou eat of his sacrifice;
they may invite you and you may con-

sent to eat from their victim — Jerus
and invite thee thou mayst eat with them — Sept
agreeing to partake of their sacrificial meals — Mof
and one invites you, you eat of his food sacrificed to idols — Amp
If you become friendly with them and one of them invites you to go with him and worship his idol, you are apt to do it — Tay

16. And thou take of their daughters unto thy sons,
And when you take wives from among their daughters for your sons — Tor
and shouldst thou take their daughters for thy sons and give some of thy daughters to their sons — Sept
marrying your sons to their daughters — Mof
and their daughters go a whoring after their gods,
. . . play the harlot — ASV
. . . will run wantonly . . . — AAT
. . . render their wanton worship . . . — NAB
. . . prostituting themselves . . . — Jerus
who will desert to their gods — Mof
faithless themselves — Knox
and their daughters go astray . . . — JPS
and your daughters shall go astray . . . — Lam
and make thy sons go a whoring after their gods.
. . . play the harlot . . . — RSV
. . . to lust . . . — Tor
they will lead your sons into adultery . . . — Ber
and make your sons desert also — Mof
may induce your sons to do the same — Jerus
they will make thy sons, too, faithless, and worshippers of their own gods — Knox
and their daughters cause your sons to go astray after their gods — Lam

17. Thou shalt make thee no molten gods.
Cast no metal to make thyself idols — Knox
Never carve yourselves any metal gods — Mof

18. The feast of unleavened bread shalt thou keep.
The festival of unleavened cakes . . . — Rhm
You shall celebrate the feast of Unleavened Bread — Jerus
Seven days thou shalt eat unleavened bread,
. . . your food is to be bread without leaven — Bas
. . . you must eat unleavened cakes — Mof
as I commanded thee, in the time of the month Abib:
at the prescribed time in the month of Abib . . . — NAB
. . . at the appointed time, the new moon of Abib — AAT
. . . at the set time in the month of new things — Sept
. . . at the dates appointed each year in March — Tay
in the first month of spring, . . . — Knox
for in the month Abib thou camest out from Egypt.
for it was on the new moon of Abib . . . — AAT
for in the month of new things . . . — Sept
it was in that spring month thou didst escape from Egypt — Knox

19. All that openeth the matrix is mine;
All the first-born belong to me — Mof
Every first issue of the womb is Mine — Tor
Every one that is the first to be born is mine — Rhm
The first . . . thing that comes from every womb is forfeit to me — Knox
and every firstling among thy cattle,
and all thy cattle . . . firstborn — ABPS
in the case of all your livestock . . . the firstlings — AAT
whether ox or sheep, that is male.
thou shalt sanctify the males . . . — JPS
the males . . . of kine and sheep — Sept
that drop a male . . . whether cattle or sheep — Tor
. . . of cow and sheep — ASV
. . . whether in the herd or in the flock — NAB
both of the oxen and of the lambs — Lam
. . . sheep, and goats — Tay
. . . be it ox or ass, is mine by right — Knox

20. But the firstling of an ass
. . . of a donkey [an unclean beast] — Amp
When an ass has her first foal — Knox

And all the firstlings of the cattle — Lam
thou shalt redeem with a lamb:
. . . with one of the flock — NAB
thou shalt offer a sheep in payment of its ransom — Knox
you may buy back . . . with a lamb or a kid — Mof
and if thou redeem him not,
and if thou dost not ransom — YLT
but if you do not choose to buy it back — Mof
. . . will not make payment for it — Bas
then shalt thou break his neck.
then thou hast beheaded it — YLT
then you shall kill it — Lam
thou shalt pay the worth of it — Sept
All the firstborn of thy sons thou shalt redeem.
The first-born of thy own sons thou must ransom — Knox
Any first-born boy you must buy back — Mof
For all the first of your sons you are to make payment — Bas
And none shall appear before me empty.
None may visit me empty-handed — AAT
and he must not see my face with empty hand — Rhm
presenting thyself before me with an offering — Knox

21. Six days thou shalt work,
. . . shalt thou labour — Sprl
. . . perform works — Sept
but on the seventh day thou shalt rest:
. . . you shall cease from labor — Tor
. . . you shall desist from work — Mof
in earing time and in harvest thou shalt rest.
even in the time of ploughing and of reaping . . . — Sprl
at ploughing time and at the grain-cutting you are to have a day for rest — Bas
In seeding time and harvest it shall be a rest — Sept
you shall cease from labor . . . — Tor

22. And thou shalt observe the feast of weeks,
And the festival of weeks shalt thou make to thee — Rhm
. . . thou shalt celebrate for me — Sept
Thou shalt keep the feast of the seven weeks — Knox
And you must remember to celebrate these three annual religious festivals: the Festival of Weeks — Tay
of the first-fruits of wheat harvest,
at the first harvesting of wheat — Ber
and the feast of ingathering at the year's end.
. . . at the revolution of the year — YLT
and the festival of the ingathering in the middle of the year — Sept
and the feast at the turn of the year when you take in the produce of your fields — Bas
and another feast at the end of the year, when all is gathered in — Knox
likewise, the feast at the fruit harvest at the close of the year — NAB

23. Thrice in the year shall all your menchildren appear
Three times in the year shall all thy males appear — ASV
. . . shall every one of thy males see the face — Rhm
. . . shall all your memorial offerings be brought — Lam
before the Lord GOD, the God of Israel.
before the Sovereign LORD, the God of Israel — Tor
before the Lord, the almighty God of Israel — Knox

24. For I will cast out the nations before thee,
. . . drive nations out of your way — AAT
. . . dispossess nations to make room for you — Mof
. . . root out nations from before thee — Rhm
. . . destroy the nations . . . — Lam
and enlarge thy borders:
and extend your frontiers — Mof
and make wide the limits of your land — Bas
to give you a large territory — NAB
and given thee wide lands to dwell in — Knox
neither shall any man desire thy land,
. . . desire [and molest] your land — Amp
. . . covet thy land — JPS
No one will attack and conquer your land — Tay
and thy lands none shall invade by treachery — Knox
there will be no danger from covetous neighbors — NEB
when thou shalt go up to appear before the LORD thy God thrice in the year.
while you go up to give worship to the Lord, three times in the year — Bas
when thou goest up to see the face of Yahweh thy God . . . — Rhm
if you present yourselves . . . before Yahweh your God — Jerus

25. Thou shalt not offer the blood of my sacrifice with leaven;
. . . of my burnt offerings . . . — Sept
You must never present the blood of any sacrifice with leavened cakes — Mof
When thou offerest living things in sacrifice to me, the bread that goes with them shall not be leavened — Knox
Thou dost not slaughter with a fermented thing the blood of My sacrifice — YLT
You must not offer the blood of the victim sacrificed to me at the same time as you offer unleavened bread — Jerus
neither shall the sacrifice of the feast of the passover be left unto the morning.
. . . be kept overnight for the next day — NAB
nor shalt thou leave any of the paschal victim till the morrow — Knox

26. The first of the firstfruits of thy land
The beginning of the firstfruits of thy ground — Rhm
The choicest first-fruits of thy land — JPS
the very first and finest of what the land bears — Mof
your earliest first fruits — Ber
thou shalt bring unto the house of the LORD thy God.
thou shalt lay by for . . . — Sept
Thou shalt not seethe a kid in his mother's milk.
Let not the young goat be cooked . . . — Bas
Seething a kid in its dam's milk is a rite forbidden thee — Knox
Thou shalt not boil a lamb in the milk of its dam — Sept

27. And the LORD said unto Moses, Write thou these words:
. . . Write these words for your use — Ber
. . . Inscribe thou these words — Sprl
. . . Write down these commandments — Tor
for after the tenor of these words
for after the purpose and character . . . — Amp
for it is on the basis . . . — AAT
in accordance with . . . — RSV
for these are the terms — Mof
I have made a covenant with thee and with Israel.
have I solemnized . . . — Rhm
of the compact I have made . . . — Mof
the agreement which I will make with you — Bas

28. And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water.
. . . without eating any food or drinking any water — NAB
. . . eating and drinking nothing — Jerus
And he wrote upon the tables the words of the covenant,
whilst he inscribed . . . — Sprl
And he put in writing on the stones the words of the agreement — Bas
as he wrote on the tablets the terms of the compact — Mof
At that time God wrote out the Covenant . . . on the stone tablets — Tay
the ten commandments.
the ten words — JPS
the ten precepts — Knox
the ten matters — YLT
the decalogue — AAT

29. And it came to pass, when Moses came down from mount Sinai
When Moses descended . . . — AAT
with the two tables of testimony in Moses' hand,
with the two tablets of the commandments in his hands — NAB
with the two stone tablets of the Tokens . . . — NEB
bearing the two tablets of the Pact — Tor
bearing with him the two tablets on which the law was written — Knox
with the two stones in his hand — Bas
when he came down from the mount,
as he descended from the mountain — AAT
that Moses wist not that the skin of his face shone
that Moses knew not that the skin of his face had become radiant — ABPS
. . . that his face was in a glow — Mof
. . . the skin of his face emitted rays of light — Sprl
. . . sent forth beams — JPS
. . . had been irradiated with glory — Sept
while he talked with him.
after conversing with God — AAT
by reason of his speaking with him — ASV
after the meeting at which he had held speech with God — Knox
while the LORD talked with him — Lam

30. And when Aaron and all the children of Israel saw Moses,

. . . and all the elders of Israel . . . — Sept
but Aaron and all the Israelites looked at Moses — Ber
behold, the skin of his face shone;
. . . was radiant — ABPS
. . . emitted rays of light — Sprl
. . . sent forth beams — JPS
. . . was irradiated with glory — Sept
his face was in a glow — Mof
and they were afraid to come nigh him.
and they stood in awe of drawing nigh unto him — Rhm
and they shrank from coming near him — Tor
that they would not venture near him — Jerus

31. And Moses called unto them;
Only after Moses . . . — NAB
Then Moses sent for them — Bas
and Aaron and all the rulers of the congregation returned unto him:
. . . and all the chieftains in the assembly . . . — Tor
. . . and all the princes in the company . . . — YLT
. . . and all the leaders of the community rejoined him — AAT
. . . and all the authorities came back to him — Mof
and Moses talked with them.
To these he spoke first — Knox

32. And afterward all the children of Israel came nigh:
Then all the sons of Israel came closer — Jerus
Later on, all the Israelites came up to him — NAB
. . . came to greet him — Knox
and he gave them in commandment
and he enjoined upon them — Mof
and he chargeth them — YLT
and he instructed them — Tor
all that the LORD had spoken with him in mount Sinai.
all that the Lord had given him in charge . . . — Sept
all the orders that the Eternal had given him . . . — Mof
all the things about which the LORD had conversed with him . . . — AAT
concerning all that the LORD had imparted to him . . . — Tor

33. And till Moses had done speaking with them,
When Moses had finished conversing with them — AAT
And at the end of his talk with them — Bas
he put a veil on his face.
he covered his face with a veil — Ber

34. But when Moses went in before the LORD to speak with him,
. . . into JEHOVAH'S presence . . . — Sprl
he took the veil off,
he used to remove the veil — AAT
he turneth aside the vail — YLT
which he only laid aside — Knox
he would leave the veil off — Tor
until he came out. And he came out,
. . . And whenever he came out — AAT
. . . Afterwards he would come out — Knox
and spake unto the children of Israel that which he was commanded.
and rehearsed to all the children of Israel what the Lord commanded him — Sept
and gave the Israelites the orders he had received — Mof

35. And the children of Israel saw the face of Moses,
the Israelites would notice that the face of Moses — Mof
that the skin of Moses' face shone:
. . . was radiant — ABPS
. . . emitted rays of light — Sprl
. . . sent forth beams — JPS
that Moses' face was irradiated with glory therefore — Sept
and Moses put the veil upon his face again,
so Moses would replace the veil on his face — AAT
but always . . . he veiled his face as before — Knox
And Moses took off the veil from his face — Lam
until he went in to speak with him.
. . . to converse with the LORD — NAB
till he next went in the presence of the Eternal — Mof
when he spoke to them — Knox

CHAPTER 35

1. And Moses gathered all the congregation of the children of Israel together,
. . . assembleth all the company of the sons of Israel — YLT
. . . convoked the whole Israelite community — Tor

. . . convened all the Israelites in their assembly — Mof
. . . called together all the assembly of the sons of Israel — Rhm
and said unto them, These are the words which the LORD hath commanded,
. . . Here are the orders laid down by the Eternal — Mof
. . . Here are the Lord's commands — Knox
that ye should do them.
you to obey — Ber
to be done — AAT

2. Six days shall work be done,
. . . thou shalt perform works — Sept
Business may be done . . . — Mof
You have six days before you now to work in — Knox
but on the seventh day there shall be to you an holy day,
. . . shall there be to you a holy — Rhm
but the seventh day shall be holy to you — Lam
. . . you are to keep sacred — AAT
when the seventh comes, you must keep it holy — Knox
a sabbath of rest to the LORD:
sabbath-keeping unto Yahweh — Rhm
a Sabbath of impressive rest, related to the LORD — Ber
a rest, holy sabbaths, a rest to the Lord — Sept
a day of solemn rest, . . . to be used to worship Jehovah — Tay
a day of complete rest, consecrated to Yahweh — Jerus
resting ye shall rest unto JEHOVAH — Sprl
whosoever doeth work therein shall be put to death.
anyone who does any business on that day . . . — Mof
Whoever works in it shall be executed — Ber
no one must do any work that day, on pain of death — Knox

3. Ye shall kindle no fire throughout your habitations
. . . throughout your settlements — Tor
You must light no fire in any house — Mof
ye do not burn a fire in any of your dwellings — YLT
upon the sabbath day.
on the sabbath day. I am the Lord — Sept

4. And Moses spake unto all the congregation of the children of Israel, saying,
. . . unto all the company of the sons of Israel . . . — YLT
Further, Moses said to the whole Israelite community — AAT
. . . to the assembled Israelites — Ber
This is the thing which the LORD commanded, saying,
. . . which the LORD has commanded to be done — Lam
This is what the Eternal orders — Mof
what prescriptions the Lord had given him — Knox

5. Take ye from among you an offering unto the LORD:
. . . a heave-offering to Jehovah — YLT
. . . a collection for the LORD — NAB
. . . gifts to the LORD — Tor
You are to raise a special offering for the Eternal — Mof
Lay aside from what is yours a contribution to the LORD — Ber
Procure from your company . . . — AAT
whosoever is of a willing heart,
everyone who has the impulse in his heart — Bas
. . . as his heart prompts him — NAB
. . . of a mind to volunteer it — Ber
whoever is of a generous heart — RSV
freely and with a ready heart — Knox
let him bring it, an offering of the LORD;
. . . the heave-offering of Jehovah — YLT
to be made . . . as a special contribution to the Eternal — Mof
to be offered to the Lord . . .: contributions of — Knox
gold, and silver, and brass,
. . . and bronze — Rhm
. . . and copper — Tor

6. And blue, and purple, and scarlet,
. . . and scarlet yarn doubled — Sept
and azure, and purple, and crimson double dyed — Sprl
purple stuffs, of violet shade and red, crimson stuffs — Jerus
and fine linen, and goats' hair,
and fine twined linen: . . . — RSV
and lawn . . . — Knox
and cotton thread . . . — Sept

7. And rams' skins dyed red,
tanned rams' skins — AAT
and badgers' skins,
and goatskins — RSV
and ermines' skins — Sprl
and seals' skins — ABPS

porpoise-hides — NEB
dolphin skins — Tor
and tahash skins — NAB
and skins dyed blue — Sept
leather — Mof
and shittim wood,
and acacia wood — RV
and hard wood — Bas
and incorruptible wood — Sept

8. And oil for the light,
and oil to feed lamps — Knox
olive oil for the lamps — Tay
and spices for anointing oil, and for the sweet incense,
. . . and for the fragrant incense powder — Mof
. . . and for the spice perfume — YLT
and spices for the holy oil and for the sweet perfumes for burning — Bas
spices for the chrism and for the fragrant incense — Jerus
and aromatic spices for the anointing oil . . . — Rhm

9. And onyx stones,
and shoham stones — YLT
and sardine stones — Sept
lapis lazuli — Tor
beryls — Mof
cornelians — NEB
and stones to be set for the ephod, and for the breastplate.
and stones to set in the upper garment and on the breastplate — Ber
and stones to be engraved for the ephod and the long robe — Sept
and jewels to be set in the apron and on the sacred pouch — Mof
. . . to be set in the priestly mantle and its burse — Knox
. . . to be cut for the ephod and for the priest's bag — Bas
and gems to be set in ephod and pectoral — Jerus

10. And every wise hearted among you shall come,
And let every able man . . . — RSV
Let every skilled workman . . . — Mof
Let every expert . . . — NAB
and make all that the LORD hath commanded;
and execute . . . — Sprl

11. The tabernacle, his tent, and his covering,
the habitation, its tent, and its covering — Rhm
The House . . . — Bas
the Dwelling with its tent, its wrapper — Mof
There is a tabernacle to be made, with its covering and its canopy — Knox
his taches, and his boards,
its clasps and its planks — Tor
its hooks and its frames — RSV
and upper coverings and the hangings — Sept
his bars, his pillars, and his sockets,
and the bars and the pilasters — Sept
. . . its columns and its pedestals — Mof
its crossbars, its posts, and its sockets — Jerus
and poles and pegs . . . — Knox

12. The ark, and the staves thereof,
and the ark of the testimony with its staves — Sept
the ark with its shafts — Jerus
. . . and the poles thereof — Sprl
with the mercy seat, and the veil of the covering,
The place of mercy; The veil to enclose the Holy Place — Tay
the ark-cover, and the veil of the screen — JPS
its cover, and the curtain that screens it off — Mof
the propitiatory, — and the screening veil — Rhm
a throne over it, and a veil to hang in front of it — Knox

13. The table, and his staves,
. . . and its poles — Sprl
. . . with its shafts — Jerus
. . . and its rods — Bas
and all his vessels, and the shewbread,
and all its utensils; and the bread of display — Tor
and all its fittings and the Presence-bread — Mof
and all the furnishings for it, and the loaves of offering — Jerus

14. The candlestick also for the light,
also the chandelier . . . — Sprl
the lampstand for illuminating — Ber
and his furniture, and his lamps,
and its vessels, and its lamps — RV
with its appurtenances . . . — NAB
and its instruments . . . — Lam
with its fittings . . . — Mof
with the oil for the light,
and oil to keep the light burning — Knox
and the lamp oil — NEB

15. And the incense altar, and his staves,

the altar of incense with its shafts — Jerus
. . . and its poles — Sprl
And the altar of perfume, and its staves — YLT
And the altar for burning spices, with its rods — Bas
and the anointing oil, and the sweet incense,
. . . and the aromatic incense — Tor
. . . and the spice perfume — YLT
the chrism, the fragrant incense — Jerus
and the hanging for the door at the entering in of the tabernacle,
and the curtain for the door, at the door of the House — Bas
and the entrance screen for the entrance of the habitation — Rhm
the curtain for the entrance into the Dwelling — Mof

16. The altar of burnt offering, with his brasen grate,
. . . its copper grating — Tor
The altar of burned offerings, with its network of brass — Bas
the altar of holocausts, with its bronze grating — NAB
the altar for the ascending-sacrifice, and the bronze grating which pertaineth thereto — Rhm
his staves, and all his vessels,
its poles and other appurtenances — Knox
. . . and all its utensils — Sprl
. . . and all its fittings — Mof
its shafts, and all the furnishings for it — Jerus
the laver and his foot,
. . . and its stand — Rhm
the wash basin and its base — Ber
the bath . . . — Mof

17. The hangings of the court,
. . . of the enclosure — Tor
. . . for the open space — Bas
the doubled hanging curtains of the court — Sprl
The drapes for the walls of the court — Tay
his pillars, and their sockets,
its pillars and its bases — RSV
. . . and their clasps — Sprl
. . . and the smaragdine stones — Sept
with the columns and their pedestals — Mof
with the posts they hang from and their sockets — Knox
and the hanging for the door of the court,
and the screen for the gate of the court — ASV
the veil for the entrance to the courtyard — Mof

18. The pins of the tabernacle,
the ropes . . . — Sprl
The nails for the House — Bas
the tent pegs for the Dwelling — NAB
and the pins of the court, and their cords,
and the nails for the open space . . . — Bas
the pegs for the enclosure . . . — Tor
and the ropes of the court, even their cords — Sprl

19. The clothes of service, to do service in the holy place,
The finely wrought garments, for ministering in the holy place — RV
The coloured garments, to do service in the sanctuary — YLT
the plaited garments . . . — JPS
the cloths of variegated stuff . . . — Rhm
and vestures for storing up . . . — Sprl
the sumptuous vestments . . . — Jerus
the sacerdotal robes . . . — Mof
the holy garments for Aaron the priest,
the sacral vestments . . . — Tor
and the garments of his sons, to minister in the priest's office.
and the sacerdotal vestures for the sons of Aaron in which they are to minister — Sept
and his sons' vestments, when they serve as priests — AAT
and the vestments worn by his sons in their ministry — NAB

20. And all the congregation of the children of Israel
And all the company of the sons of Israel — YLT
So all the assembly . . . — Rhm
So the whole community of the Israelites — Tor
departed from the presence of Moses.
withdrew from Moses' presence — Jerus
then broke up, leaving Moses — Mof
went to their tents to prepare their gifts — Tay

21. And they came, every one whose heart stirred him up,
and everyone who felt moved . . . — Mof
and those who felt enthused — Ber
And all those whose heart prompted them to give . . . — Jerus
than all alike began . . . with readiness — Knox

And everyone who excelled in ability . . . — Tor
and everyone who had confidence in his ability . . . — AAT
and they brought in — every man whose heart lifted him up — Rhm
and every one whom his spirit made willing,
. . . whose spirit impelled him — ABPS
. . . who had a liberal spirit within him — Sprl
and all to whom it seemed good in their mind — Sept
and devotion of heart — Knox
and of good will — Ber
and they brought the LORD's offering
. . . the heave-offering of Jehovah — YLT
with his special contribution for the Eternal — Mof
to the work of the tabernacle of the congregation,
for all the works of the tabernacle of the testimony — Sept
to be used for the tent of meeting — RSV
for the construction of . . . — Rhm
to work at the Trysting tent — Mof
to help build the tabernacle that should bear record of him — Knox
and for all his service,
for all its functions — Jerus
for all its equipment — Ber
and for all its appurtenances — Sept
Whatever was needed for the performance of worship — Knox
and for the holy garments.
and for the holy robes — Bas
and for the sacred vestments — Sprl

22. **And they came, both men and women,**
Yea they brought in — the men with the women — Rhm
then the men brought from their wives — Sept
as many as were willing hearted,
all as their heart prompted them — NAB
all who were of liberal heart — Sprl
made haste — Knox
and brought bracelets, and earrings, and rings, and tablets,
. . . bracelets and nose-ornaments, and rings, and buckles — Rhm
. . . brooches, and ear-rings, and signet-rings, and armlets — ASV
. . . and pendants — Tor
. . . clasps, and nose rings, and finger rings, and waist bands — Sprl
. . . seals and pendants and rings and necklaces and bracelets — Sept
. . . nose-rings, and ear-rings, and signet-rings, and girdles — JPS
. . . nose-ring, and ear-ring, and seal-ring, and necklace — YLT
all jewels of gold:
and all sorts of gold objects — AAT
every article of gold — ABPS
and every man that offered, offered an offering of gold unto the LORD.
all the gold ware they had was set apart to be given to the Lord — Knox
every man dedicating an offering of gold to the LORD — RSV
every one of them presenting a special gift of gold to the LORD — NEB
every donor waving a gold wave offering to the LORD — Ber
all those who had vowed to Yahweh some article of gold — Jerus

23. **And every man, with whom was found blue, and purple, and scarlet,**
Everyone who happened to have violet, purple or scarlet yarn — NAB
Also each one who possessed azure, or purple, or double-dyed crimson — Sprl
All those who happened to own purple stuffs, of violet shade or red, crimson stuffs — Jersu
and fine linen, and goats' hair,
made from fine-twined linen . . . — Tay
lawn . . . — Knox
cotton — Sept
and red skins of rams, and badgers' skins, brought them.
. . . or ermines' skins, presented them — Sprl
or tanned rams' skins or goatskins . . . — RSV
. . . and sealskins . . . — RV
. . . or porpoise skins . . . — AAT
. . . and dolphin skins . . . — Tor
rams' skins dyed red or tahash skins . . . — NAB
. . . and dark blue skins . . . — Lam
. . . or leather . . . — Mof

24. **Every one that did offer an offering of silver and brass**
every one lifting up a heave-offering of silver and brass — YLT
And every one who had made a dedication . . . — Sept
Any man who had a contribution of silver or bronze to make — Mof
Every one in position to bring . . . — Ber
everyone who would make gifts of silver or copper — Tor

brought the LORD's offering:
brought it as a contribution to the LORD — AAT
and every man, with whom was found shittim wood
. . . acacia wood — ASV
and everyone who had hard wood — Bas
and they who had incorruptible timber — Sept
for any work of the service,
suitable for any of the construction work — AAT
useful for any sacred purpose — Mof
for all its manifold uses — Knox
brought it.
did the same — Sept
gave it — Bas

25. And all the women that were wise hearted
. . . skilled in understanding — Sprl
. . . who had ability — RSV
. . . who were expert — Bas
did spin with their hands,
set their hands to spinning — Jerus
spun the yarn — Mof
with their hands, made cloth — Bas
and brought that which they had spun,
. . . the material that was spun — AAT
and delivered the yarn she had spun — Ber
who had their own contribution to make — Knox
both of blue, and of purple, and of scarlet, and of fine linen.
. . . and scarlet stuff and fine twined linen — RSV
. . . or scarlet, or lawn — Knox
. . . and scarlet and cotton thread — Sept
of azure, and of purple and of double-dyed crimson, and of fine linen — Sprl
purple stuffs, of violet shade and red, crimson stuffs . . . — Jerus

26. And all the women whose heart stirred them up in wisdom
Some other women gladly used their special skill — Tay
And all the women who excelled in that skill — Tor
. . . who had understanding and skill — Sept
. . . who were willing skillfully — Lam
. . . who had confidence in their ability — AAT
all the skilful women who felt moved — Mof
spun goats' hair.
made the goats' hair into cloth — Bas

27. And the rulers brought onyx stones, and stones to be set,
And the chiefs brought the smaragdine stones . . . — Sept
. . . cornelians . . . — NEB
. . . lapis lazuli and other stones for setting — Tor
And the princes have brought in the shoham stones . . . — YLT
The authorities furnished the beryls and the jewels to be set — Mof
for the ephod, and for the breastplate;
. . . and for the breastpiece — Rhm
. . . and the priest's bag — Bas
. . . and the oracle — Sept
. . . and pectoral — Jerus
for the mantle and its burse — Knox
in the apron and on the sacred pouch — Mof

28. And spice, and oil for the light,
and aromatics . . . — Sprl
and the spices and oil for feeding the lamps — Knox
and for the anointing oil, and for the sweet incense.
. . . and for the aromatic incense — Tor
. . . and the compound incense — Sept
. . . and for the spice perfume — YLT
and preparing the ointment, and making the sweet-smelling incense — Knox
for the chrism and for the fragrant incense — Jerus

29. The children of Israel brought a willing offering unto the LORD,
. . . voluntary offerings . . . — AAT
[in their case] did the sons of Israel bring in a free-will offering . . . — Rhm
there was not one Israelite that did not freely consecrate his offerings to the Lord's service — Knox
every man and woman,
[In the case of] every man and woman — Rhm
All the men and women — RSV
whose heart made them willing
of those of liberal heart amongst them — Sprl
what his heart prompted him — AAT
who wanted to assist — Tay
as they thought best — NAB
devoutly brought their gifts — Knox
to bring for all manner of work,
to promote all the works — Sept
so as to speed on the work — Knox
to bring in for any construction — Rhm
which the LORD had commanded to be made by the hand of Moses.

. . . to be executed through the instrumentality of Moses — Sprl
which the LORD through Moses had commanded to be done — AAT

30. And Moses said unto the children of Israel,
Moses told the Israelites — Ber
See, the LORD hath called by name Bezaleel
. . . has singled out by name Bezalel — Tor
The Eternal has specially chosen Bezalêl — Mof
Here is the name of the man the Lord has singled out to help me, Beseleel — Knox
the son of Uri, the son of Hur, of the tribe of Judah;
. . . the grandson of Hur, who belongs to the clan of Judah — Mof

31. And he hath filled him with the spirit of God,
He has endowed him with a divine spirit — Tor
inspiring him — Mof
in wisdom, in understanding, and in knowledge,
with ability, with intelligence . . . — RSV
with skill and knowledge and competence — Mof
and endowed him with skill and perception and knowledge — Jerus
making him wise, adroit, and skilful — Knox
and in all manner of workmanship;
to execute all craftwork — Ber
and art of every sort — Bas
as general superintendent of the project — Tay

32. And to devise curious works,
. . . cunning works — RV
. . . skilful works — ASV
. . . ingenious things — AAT
and to design inwrought work — Sprl
As an expert designer of beautiful things — Bas
in the production of embroidery — NAB
to execute all works of architecture — Sept
to work in gold, and in silver, and in brass,
. . . and in bronze — Rhm
. . . and copper — Tor

33. And in the cutting of stones, to set them,
. . . jewels to be set — Mof
. . . and mounting precious stones — NAB
and in engraving of stones for setting — Sprl
and sculptured gems — Knox
and in carving of wood,
and in graving . . . — YLT
and the ornamenting . . . — Bas
and to model wood — Sept
and carpenter's work — Knox
to make any manner of cunning work.
to work in all manner of skilful workmanship — ASV
in every kind of design — NEB
and to work in every kind of inwrought work — Sprl
All the craftsman's wit can discover — Knox

34. And he hath put in his heart that he may teach,
And God has put in Bezalel's heart . . . — Amp
And he has inspired him to teach — RSV
And on him . . . he has bestowed the gift of teaching — Jerus
He has also given him . . . ability to train others — Mof
. . . understanding to direct — Sprl
He hath indeed qualified him — Sept
both he, and Aholiab, the son of Ahimasach, of the tribe of Dan.
Here is Oöliab, too, . . . — Knox

35. Them hath he filled with wisdom of heart,
Both of them he has filled with wisdom and inspiration — Lam
. . . with wisdom, knowledge and skill — Sept
. . . with a keen mind — Ber
to work all manner of work,
in every skilful craft — Mof
of all the arts — Bas
to do all sorts of smithing — Ber
of the engraver, and of the cunning workman,
. . . in decorating — Mof
. . . damask weaver — Jerus
of the carver, the designer — Tor
as jewelers, carpenters — Tay
of the carpenter and of the workman of art — Lam
woodwork, and tapestry — Knox
of the craftsman, and of the skilful workman — JPS
of the sanctuary, and to weave the embroidery — Sept
and of the embroiderer,
and of the weaver in colours — JPS
of the maker of needlework — Bas

the making of variegated cloth — NAB
and tapestry — Sept
decorative work — Ber
in blue, and in purple, in scarlet, and in fine linen,
with threads of blue and purple and scarlet twice-dyed and lawn — Knox
violet, purple, and scarlet yarn, in working with fine linen — Mof
in azure, and in purple, and in crimson double dyed . . . — Sprl
in purple stuffs, of violet shade and red, in crimson stuffs . . . — Jerus
with scarlet yarn and cotton thread — Sept
and of the weaver,
and of the maker of cloth — Bas
even of them that do any work,
as workers in all crafts — Tor
to manufacture any work — Sprl
and of those that devise cunning work.
and devisers of ingenious things — AAT
. . . of skilful designs — Rhm
and the designer of wrought work — Sprl
in all the arts of the designer . . . they are expert — Bas
in architecture and embroidery — Sept
and to do it with originality — Jerus
we will be needing in the work — Tay

CHAPTER 36

1. Then wrought Bezaleel and Aholiab, and every wise hearted man,
Bezalêl and Oholiab are to do the work, along with any skilful craftsman — Mof
Bezalel, therefore, will set to work with Oholiab and with all the experts — NAB
All the other craftsmen — are to assist Bezalel and Oholiab — Tay
in whom the LORD put wisdom and understanding
who is inspired by the Eternal with skill and knowledge — Mof
whom Yahweh had endowed with the skill and perception — Jerus
to whom the LORD has given dexterity and understanding — Ber
to know how to work all manner of work
. . . to accomplish every task — Ber
to perform expertly all the tasks — Tor
to do whatever is necessary — Bas
so that they should know how to make workmanlike provision — Knox
for the service of the sanctuary,
for the holy service — Rhm
for the ordering of the holy place — Bas
in constructing and furnishing the Tabernacle — Tay
for the sanctuary's needs — Knox
according to all that the LORD had commanded.
exactly as Yahweh had directed — Jerus
in agreement with the LORD's orders — Ber

2. And Moses called Bezaleel and Aholiab, and every wise hearted man,
Moses then called Bezalêl and Oholiab and all the skilful craftsmen — Mof
. . . and all the other experts — NAB
. . . and every skilled artisan — Ber
Moses summoned them, all these trained workmen — Knox
And Moses proclaimed unto Bezaleel and unto Aholiab . . . — Sprl
in whose heart the LORD had put wisdom,
every one in whose heart God had put knowledge — Sept
in whose mind the LORD had put ability — RSV
whom the Eternal had endowed with skill — Mof
even every one whose heart stirred him up
all whose heart prompted them — Jerus
. . . who were freely willing — Sept
every one with enough ambition — Ber
. . . whom his heart lifted up — YLT
. . . who felt that he had the ability — AAT
. . . who excelled in ability — Tor
to come unto the work to do it:
. . . so as to finish it compleatly — Sept
to come and take part in the work — NAB
to undertake the work, to carry it out — AAT
to report for work — Ber

3. And they received of Moses all the offering,
. . . in Moses' presence . . . — Sprl
. . . from before Moses all the heave-offering — YLT
Under the supervision of Moses . . . all the contributions — AAT
They took over from Moses all the gifts — Tor
Moses gave them the materials — Tay
which the children of Israel had brought

that the Israelites had contributed — Mof
for the work of the service of the sanctuary, to make it withal.
for doing the work of the sanctuary, to prepare it for service — Amp
for the work of putting the sanctuary into operation — Ber
for the service of the tabernacle of the congregation, with which to make it — Lam
for the work of construction on the sanctuary to carry it out — AAT
Eagerly they set about their work — Knox
And they brought yet unto him free offerings every morning.
And they continued to bring unto him free gifts morning after morning — Sprl
They received also the offerings from those who still continued to bring them in, every morning — Sept

4. **And all the wise men,**
so that all the able men — RSV
so much so that all the craftsmen — AAT
Thereupon the experts . . . all — NAB
until the skilled artisans . . . all — Ber
And all the artists — Sept
that wrought all the work of the sanctuary,
who were engaged in the tasks of the sanctuary — Tor
busy with the various works on the sanctuary — Jerus
who were carrying out the construction of the sanctuary — AAT
who were doing all the holy work — Rhm
came every man from his work which they made;
came, each from the task upon which he was engaged — Tor
left what they were doing, every one of them, and came — NEB
must needs come to Moses — Knox
brought in every man some of his work which he made — Lam
attended diligently every one at the work in which he was engaged — Sept

5. **And they spake unto Moses, saying,**
to tell Moses — Mof
The people bring much more than enough
. . . are offering more than is needed — Knox
More than enough are the people bringing in — [more] than is needed — Rhm
The people are multiplying to bring in more than sufficient — YLT
We have more than enough materials on hand now — Tay
for the service of the work,
for the tasks entailed in the work — Tor
for the work of construction — AAT
which the LORD commanded to make.
Yahweh has directed us to do — Jerus
ordered by the Eternal — Mof

6. **And Moses gave commandment,**
Whereupon Moses issued an order — Mof
So Moses bade — Knox
and they caused it to be proclaimed throughout the camp, saying,
and they cause a voice to pass over . . . — YLT
which the heralds proclaimed . . . — Lam
the crier give out — Knox
to be broadcast over the entire camp — Ber
Let neither man nor woman make any more work
. . . make further effort — Tor
. . . continue working — Sprl
. . . produce any more material — Ber
that no man or woman was to bring anything more — Mof
for the offering of the sanctuary.
for the contribution . . . — AAT
towards the collection . . . — Jerus
toward gifts . . . — Tor
for the needs . . . — Knox
for the holy heave-offering — Rhm
So the people were restrained from bringing.
. . . were prevented from presenting — Sprl
This stopped the people from bringing any more — Mof
thus he put an end to the bringing of gifts — Knox

7. **For the stuff they had was sufficient**
for the material on hand sufficed — Ber
because the contribution had already given them enough — Knox
and the work hath been sufficient for them — YLT
their efforts had been . . . enough — Tor
What was there already was . . . enough — NEB
for all the work to make it,
for all the things they had to make — Lam
for all the constructive work to be done — Ber
to complete the work . . . — NAB
and too much.

and more than enough — Sprl
and there was an overplus — Sept
and there was some left over — ABPS
and to spare — Rhm

8. And every wise hearted man among them
And each skilful of understanding . . . — Sprl
All the most skilled craftsmen . . . — Jerus
The skilled weavers — Tay
The various experts — NAB
that wrought the work of the tabernacle made ten curtains
to carry out the fashioning of the tabernacle, . . . — Knox
that wrought the work made the tabernacle with ten curtains — RV
who were executing the work, made the Dwelling with its ten sheets — NAB
those engaged in the work made the tabernacle of ten strips of cloth — Tor
the workers of the material make the habitation of ten curtains — Rhm
of fine twined linen,
of twisted linen thread — Knox
making them of fine twisted linen — AAT
and blue, and purple, and scarlet:
and azure, and purple, and crimson double dyed — Sprl
of purple stuffs, violet shade and red, and of crimson stuffs — Jerus
with cherubims of cunning work made he them.
with cherubim, the work of the skilful workman, Bezalel made them — ASV
. . . the work of the skilful weaver . . . — Rhm
. . . worked on them, all made by a seamster — NEB
. . . artistically wrought they made them — Lam
with winged ones worked by expert designers — Bas
embroidered with designs of kherubs — Mof
finely brocaded with cherubs — Jerus

9. The length of one curtain was twenty and eight cubits,
. . . of each sheet was twenty-eight cubits — NAB
. . . of each cloth . . . — Tor
The first eight and twenty cubits long — Sept
each curtain was forty-two feet long — Mof
and the breadth of one curtain four cubits:
and the width six feet — Ber
the curtains were all of one size.
all the curtains had one measure — RV
all cloths having the same measurements — Tor
all the sheets were of the same size — NAB
and all the rest the same — Sept

10. And he coupled the five curtains one unto another:
And he joined the [first] five curtains . . . — Rhm
Then Beseleel joined five of these to each other — Knox
They joined five of the cloths to one another — Tor
Five of the sheets were sewed together, edge to edge — NAB
and the other five curtains he coupled one unto another.
and so were the other five — Mof
then five others similarly attached, forming two long roof-sheets — Tay

11. And he made loops of blue on the edge of one curtain
And he made loops of azure . . . — Sprl
And they put twists of blue cord . . . — Bas
Loops of violet yarn were made along the edge of the . . . sheet — NAB
They made loops of blue wool on the edge of the . . . cloth — Tor
blue ribbons were looped along the edges . . . — Tay
from the selvedge in the coupling:
at the end, in the joining — YLT
that was outmost in the first set — JPS
at its extreme edge — Knox
likewise he made in the uttermost side of another curtain,
likewise they wrought on the other edge of the curtain — Lam
this he did also on the inner edge of the first curtain — Amp
thus made he in the border of the [other] curtain at the edge — Rhm
and the same on the edge of the end curtain — Ber
in the coupling of the second.
in the second set — JPS
in the other set — AAT

12. Fifty loops made he in one curtain,
He put fifty loops on the first sheet - Jerus
Fifty loops were thus put on one inner sheet — NAB

they made fifty loops on the one cloth — Tor
. . . for each hanging — NEB
Fifty twists on the one curtain — Bas
and fifty loops made he in the edge of the curtain
and . . . fifty loops on the border of the last sheet — Jerus
. . . on the inner sheet — NAB
they made also fifty loops for the end hanging — NEB
which was in the coupling of the second:
that was in the second set — JPS
in the other set — AAT
the loops held one curtain to another.
the loops fastened each to each — Sprl
so that loop could meet loop and be fastened to it — Knox
the loops were opposite one to another — ASV
matching them one by one — Jerus

13. **And he made fifty taches of gold,**
. . . fifty hooks . . . — YLT
They made fifty golden clasps — Mof
and coupled the curtains one unto another with the taches:
and joineth the curtains . . . by the hooks — YLT
and coupled the units to one another with the clasps — Tor
to catch the loops on the curtains — Knox
and with them drew the sheets together — Jerus
thus tying the two long sheets together — Tay
so it became one tabernacle.
so the tabernacle was one whole — RSV
so as to make a single tent of them — Knox
and so the habitation became one — Rhm
so that the dwelling was a unit — AAT
to form the ceiling of the Tabernacle — Tay
and so the House was made — Bas

14. **And he made curtains of goats' hair**
They made cloths . . . — Tor
Sheets of goat hair were also woven — NAB
for the tent over the tabernacle:
for a covering . . . — Ber
to protect the tapestry . . . — Knox
Above the ceiling was a second layer — Tay
to form a tent over the Dwelling — Mof
eleven curtains he made them.
Eleven such sheets were made — NAB
they made the cloths eleven in number — Tor

15. **The length of one curtain was thirty cubits,**
. . . of a single sheet . . . — Jerus
each curtain was forty-five feet long — Mof
and four cubits was the breadth of one curtain:
and the width of each cloth . . . — Tor
by six feet — Ber
the eleven curtains were of one size.
. . . were of equal size — Amp
. . . had one measure — ASV
The measurements of all these coverings were the same — Knox

16. **And he coupled five curtains by themselves,**
They joined five of the cloths . . . — Tor
He joined together first five of these coverings — Knox
Bezalel coupled five of these draperies together to make one long piece — Tay
Five of these sheets were sewed edge to edge into one set — NAB
and six curtains by themselves.
. . . were joined together to make the other group — Bas
. . . apart — Sprl
the remaining six into another — Jerus

17. **And he made fifty loops upon the uttermost edge of the curtain in the coupling,**
. . . upon the border of the curtain that was outmost in the [one] set — Rhm
. . . along the edge of the end sheet in one set — NAB
. . . at the edge of the first set of coverings — Knox
And they put fifty twists of cord on the edge of the outside curtain of the first group — Bas
and fifty loops made he upon the edge of the curtain which coupleth the second.
. . . on the inner edge of the second curtain to be coupled — Amp
. . . upon the edge of the curtain which was outmost in the second set — JPS
. . . on the edge of the other connecting curtain — RSV
. . . along the edge of the corresponding sheet in the other set — NAB
then fifty at the edge of the other, to join them together — Knox

18. **And he made fifty taches of brass**
. . . fifty hooks . . . — YLT
and fifty bronze fasteners — NEB

They made fifty copper clasps — Tor
to couple the tent together,
to unite the tent — Sprl
to couple the loops so that the draperies were firmly attached to each other — Tay
so that the coverings would be tied together — Knox
that it might be one.
to become a unit — AAT
and the whole would form a single protecting roof — Knox

19. And he made a covering for the tent of rams' skins dyed red,
. . . of tanned rams' skins — RSV
He made a canopy, too, over the tabernacle, of rams' fleeces dyed red — Knox
Then they made a roof for the tent . . . — Ber
They also made a wrapper . . . to cover up the tent itself — Mof
and a covering of badgers' skins above that.
. . . of ermines' skins . . . — Sprl
and goatskins — RSV
. . . of sealskins . . . — RV
. . . of porpoise skins — AAT
. . . of dolphin skins . . . — Tor
. . . of tahash skins — NAB
and another canopy over that of skins dyed violet — Knox
and of leather — Mof

20. And he made boards for the tabernacle
. . . the planks for the tabernacle — Sprl
. . . the boards for the habitation — Rhm
They made the . . . frames for the Dwelling — Mof
of shittim wood, standing up.
of durable acacia wood — AAT
. . . standing on end — Tay
. . . as walls — NAB
And for the uprights . . . of hard wood — Bas

21. The length of a board was ten cubits,
each frame fifteen feet high — Mof
and the breadth of a board one cubit and a half.
the width of each plank a cubit and a half — Tor
by two feet three inches broad — Mof
by 2¼ feet wide — Ber

22. One board had two tenons,
two tenon-pieces jutted out — Knox
two handles are to the one board — YLT
Every board had two tongues — Bas
. . . two sockets — Lam
Each frame had two clutches — Ber
. . . two arms — AAT
with two pegs . . . of each frame — Mof
equally distant one from another:
one exactly opposite the other — Lam
parallel to each other — Tor
joined to each other by cross rungs — AAT
fastening them in line — NAB
for fitting together — RSV
so that each might be mortised to the next — Knox
to fit into a mortise to form a clutch — Amp
clamped to the foot — Mof
thus did he make for all the boards of the tabernacle.
they did the same with all the planks of the Tabernacle — Tor
and all the frames for the tabernacle were fashioned alike — Ber

23. And he made boards for the tabernacle;
Of the frames for the Dwelling — Mof
They were set up as follows — NAB
twenty boards for the south side southward:
twenty frames for the side toward the Negeb to the south — AAT
. . . were on the south, facing the midday sun — Knox
they made twenty planks for the south side — Tor

24. And forty sockets of silver he made under the twenty boards;
with forty silver pedestals under these twenty frames — Mof
With the bottoms fitting into forty silver bases — Tay
two sockets under one board for his two tenons,
two bases under one frame for its two tenons — RSV
two sockets under the one board for its two handles — YLT
two pedestals as bases for one frame with its two arms — AAT
and two sockets under another board for his two tenons.
. . . under each following plank . . . — Tor
and so on for the other frames — Jerus

25. And for the other side of the tabernacle,
. . . of the Dwelling — Mof
And for the second side of the habitation — Rhm

. . . of the House — Bas
which is toward the north corner,
to the north quarter — Rhm
on the north side — RV
he made twenty boards,
. . . twenty planks — Sprl
they made twenty frames — AAT

26. And their forty sockets of silver;
and their forty bases . . . — RSV
with their forty silver pedestals — Mof
two sockets under one board, and two sockets under another board,
two sockets under each frame — Ber
. . . under each following plank — Tor
two pedestals as bases for one frame, and two pedestals as bases for another frame — AAT

27. And for the sides of the tabernacle westward
for the far end of the Tabernacle on the west — NEB
For the western side of the tabernacle, looking towards the sea — Knox
And for the west side of the House, at the back — Bas
And for the hinder part of the habitation westward — Rhm
at the rear of the Dwelling, to the west — NAB
he made six boards.
. . . six planks — Sprl
they made six frames — AAT
six frames were made — Mof

28. And two boards made he
and they made two planks — Tor
and . . . two frames — Ber
and two in addition — Knox
for the corners of the tabernacle in the two sides.
. . . in the hinder part — ASV
at the corners in the rear of the Dwelling — NAB
for the angles at the back — Bas
at each corner — Tay

29. And they were coupled beneath,
These frames were coupled at their lower end — Jerus
They were linked at the bottom — Ber
and they have been twins below — YLT
that they might be double beneath — JPS
They matched at the bottom — Tor
And they were separate beneath — RSV
and coupled together at the head thereof, to one ring:
and likewise double at the top of it, up to the first ring — AAT
and together they are twins at its head, at the one ring — YLT
and at the top, both alike, they fitted into a single ring — NEB
and in like manner they were entire unto the top thereof unto one ring — RV
thus he did to both of them in both the corners.
he made two of them thus, for the two corners — RSV
That is how both boards in the corners were made — NAB
so they arranged them both at both corners — Ber
so forming the two angles — Bas

30. And there were eight boards;
Thus, there were in the rear . . . — NAB
Thus there were eight frames in all for the back — Mof
And there were eight planks — Sprl
and their sockets were sixteen sockets of silver,
with their bases of silver: sixteen bases — RSV
with sixteen silver pedestals — Mof
under every board two sockets.
two pedestals as bases for each frame — AAT
two under each plank — Tor
two at the foot of each — Knox

31. And he made bars of shittim wood;
He made crossbars of acacia wood — Jerus
. . . poles . . . — Knox
And they made rods of hard wood — Bas
five for the boards of the one side of the tabernacle,
. . . of the first side of the habitation — Rhm
five for the frames on the one side of the dwelling — AAT
five sets . . . to tie the frames together along the sides — Tay

32. And five bars for the boards of the other side of the tabernacle,
. . . for the planks of the other side wall . . . — Tor
And five for the boards on the other side of the House — Bas
and five more to connect the frames on the opposite side — Knox
and five bars for the boards of the tabernacle for the sides westward.
. . . for the hinder part westward — ASV
. . . for the frames of the dwelling at the rear to the west — AAT

. . . for the planks of the other side of the tabernacle westward — Sprl
and on the western side of the tabernacle, looking seawards, five more still — Knox

33. And he made the middle bar
They made the center bar — Tor
The middle bar of the five — Tay
The middle rod was made — Bas
And one pole he made — Knox
to shoot through the boards from the one end to the other.
to pass through in the midst of the boards . . . — RV
to go right through the rings of all the boards . . . — Bas
which was to extend between the boards . . . — ABPS
to pass through from end to end halfway up the frames — RSV
to run right along the frames . . . — Mof

34. And he overlaid the boards with gold,
They overlaid the planks . . . — Tor
The frames were overlaid . . . — Mof
The boards were plated . . . — NAB
The sockets he made of cast silver: the frames themselves he gilded over — Knox
and made their rings of gold to be places for the bars,
. . . for holders for the bars — JPS
. . . as receptacles . . . — Rhm
and put gold rings on them to take the crossbars — Jerus
and the rings through which the rods went were of gold — Bas
and overlaid the bars with gold.
which were also plated . . . — NAB

35. And he made a veil of blue, and purple, and scarlet,
The curtain was made of . . . violet, purple, and scarlet — Mof
. . . of azure, and purple, and double-dyed crimson — Sprl
. . . of purple stuffs, violet shade and red, of crimson stuffs — Jerus
and fine twined linen:
out of twisted linen thread — Knox
of the best linen — Bas
and cotton thread — Sept
with cherubims made he it of cunning work.
with cherubim, the work of the skilful workman . . . — ASV
work of a designer he hath made it, with cherubs — YLT
and with artistic workmanship embroidered he the cherubim — Sprl
with all the embroiderer's art — Knox

36. And he made thereunto four pillars of shittim wood,
For hanging this veil he made four posts of acacia wood — Jerus
four columns of acacia wood . . . were made to hold it — Mof
and they put this on four pillars of incorruptible wood — Sept
and overlaid them with gold:
plated with gold — Bas
gilded — Knox
their hooks were of gold;
their pegs . . . — YLT
the capitals of which . . . — Sept
and he cast for them four sockets of silver.
. . . four bases . . . — RSV
and four pedestals cast in silver — Mof
but set in silver sockets — Knox

37. And he made an hanging for the tabernacle door
And they made the curtain of the door of the tabernacle of the testimony — Sept
And he made a screen for the door of the Tent — RV
. . . a covering for the opening of the tent — YLT
A veil was made for the entrance into the Dwelling — Mof
of blue, and purple, and scarlet,
of azure, and purple, and double-dyed crimson — Sprl
of purple stuffs, violet shade and red, and of crimson stuffs — Jerus
and fine twined linen, of needlework;
. . . decorated work — Mof
. . . in variegated work — AAT
. . . the work of the weaver in colours — JPS
. . . the work of the embroiderer — ASV
and cotton thread, a work woven with cherubs — Sept

38. And the five pillars of it with their hooks:
also its five pillars, and their pegs — YLT
as well as five columns for it, with their hooks — AAT
For the hanging of this he made five posts — Jerus
This drapery was connected by five hooks to five posts — Tay
and five posts of acacia wood — Knox
and he overlaid their chapiters and their fillets with gold:

. . . their ornamental tops and joinings . . . — Amp
. . . their capitals and their cross-rods . . . — Rhm
their capitals and rods he plated . . . — Jerus
Their tops and their bands they overlaid . . . — Ber
which he gilded over, capitals and all — Knox

but their five sockets were of brass.
. . . of copper — Tor
but their five bases were of bronze — RSV
and the five pedestals being made of bronze — Mof
fitting into sockets of moulded bronze — Knox

CHAPTER 37

1. **And Bezaleel made the ark of shittim wood:**
Bezalel then made the Ark, a chest of acacia wood — NEB
. . . the ark of hard wood — Bas
two cubits and a half was the length of it,
four feet long — Mof
3¾ feet long — Ber
and a cubit and a half the breadth of it,
2¼ feet wide — Ber
and two and a half feet broad — Mof
and a cubit and half the height of it:
and 2¼ feet high — Ber

2. **And he overlaid it with pure gold within and without,**
The inside and outside were plated with gold — NAB
and gave it a covering and a lining of pure gold — Knox
and made a crown of gold to it round about.
. . . a wreath of gold . . . — YLT
. . . a rim of gold around it — Sprl
and decorated it all round with a gold moulding — Jerus
putting a coping of gold all round the top of it — Knox

3. **And he cast for it four rings of gold,**
. . . four gold rings for the ark — Jerus
to be set by the four corners of it;
for it on its four lower corners — Ber
for its four angles — Bas
fastening them on its four supports — Mof
in the four feet thereof — RV
even two rings upon the one side of it,
two rings on one of its side walls — Tor
and two rings upon the other side of it.
. . . on its second side — YLT
and two for the opposite side — NAB

4. **And he made staves of shittim wood,**
He also made shafts of acacia wood — Jerus
. . . poles . . . — Mof
And rods of the same wood — Bas
and overlaid them with gold.
and plated with gold — NAB
gilded over — Knox

5. **And he put the staves into the rings by the sides of the ark,**
and he passed the shafts through the rings . . . — Jerus
He thrust the poles into the rings . . . — Ber
and inserted the poles into the rings . . . — Tor
These rods he put in the rings . . . — Bas
wide enough for the staves — Sept
to bear the ark.
for carrying it — NAB
for lifting the ark — Rhm

6. **And he made the mercy seat of pure gold:**
[Bezalel] made . . . — Amp
He made a throne, too, or shrine . . . — Knox
. . . an ark-cover . . . — JPS
. . . the propitiatory above the ark . . . — Sept
Then, from pure gold, he made a lid called the place of mercy — Tay
two cubits and a half was the length thereof,
four feet long — Mof
3¾ feet long — Ber
and one cubit and a half the breadth thereof.
one and a half cubits broad — Knox
and 2¼ feet wide — Ber
and two and a half feet wide — Mof

7. **And he made two cherubims of gold,**
. . . two cherubs . . . — YLT
. . . two winged ones . . . — Bas
beaten out of one piece made he them,
of beaten work made he them — ASV
hammered . . . — RSV
of turned work . . . — ABPS

of casting work . . . — Lam
on the two ends of the mercy seat;
. . . of this throne — Jerus
. . . of the ark-cover — JPS
. . . of the golden lid — Tay
out of the two ends of the propitiatory — Rhm

8. One cherub on the end on this side,
one cherub at one end of the propitiatory — Sept
one cherub fastened at one end — NAB
the first cherub for one end — Jerus
and another cherub on the other end on that side:
and one cherub out of that end — Rhm
out of the mercy seat made he the cherubims on the two ends thereof.
of one piece with the ark-cover made he the cherubim . . . — JPS
springing directly from the propitiatory . . . — NAB
the winged ones were part of the cover — Bas

9. And the cherubims spread out their wings on high,
And the cherubim were spreading their wings upward — ABPS
The wings of the kherubs were outstretched — Mof
and covered with their wings over the mercy seat,
shielding the cover . . . — Tor
screening the ark-cover . . . — JPS
making a shelter . . . over the propitiatory — Rhm
so that they overshadowed the throne of mercy — Jerus
with their faces one to another;
and their faces were toward each other — ABPS
even to the mercy seatward were the faces of the cherubims.
over the mercy seat . . . — Lam
. . . towards the throne of mercy — Jerus
toward the ark-cover . . . — JPS
. . . directed toward the propitiatory — AAT
looking down to the mercy seat — Amp
and both cherubim's eyes on the mercy seat — Jerus

10. And he made the table of shittim wood:
. . . of hard wood — Bas
Bezalel made the [showbread] table of acacia wood — Amp
two cubits was the length thereof,
three feet long — Mof
a yard long — Ber
and a cubit the breadth thereof,
a cubit broad — Knox
half a yard wide — Ber
a foot and a half wide — Mof
and a cubit and a half the height thereof:
and two feet three inches high — Mof
and 2¼ feet high — Ber

11. And he overlaid it with pure gold,
this he gilded . . . — Knox
Plating it with the best gold — Bas
and made thereunto a crown of gold round about.
. . . a wreath of gold . . . — YLT
. . . a rim of gold around it — Sprl
and put a band of gold all round it — NEB
and decorated it all round with a gold moulding — Jerus

12. Also he made thereunto a border of an handbreadth round about;
And he made a border around it [just under the top] a handbreadth wide — Amp
A rim four inches high was constructed around the edges of the table — Tay
And he made for it an enclosure of a hand's breadth surrounding — Sprl
. . . a frame for it all round, three inches wide — Mof
. . . a rail around it a handbreadth wide — AAT
He fitted it with struts, one hand's breadth wide — Jerus
with an embossed coping four inches high — Knox
and made a crown of gold for the border thereof round about.
. . . a wreath of gold for its border — — YLT
. . . a rim of gold for the enclosure thereof around it — Sprl
and ran a moulding of gold all round the frame — Mof
and a gold band round the rim — NEB
and a second coping of gold over that — Knox

13. And he cast for it four rings of gold,
. . . four rings — Sept
and put the rings upon the four corners that were in the four feet thereof.
and fastened the rings to the four corners at its four legs — RSV
two on one side and two on the other — Sept

14. Over against the border were the rings,

near by the enclosure . . . — Sprl
. . . next to the rim — Tor
. . . fixed under the frame — Bas
The rings lay close to the struts — Jerus
with the rings lying close to the rail — AAT
close to the coping — Knox
the places for the staves to bear the table.
to hold the shafts . . . — Jerus
the receptacles for the poles to convey the table — Sprl
and he put poles through them, that would carry the table — Knox
wide enough to receive the staves — Sept

15. **And he made the staves of shittim wood,**
[Bezalel] made the poles of acacia wood — Amp
The rods . . . he made of hard wood — Bas
And he made the staves of the ark and of the table — Sept
and overlaid them with gold
and plated with gold — NAB
and gilded them over — Knox
to bear the table.
to carry the [showbread] table — Amp
which were to convey the table — Sprl
for lifting the table — Rhm

16. **And he made the vessels which were upon the table,**
. . . the dishes that were to be used . . . — AAT
. . . the utensils which were to be . . . — Rhm
The table ware . . . they made — Ber
So with the appurtenances of the table — Knox
his dishes, and his spoons, and his bowls,
the dishes thereof, and the pans thereof, and the bowls thereof — JPS
. . . the saucers, the flagons — Mof
. . . and its bowls, and its cups — YLT
its plates and dishes for incense, and its bowls — RSV
. . . and cups, as well as its pitchers — NAB
. . . and spoons and basins — Bas
the platters and the censers and the large goblets — Sept
its chargers, and its spoons, and its bowls — Sprl
its bowls, ladles, jugs — Tor
and his covers to cover withal,
and the flagons thereof, to pour out withal — RV
and the jars thereof, wherewith to pour out — JPS
and its basins . . . — Rhm
the pitchers for pouring libations — Ber
and goblets . . . — Knox
and the chalices . . . — Mof
and its bowls, wherein the drink offering is poured out — Lam
of pure gold.
of the best gold — Bas
all of gold — Sept

17. **And he made the candlestick of pure gold:**
. . . the candlestick to give light . . . — Sept
. . . the lampstand . . . — Rhm
. . . the support for the lights, all of the best gold — Bas
of beaten work made he the candlestick;
of cast work . . . — Lam
of the lampstand were made of hammered work — RSV
of turned work . . . — ABPS
beaten work all of it — Mof
his shaft, and his branch,
even its base, and its shaft — ASV
the shaft solid — Sept
with branches coming out from its stem — Knox
his bowls, his knops, and his flowers, were of the same:
its conical bowls, its spherical knobs, and its flower buds . . . — Sprl
its cups, its apples and its blossoms . . . — Rhm
. . . its capitals, and its flowers were of one piece with it — RSV
. . . each with calyx and petals . . . — AAT
lamp-holders, and decorations of almond flowers . . . — Tay
as well as its cups and knobs and petals springing directly from it — NAB
all with their cups and bosses and fleurs-de-lis — Knox

18. **And six branches going out of the sides thereof;**
. . . issued from its sides — Tor
The lampstand had six branches — Tay
three branches of the candlestick out of the one side thereof,
three branches of the lampstand . . . — Rhm
and three branches of the candlestick out of the other side thereof:
. . . from the other side of the lampstand — Mof

19. **Three bowls made after the fashion of almonds in one branch,**

three conical bowls made like almonds . . . — Sprl
Three bowls were fastened on one shaft — Lam
Each branch bore three cups, shaped like almond blossoms — Ber
three calyxes . . . — YLT
a knop and a flower;
a spherical knob and a flower bud — Sprl
apple and blossom — Rhm
each with capital and flower — RSV
each with calyx and petals — AAT
then a boss, then a fleur-de-lis — Knox
and three bowls made like almonds in another branch,
so three conical bowls . . . — Sprl
and three calyxes . . . — YLT
on the opposite branch there were three cups, shaped like almond blossoms — NAB
and three on the other answering each other — Sept
a knop and a flower:
a spherical knob and a flower bud — Sprl
apple and blossom — Rhm
each with capital and flower — RSV
each with calyx and petals — AAT
and a boss and a fleur-de-lis — Knox
so throughout the six branches going out of the candlestick.
. . . issuing from the lampstand — Tor
Each of the branches was decorated with identical carvings of blossoms — Tay

20. And in the candlestick were four bowls made like almonds,
. . . four bowls fastened to it — Lam
. . . four calyxes, made like almonds — YLT
and in the lampstand itself four cups, — like almond-flowers — Rhm
On the shaft there were four cups, shaped like almond blossoms — NAB
and their lamp dishes on the tops were made in the form of almonds out of the same piece — Sept
his knops, and his flowers:
with knobs and flowers [one at the top] — Amp
his spherical knobs and his flower buds — Sprl
its apples and its blossoms — Rhm
with their capitals and flowers — RSV
each with its calyx and petals — Smith
each with its boss and its fleur-de-lis — Knox

21. And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same,
and a knob under two branches as part of it, and a knob under two branches as part of it, and a knob under two branches as part of it — ABPS
with an apple under the two branches of the same, and an apple under the next two branches of the same, and an apple under the next two branches of the same — Rhm
thus: one calyx under the first two branches . . . , one under the next pair, one under the last pair — Jerus
also a calyx where each pair of branches met — Ber
And under every two branches a bud, made with the branch — Bas
and a capital of one piece with it under each pair — RSV
and under each pair of them there was an additional boss — Knox
with sockets in them for the lamps to rest on — Sept
according to the six branches going out of it.
so for all six branches issuing from it — Tor
. . . extending from the shaft — Ber
under the six branches which sprang from the lamp-stand — NEB
of the six branches on the lampstand — Mof

22. Their knops and their branches were of the same:
The knobs and branches sprang so directly from it — NAB
The buds and the branches were made of the same metal — Bas
their apples and their branches . . . — Rhm
Their capitals and their branches were of one piece with it — RSV
their calyxes and branches . . . — AAT
The bosses and the branches were all of one piece with the main stem — Knox
all of it was one beaten work of pure gold.
the whole of it a single hammered piece . . . — Tor
. . . was one turned work . . . — ABPS
and the seventh socket on the top of the shaft was solid, entirely of pure gold — Sept

23. And he made his seven lamps,
. . . the seven vessels for the lights — Bas
and his snuffers, and his snuffdishes, of pure gold.
with their snuffers and ash-trays . . . — Mof
with snuffers and trays for the burnt wick . . . — Knox
and its snuffers of gold, and its oil vessels of gold — Sept
its tongs, and its fire pans . . . — Tor
as well as its trimming shears and trays . . . — NAB
and all the necessary instruments for it, of gold — Bas

24. Of a talent of pure gold made he it,
using 131 pounds of pure gold for it — Ber
The . . . lampstand weighed 107 pounds, all pure gold — Tay
using ninety-six pounds of pure gold for the lampstand — Mof
The whole weight of the lamp-stand . . . was a talent of gold — Knox
and all the vessels thereof.
together with all its utensils — Sprl
and its various appurtenances — NAB
and all its accessories — Jerus
and all its furnishings — Tor
and all these fittings — NEB

25. And he made the incense altar of shittim wood:
. . . the perfume-altar . . . — YLT
. . . the altar of incense of acacia wood — ASV
. . . the altar for the burning of spices, using the same hard wood — Bas
the length of it was a cubit, and the breadth of it a cubit;
eighteen inches long by eighteen inches broad — Mof
a cubit — Knox
it was foursquare;
square — Knox
on a square — NAB
its top was a . . . square — Amp
and two cubits was the height of it;
and three feet high — Mof
and a yard high — Ber
the horns thereof were of the same.
. . . were of one piece with it — RV
having horns that sprang directly from it — NAB
its horns were part of it — ABPS
it had horns at the corners — Knox

26. And he overlaid it with pure gold,
he plated . . . — Jerus
both the top of it, and the sides thereof round about,
Its grate on top, its walls on all four sides — NAB
the pilasters — Sept
and the horns of it:
and the knobs — Mof
also he made unto it a crown of gold round about.
. . . a wreath of gold . . . — YLT
. . . a rim of gold . . . — Sprl
and decorated it all round with a gold moulding — Jerus

27. And he made two rings of gold for it
He made pairs of gold rings for it — NEB
gold rings were placed — NAB
and cast gold rings — Sept
under the crown thereof,
under its wreath — YLT
beneath the rim thereof — Sprl
underneath the moulding — Mof
for each pilaster — Sept
by the two corners of it,
on its two walls — Tor
upon the two ribs thereof — ASV
two on one side — NAB
upon the two sides thereof,
and two on the opposite side — NAB
on the two opposite sides of it — AAT
on either side — Knox
to be places for the staves to bear it withal.
to be receptacles for the poles to convey it by them — Sprl
to take the shafts used for carrying it — Jerus
. . . the rods for lifting it — Bas
for putting poles in, so that the altar could be carried — Knox

28. And he made the staves of shittim wood,
These shafts he made of acacia wood — Jerus
the poles . . . — Mof
The rods he made of the same hard wood — Bas
and overlaid them with gold.
and overlaid the bars . . . — Sept
and plated with gold — NAB
gilded over — Knox

29. And he made the holy anointing oil,
. . . the holy anointing oil [symbol of the Holy Spirit] — Amp

. . . oil for the hallowing ointment — Knox
The sacred anointing oil . . . he prepared — Mof
Then . . . he made the sacred oil for anointing the priests — Tay
He also made the sacred chrism — Jerus
and the pure incense of sweet spices,
and the pure fragrant incense — Rhm
and the pure aromatic incense — Tor
and the perfume of sweet spices for burning — Bas
according to the work of the apothecary.
the pure work of an apothecary — Sept
after the art of the perfumer — RV
expertly blended — Tor
work of a compounder — YLT

CHAPTER 38

1. And he made the altar of burnt offering of shittim wood:
Bezalel made the burnt offering altar of acacia wood — Amp
The altar of holocausts . . . — NAB
. . . the altar for the ascending-sacrifice . . . — Rhm
The altar of burned offerings he made of hard wood — Bas
He made the brasen altar out of the brasen censers which belonged to the men who conspired with the congregation of Kore — Sept
five cubits was the length thereof, and five cubits the breadth thereof;
seven and a half feet long, seven and a half feet broad — Mof
it was foursquare;
a square altar — Mof
its top was . . . square — Amp
with a surface . . . square — Knox
and three cubits the height thereof.
4½ feet high — Ber

2. And he made the horns thereof on the four corners of it;
its horns . . . were constructed . . . — Ber
with knobs at its four corners — Mof
the horns thereof were of the same:
. . . were of one piece with it — ASV
its horns were part of it — ABPS
that sprang directly from the altar — NAB
and he overlaid it with brass.
. . . with copper — Tor
The whole was plated with bronze — NAB

3. And he made all the vessels of the altar,
. . . all the utensils . . . — Sprl
And he provided it with appurtenances — Knox
to make all the fittings of the altar — Mof
the pots, and the shovels, and the basons,
. . . the cauldrons, the hanging pots — Lam
. . . shovels, tossing bowls — NEB
the pans . . . and the sprinkling vessels — Sprl
the ash pans . . . the bowls for sacrifice — Ber
. . . tongs, forks — Knox
its buckets, and its shovels, and its basins — ABPS
the pails, the scrapers . . . — Tor
its fire hearth and its base — Sept
and the fleshhooks, and the firepans:
hooks and braziers — Knox
and the meat-hooks and the fire-trays — Bas
the fleshhooks, the shovels, the censers — Lam
the prongs, and the fire-pans — Mof
and the cups and the flesh forks — Sept
all the vessels thereof made he of brass.
. . . for the altar out of bronze — Jerus
he made all these utensils of copper — Tor

4. And he made for the altar a brasen grate of network,
. . . a grating, of network of bronze — Rhm
. . . a grating of meshwork in copper — Tor
under the compass thereof, beneath unto the midst of it.
under the ledge round it beneath, reaching halfway up — RV
that rested upon a ledge about halfway up [in the fire box] — Tay
and placed round it, on the ground, half as high as the altar itself — NAB
halfway under the base of it — Lam
below the fire hearth about half way up it — Sept
underneath and a hearth beneath even underneath the midst of it — Sprl

5. And he cast four rings for the four ends of the grate of brass,

. . in the four corners to the grating of bronze — Rhm
. . . of the copper grating — Tor
And four rings for the four angles of this network — Bas
and he put, on the four sides of the casing of the altar, the four brass rings — Sept
to be places for the staves.
to take the shafts — Jerus
to be holders for the staves — JPS
to be receptacles for the poles — Sprl
large enough for the poles with which the altar is to be carried — Sept
through these, poles were to be passed, to carry the altar — Knox

6. And he made the staves of shittim wood,
. . . the shafts of acacia wood — Jerus
the poles . . . — Mof
The rods he made of hard wood — Bas
and overlaid them with brass.
. . with copper — Tor
and plated with bronze — NAB

7. And he put the staves into the rings on the sides of the altar,
The poles he thrust through the rings . . . — Ber
He put the rods through the rings at the opposite sides of the altar — Bas
to bear it withal;
to carry it — Mof
to convey it by them — Sprl
to lift it therewith — Rhm
he made the altar hollow with boards.
. . . hollow with planks — ASV
. . . concave with boards — Ber
He left the altar a hollow shell — NEB
This altar was not solid, but hollow, made of frames with an empty space between them — Knox

8. And he made the laver of brass,
The bath . . . of bronze — Mof
The wash basin . . . — Ber
The bronze laver . . . was made — NAB
He made the laver of copper — Tor
And he placed the laver of brass — Lam
and the foot of it of brass,
and the base thereof . . . — RV
and its pedestal . . . — Sprl
and its bronze support — Jerus
and its stand of copper — Tor
of the lookingglasses of the women assembling,
of the reflecting mirrors of the women . . . — Sprl
of the mirrors of the ministering women — ASV
out of the bronze mirrors of the women — NEB
. . . of the female hosts — Rhm
. . . contributed by the women caretakers — Mof
which assembled at the door of the tabernacle of the congregation.
who came to pray . . . — Lam
who used to keep watch . . . — Knox
who performed tasks at the entrance of the Tent of Meeting — Tor
which served at the door . . . — RV
who were on duty at the entrance to the Tent of the Presence — NEB
who were fasting at the doors of the tabernacle of the testimony the day it was set up. He made also the laver, that out of it Moses and Aaron and his sons might wash their hands and their feet, when they went into the tabernacle of the testimony or when they went to minister at the altar. They washed out of it as the Lord commanded Moses — Sept

9. And he made the court:
In making the courtyard — Mof
The court was made as follows — NAB
He made the enclosure — Tor
To make the open space — Bas
on the south side southward
for the southern side toward the Negeb — AAT
. . . of the court, facing the south country — Jerus
the hangings of the court were of fine twined linen,
. . . were of cotton — Sept
were slung curtains for the court of fine twisted linen — Sprl
it consisted of drapes woven from fine-twined linen thread — Tay
an hundred cubits:
a hundred and fifty feet long — Mof
stretching 50 yards — Ber

10. Their pillars were twenty, and their brasen sockets twenty;
There were twenty posts to hold drapes, with bases of bronze — Tay
hung on twenty columns and twenty pedestals of bronze — Mof
with their twenty posts and their twenty sockets of copper — Tor
the hooks of the pillars and their fillets were of silver.
. . . and their rods . . . — Sprl

the hooks of the columns and their bands . . . — AAT
with their capitals and all their chased work . . . — Knox

11. And for the north side
The north wall — Tay
the hangings were an hundred cubits,
the slung curtains were in length . . . — Sprl
was also 150 feet long — Tay
50 yards of hangings — Ber
the same hangings — Mof
their pillars were twenty, and their sockets of brass twenty;
. . . their bases twenty, of bronze — RSV
with twenty columns for them, and twenty bronze pedestals for these — AAT
with their twenty posts and their twenty sockets of copper — Tor
the hooks of the pillars and their fillets of silver,
. . . and their connecting-rods . . . — Rhm
. . . and their joinings . . . — Amp
. . . and their poles . . . — Sprl
their hooks and bands . . . — Ber

12. And for the west side
But on the side which looked westwards — Knox
but on the end towards the sea [the west] — Sept
were hangings of fifty cubits,
were the slung curtains . . . — Sprl
25 yards of hangings — Ber
hangings seventy-five feet long — Mof
was seventy-five feet wide; the walls were made from drapes — Tay
their pillars ten, and their sockets ten;
on ten pillars in ten bases — Bas
carried on ten posts set in ten sockets — Jerus
ten columns for them, and ten pedestals for these — AAT
and the posts, with their brazen sockets, . . . were only ten in number — Knox
the hooks of the pillars and their fillets of silver.
. . . and their connecting-rods . . . — Rhm
. . . and poles . . . — Sprl
the hooks of the columns and their bands . . . — AAT
the pegs of the pillars and their fillets . . . — YLT
their silver capitals, and chased work — Knox

13. And for the east side eastward
. . . towards the dawn — Rhm
. . . facing the sunrise — Jerus
and so for the front . . . — AAT
The hangings on the eastern side — Mof
fifty cubits.
the court was fifty cubits long — NAB
were seventy-five feet long — Mof
For the 25 yards — Ber

14. The hangings of the one side of the gate were fifteen cubits;
with hangings on the one wing . . . — AAT
The slung curtains for the one side . . . — Sprl
On each side of the entrance the hangings were twenty-two and a half feet long — Mof
there were hangings . . . they extended fifteen cubits to one corner — NEB
their pillars three, and their sockets three.
with their three posts . . . — Tor
with three pillars and three bases — RSV
three columns for them, and three pedestals for these — AAT

15. And for the other side of the court gate, on this hand and that hand,
and for the second sidepiece, on this side and on that — Rhm
Also for the other side of the court gate, left and right — Amp
on either side of the gateway of the court — NEB
on the other flank — on each side of the gate of the enclosure — Tor
and at the other end (leaving room in between for the entrance which led to the tabernacle) — Knox
were hangings of fifteen cubits;
were slung curtains . . . — Sprl
The drapes . . . were 22½ feet wide — Tay

their pillars three, and their sockets three.
with three pillars and three bases — RSV
on three columns with their three pedestals — Mof

16. All the hangings of the court round about
All the slung curtains of the court around — Sprl
All the drapes making up the walls of the court — Tay

All the hangings around the enclosure — Tor
All these hangings of the tabernacle — Sept
were of fine twined linen.
he had made out of twisted linen thread — Knox
were of the best linen — Bas
were of cotton — Sept

17. **And the sockets for the pillars were of brass;**
the pedestals of the columns were bronze — Mof
Each post had a bronze base — Tay
The sockets for the posts were of copper — Tor
the hooks of the pillars and their fillets of silver;
. . . and their connecting-rods . . . — Rhm
. . . and their joinings . . . — Amp
. . . and their poles . . . — Sprl
. . . and their bands . . . — AAT
the hooks and the rings on the columns . . . — Mof
the capitals were of silver, in chased work — Knox
and the overlaying of their chapiters of silver;
their tops were overlaid with silver — Ber
like the plating on their capitals — Jerus
and all the pillars of the court were filleted with silver.
. . . were joined with rods of silver — ABPS
the posts of the court he plated with silver — Knox
all the posts of the enclosure were banded . . . — Tor
and all the columns round the courtyard were ringed . . . — Mof
and the rods to hold up the drapes were solid silver — Tay

18. **And the hanging for the gate of the court was needlework,**
And the fabric for the hangings . . . was of embroidered work — Sprl
And the screen . . . was the work of the embroiderer — RV
. . . was the work of the weaver in colours — JPS
. . . was variegated work — AAT
The drapery covering the entrance to the court was made . . . , beautifully embroidered — Tay
The veil for the entrance of the courtyard was made of . . . decorated work — Mof
And the curtain of the gate of the court was a work of tapestry — Sept
of blue, and purple, and scarlet, and fine twined linen:
. . . and scarlet yarn and cotton thread — Sept
of azure, and purple, and crimson double dyed, and of fine twisted linen — Sprl
of purple stuffs, violet shade and red, of crimson stuffs . . . — Jerus
and twenty cubits was the length,
thirty feet long — Mof
30 yards long — Ber
and the height in the breadth was five cubits,
and the height with the breadth . . . — YLT
Its height — or width — was five cubits — Tor
and 7½ feet wide — Tay
and seven and a half feet high — Mof
and 2½ yards high — Ber
answerable to the hangings of the court.
like that of the hangings of the enclosure — Tor
to go with the hangings round the sides — Bas
just the same as the drapes composing the walls of the court — Tay
according to the slung curtains of the court — Sprl
opposite the hangings of the court — Lam

19. **And their pillars were four,**
there were four columns for it — AAT
There were four posts at the entrance — Knox
and their sockets of brass four;
with four pedestals, all of bronze — Mof
their four bases were of bronze — RSV
their four sockets were of copper — Tor
their hooks of silver,
The hooks for the posts were of silver — Jerus
their pegs . . . — YLT
and the overlaying of their chapiters and their fillets of silver.
and the overlaying of their capitals and their connecting-rods of silver — Rhm
and the plating on their capitals and bands silver — AAT

and the tops of them and their bands overlaid with silver — NEB
and capitals of chased silver — Knox

20. And all the pins of the tabernacle,
. . . for the habitation — Rhm
All the nails used for the House — Bas
All the tent-pegs for the Dwelling — Mof
and of the court round about,
and of the enclosure . . . — Tor
and for the surrounding courtyard — Ber
were of brass.
of bronze — Rhm
were of copper — Tor
were of brass but they were overlaid with silver — Sept

21. This is the sum of the tabernacle,
. . . of the things for the tabernacle — ASV
These are the numberings of the tabernacle — YLT
These are the accounts of . . . — JPS
Here is the account of metals used for the tabernacle — Jerus
Here follows a note of the various amounts needed for the Dwelling — Mof
This is the price of the making of the House — Bas
This summarizes the various steps in building the Tabernacle — Tay
even of the tabernacle of testimony,
The Tabernacle of the Pact — Tor
the tabernacle that bears record of the Lord — Knox
that is the Tabernacle of the Tokens — NEB
(the dwelling of God's Presence) — Mof
the dwelling of the decrees — AAT
even the House of witness — Bas
to house the Ark — Tay
as it was counted, according to the commandment of Moses,
as they were rendered . . . — JPS
as it was valued by the word of Moses — Bas
as it was given in charge to Moses — Sept
which were detailed at the bidding of Moses — Rhm
for the service of the Levites,
with the help of the Levites — Knox
so that the Levites could carry on their ministry — Tay
by the hand of Ithamar, son to Aaron the priest.
under the supervision of Ithamar . . . — Mof

22. And Bezaleel the son of Uri, the son of Hur,
Bezalel (son of Uri and grandson of Hur) — Tay
Now Beseleel the son of Ourius — Sept
of the tribe of Judah,
belonging to the clan of Judah — Mof
made all that the LORD commanded Moses.
performed the work as the Lord commanded Moses — Sept
was the master craftsman — Tay
when all the work was completed, at the Lord's command given through Moses — Knox

23. And with him was Aholiab, son of Ahisamach,
and with him worked Oholiab . . . — Ber
and associated with him was Oholiab . . . — AAT
His partner was Oholiab . . . — Jerus
(He had Oöliab, too, son of Achisamech, . . . to help him — Knox
of the tribe of Dan,
belonging to the clan of Dan — Mof
an engraver, and a cunning workman,
. . . an embroiderer — NAB
. . . a seamster — NEB
. . . damask weaver — Jerus
who was the head workman in making the woven work — Sept
he too was a famous craftsman in wood, he too could make tapestry — Knox
carver and designer — Tor
a carpenter and a craftsman — Lam
and an embroiderer in blue, and in purple, and in scarlet,
and a weaver in colours . . . — JPS
and a weaver of variegated cloth of violet, purple and scarlet yarn — NAB
expert in needlework of blue and purple and red — Bas
and an embroiderer in azure, and in purple, and in crimson double dyed — Sprl
. . . in purple stuffs, of violet shade and red, in crimson stuffs — Jerus
and the embroidery and the tapestry of scarlet yarn — Sept
and fine linen.
and fine twined linen — RSV
and lawn — Knox
and cotton thread — Sept

24. All the gold that was occupied for the work
The total amount of gold used for the building — Ber
The gold used for all purposes — Mof
All the gold which is prepared for the work — YLT
in all the work of the holy place,
for all the work of the holy things — Sept
and furnishings of the sanctuary — Ber
in all the construction of the sanctuary — Rhm
even the gold of the offering,
(this was gold consecrated by offering) — Jerus
(and it is the gold of the wave offering) — YLT
the gold contributed — Mof
The people brought gifts . . . of gold — Tay
was twenty and nine talents, and seven hundred and thirty shekels,
was twenty-nine talents, and four hundred and thirty shekels — Lam
. . . and seven hundred shekels — Sept
was around 3,700 pounds in weight — Ber
weighed about two thousand eight hundred pounds — Mof
of 3,140 pounds — Tay
after the shekel of the sanctuary.
according to the standard of the sanctuary shekel — NAB
in terms of the sacred shekel — AAT
(weighed by the sacred scale of weights) — Mof

25. And the silver of them that were numbered of the congregation
. . . of those of the community who were recorded — Tor
. . . collected when the census of the community was taken — Jerus
The silver dues from the citizens on the roll — Mof
And the silver was the offering of silver from the men of the congregation who were reviewed — Sept
The silver contributed by the community when registered — NEB
was a hundred talents, and a thousand seven hundred and threescore and fifteen shekels,
. . . and one thousand, seven hundred, and seventy-five shekels — Rhm
weighed about nine thousand six hundred and fifty-five pounds — Mof
was 9,575 pounds — Tay
was about 12,000 pounds — Ber
after the shekel of the sanctuary:
according to the standard of the sanctuary shekel — NAB
by the sanctuary weight — Tor
by the scale of the holy place — Bas

26. A bekah for every man, that is, half a shekel,
a beka a head — RV
A bekah by the poll — Sprl
běka or half shekel, that is, about five pennyweights — Mof
A shekel for every head, that is half a shekel — Lam
being a drachm the half of a shekel — Sept
around 50 cents per man — Ber
after the shekel of the sanctuary,
according to the standard of the sanctuary, shekel — NAB
by the sanctuary weight — Tor
in terms of the sacred shekel — AAT
for every one that went to be numbered,
. . . who was numbered in the census — RSV
. . . registered — Ber
for each one who was entered in the records — Tor
all who passed the review — Sept
from twenty years old and upward,
who were twenty years old or older — Tay
from a son of twenty years and upwards — YLT
of men over twenty — Mof
for six hundred thousand and three thousand and five hundred and fifty men.
six hundred and three thousand five hundred and fifty men under arms — Knox

27. And of the hundred talents of silver
And the total sum was one hundred talents of silver — Lam
nine thousand six hundred pounds of this silver — Mof
9,500 pounds . . . — Tay
11,600 pounds . . . — Ber
were cast the sockets of the sanctuary,
went to the casting of the pedestals for the sanctuary — Mof
were for casting the hundred capitals of the tabernacle — Sept
. . . the bases of the sanctuary — RSV
was used for making the bases of the pillars of the holy place — Bas

The bases for the frames of the sanctuary walls . . . required — Tay
and the sockets of the veil;
. . . for the curtain — Tor
and the pedestals for the veil — AAT
including the capitals of the veil — Sept
and those of the entrance, where the veil hangs — Knox
an hundred sockets of the hundred talents,
or one hundred talents for the one hundred pedestals — NAB
a hundred bases for the hundred talents — RSV
a talent for a socket.
a talent for every base — Bas
. . . for each capital — Sept
ninety-six pounds weight to each pedestal — Mof
ninety-five pounds for each socket — Tay
116 pounds . . . — Ber

28. And of the thousand seven hundred seventy and five shekels
and from the remaining 400 pounds of silver — Ber
the rest of the silver — Mof
he made hooks for the pillars,
the hooks for the columns were made — AAT
he hath made pegs for the pillars — YLT
and overlaid their chapiters,
for plating the capitals — NAB
And he gilded the capitals — Sept
overlay for their tops — Tor
and filleted them.
and made fillets for them — ASV
and joined them — Ber
and united them with connecting-rods — Rhm
and for banding them with silver — NAB
and ornamented them — Sept
and overlaid the hooks with silver — Lam

29. And the brass of the offering
And the total sum of the brass . . . — Lam
The bronze of the special gift — NEB
The copper from the wave offering — Tor
was seventy talents, and two thousand and four hundred shekels.
. . . and a thousand five hundred shekels — Sept
Seventy-two thousand talents and four hundred sicles — Knox
weighed nearly three tons — Mof
7,540 pounds — Tay

30. And therewith he made the sockets
With it Bezalel made the sockets — Amp
which was used for casting the bases for the posts — Tay
out of it the pedestals . . . were made — Mof
to the door of the tabernacle of the congregation,
of the doors of the tabernacle of the testimony — Sept
of the approach to the tabernacle that bears record of the Lord — Knox
to the door of the tent of meeting — RV
for the entrance of the Trysting tent — Mof
and the brasen altar,
and the altar of bronze — Rhm
the copper altar — Tor
and the brasen grate for it,
with its bronze grating — AAT
and its copper grating — Tor
and the network for it — Bas
and the brass casing of the altar — Sept
and all the vessels of the altar,
together with all the utensils . . . — Sprl
all the fittings . . . — Mof
and all the appurtenances . . . — NAB
and all the furnishings for it — Jerus

31. And the sockets of the court round about,
the pedestals for the outer courtyard — Mof
the bases round about the court — RSV
the bases for the posts supporting the drapes enclosing the court — Tay
and the sockets of the court gate,
the sockets for the posts at the gateway of the court — NEB
the pedestals for the gate of the court — AAT
and the bases . . . — RSV
and all the pins of the tabernacle,
. . . for the habitation — Rhm
and all the nails for the House — Bas
with all the tent-pegs of the Dwelling — Mof
and all the pins of the court round about.
. . . round about. . . . even all the works of the tabernacle of the testimony — Sept
and all the pegs for the surrounding court — Ber

CHAPTER 39

1. And of the blue, and purple, and scarlet,
And from the needlework of blue and purple and red — Bas
They used violet, purple and scarlet yarn — NEB
And . . . of azure, and purple, and double-dyed crimson — Sprl
From the purple stuffs, violet shade and red, the crimson stuffs, and the fine linen — Jerus
they made clothes of service,
they made the stored up garments — Sprl
they made finely wrought garments — ASV
they made plaited garments — JPS
made they cloths of variegated stuff — Rhm
Beseleel made vestments, too — Knox
he made sumptuous vestments — Jerus
were made the sacerdotal vestments — Mof
in making the stitched vestments — NEB
to do service in the holy place,
for officiating in the sanctuary — Tor
for ministering . . . — Rhm
and made the holy garments for Aaron;
Now the most skilful among the workmen made the holy garments, which are appropriate to Aaron the priest — Sept
This same cloth was used for Aaron's sacred garments — Tay
as well as the sacred vestments for Aaron — AAT
as the LORD commanded Moses.
as the Lord had prescribed them to Moses — Knox

2. And he made the ephod of gold,
And Bezalel made . . . — Amp
The ephod was woven of gold thread — NAB
The apron was made of gold — Mof
He made a mantle of gold — Knox
blue, and purple, and scarlet,
and azure, and purple and double-dyed crimson — Sprl
purple stuffs, violet shade and red, crimson stuffs — Jerus
and fine twined linen.
and of twisted linen thread, all embroidered work — Knox
and cotton thread — Sept

3. And they did beat the gold into thin plates,
Bezalel beat gold . . . — Tay
And they extended the gold . . . — Sprl
the gold was beaten into thin flakes — Mof
They hammered out sheets of gold — Tor
And gold leaf was hammered out — RSV
and they expand the plates of gold — YLT
and cut it into wires,
and cut these into fine strips — Jerus
cut and twisted into braid — NEB
and spin it into threads — Knox
to work it in the blue, and in the purple, and in the scarlet,
to use it together with the azure and with the purple, and with the double-dyed crimson — Sprl
to weave into the purple stuffs, violet shade and red, into the crimson stuffs — Jerus
so that it could be worked into the rest of the coloured woof — Knox
and in the fine linen,
and into the fine twined linen — RSV
and cotton thread — Sept
with cunning work.
artistically — Ber
work of a designer — YLT
into an embroidered pattern — NAB
by a seamster — NEB
as does the weaver of damask — Jerus
it was a skillful and beautiful piece of workmanship when finished — Tay

4. They made shoulderpieces for it,
They made for the ephod shoulder-pieces — RSV
Shoulder-straps were made for it — AAT
to couple it together:
joined together — RV
attaching — Tor
by the two edges was it coupled together.
at the two ends was it joined together — ASV
fastened to the two top corners — Mof
back and front — NEB
having from both the sides a work woven one piece into another alternately, each convoluted through itself out of itself — Sept

5. And the curious girdle of his ephod, that was upon it,
The decorated band . . . — Tor
And the cunningly woven band, that was upon it, to gird it on withal — RV

The artistic sash, to hold it around the waist — Ber
The embroidered belt on the ephod extended out from it — NAB
was of the same, according to the work thereof;
was of the same materials and workmanship — RSV
was part of it, made like it — ABPS
was of one piece with it, and like it worked — AAT
They made it according to its peculiar fabrick — Sept
of gold, blue, and purple, and scarlet,
. . . azure, and purple, and double-dyed crimson — Sprl
. . . purple stuffs, violet shade and red, crimson stuffs — Jerus
of the same colours — Knox
and fine twined linen;
and twisted linenwork — Bas
and cotton thread — Sept
as the LORD commanded Moses.
as the Eternal had given orders to Moses — Mof

6. **And they wrought onyx stones inclosed in ouches of gold,**
And they put onyx stones enclosed in sockets of gold — Sprl
The onyx stones were made, set in filigree work of gold — AAT
And they prepare the shoham stones, set, embroidered with gold — YLT
They bordered the lazuli stones with frames of gold — Tor
The beryls were set in gold rosettes — Mof
They prepared the cornelians, fixed in gold rosettes — NEB
And they worked the two smaragdine stones fastened with it and set in gold — Sept
graven, as signets are graven, with the names of the children of Israel.
and inscribed by a gem-carver . . . — Knox
and cut like the cutting of a stamp . . . — Bas
which were excavated and engraven, like the engraving of a seal, . . . — Sept
and the stones were engraved with the names of the tribes of Israel — Tay
opened with openings of a signet, by the names of the sons of Israel — YLT

7. **And he put them on the shoulders of the ephod,**
and hung on the shoulder-straps of the apron — Mof
these . . . he let into the sides of the mantle — Knox
that they should be stones for a memorial to the children of Israel;
stones of remembrance for the sons of Israel — ABPS
stones to remind the Israelites — Ber
as stones to remind the Eternal of Israel — Mof
as the LORD commanded Moses.
according to the prescription which the Lord had given Moses — Knox

8. **And he made the breastplate of cunning work,**
The chestpiece was a beautiful piece of work — Tay
And he made the breastpiece, the work of a skilful weaver — Rhm
And they made the Oracle, a work of embroidery — Sept
He made a burse, too, of embroidered work — Knox
They made the pectoral, finely brocaded — Jerus
The judicial pouch was designed — Mof
The priest's bag . . . — Bas
like the work of the ephod;
like that of the apron — AAT
of the same pattern as the mantle itself — Knox
of gold, blue, and purple, and scarlet,
. . . of azure, and of purple, and of double-dyed crimson — Sprl
. . . purple stuffs, violet shade and red — Jerus
and fine twined linen.
and twisted linen thread — Knox
of the best linen — Bas
and cotton thread — Sept

9. **It was foursquare;**
The breastplate was . . . square — Amp
the pouch was square — AAT
they made the breastplate double:
The Oracle they made double — Sept
and folded double — NAB
a span was the length thereof, and a span the breadth thereof,
as long and as wide as the stretch of a man's hand — Bas
of a palm's breadth either way — Knox
nine inches square — Mof
being doubled.
folded double — AAT

10. **And they set in it four rows of stones:**

And they fill in it . . . — YLT
Four rows of precious stones were mounted on it — NAB
In it four rows of jewels were placed — Mof
And there was interwoven with it a texture containing stones in four rows — Sept
the first row was a sardius, a topaz, and a carbuncle: this was the first row.
the first row, a ruby . . .: for the first row — Sprl
the first row of stones, a sardine and a topaz and a smaragdus — Sept
. . . sardin, chrysolite and green felspar — NEB
. . . a jasper, a chrysolite, and a crystal — Mof
one row a sardius, a topaz, and an emerald, the first row — Rhm
a row of carnelian, topaz, and smaragd was the first row — JPS

11. And the second row, an emerald, a sapphire, and a diamond.
. . . a carbuncle, a sapphire, and an emerald — JPS
the next row . . . and jasper — Ber
the second row a ruby, a sapphire, and a crystal — AAT
. . . a turquoise, a sapphire, and an amethyst — Tor
. . . a garnet, a sapphire, and a sardonyx — Mof
. . . and a beryl — NAB
. . . purple garnet, lapis lazuli and jade — NEB
. . . an anthrax and a sapphire and a jaspis — Sept

12. And the third row, a ligure, an agate, and an amethyst.
. . . a jacinth, a carnelian . . . — Lam
. . . hyacinth, ruby . . . — Jerus
. . . an opal, an agate . . . — YLT
. . . amber, agate . . . — Ber
. . . a tourmaline, and agate . . . — ABPS
. . . a cairngorm, and agate . . . — Mof
. . . a jacinth, an agate, and a crystal — Tor
. . . turquoise, agate and jasper — NEB

13. And the fourth row, a beryl, an onyx, and a jasper:
. . . a beryl, a lapis lazuli . . . — Tor
. . . a chrysolite, an onyx . . . — AAT
. . . a Tarshish stone, a sardonyx . . . — Rhm
. . . onyx and beryl — Ber
. . . a topaz, a beryl, and an onyx — Mof
. . . cornelian and green jasper — NEB
they were inclosed in ouches of gold in their inclosings.
. . . in inclosings of gold in their settings — ASV
. . . in gold filigree . . . — AAT
They were encircled in their mountings with frames of gold — Tor
These were mounted in settings of gold mesh — Jerus
set, embroidered with gold, in their settings — YLT
set in gold and bound in with gold — Sept
all being set in rosettes of gold wire — Mof

14. And the stones were according to the names of the children of Israel,
The stones corresponded in number . . . — Tor
They bore the names of the sons of Israel — Jerus
twelve, according to their names,
were twelve in number, as their names are — AAT
like the engravings of a signet,
with the engravings of a seal-ring — Rhm
like the cutting of a stamp — Bas
every one with his name, according to the twelve tribes.
. . . with its peculiar name . . . — Sept
each jewel . . . with the name of a clan — Mof

15. And they made upon the breastplate chains at the ends,
. . . chains like cords — RV
To the breastplate they attached twined chains — Ber
On the burse, they put chains — Knox
For the pectoral they made chains . . . like cords — Jerus
And on the oracle they made pieces of plaited net work — Sept
of wreathen work of pure gold.
of entwined work . . . — Sprl
of cordage-work . . . — AAT
the work of a plaiter . . . — Sept

16. And they made two ouches of gold, and two gold rings;
. . . two settings of gold filigree . . . — RSV
. . . two little shields of gold . . . — Sept
. . . two embroidered things of gold . . . — YLT

Two golden rosettes . . . were also made — Mof
also two gold clasps . . . — Ber
and two hooks, . . . all of gold — Knox
and put the two rings in the two ends of the breastplate.
the rings being fixed to the ends of the priest's bag — Bas
The rings they set on either side of the burse — Knox
The two rings were fastened to the two upper ends of the breastpiece — NAB
the two rings being fastened to the two ends of the pouch — Mof

17. And they put the two wreathen chains of gold
. . . the two pieces of plaited work of gold — Sept
. . . the two thick bands of gold — YLT
and the two gold cords were fastened — AAT
in the two rings on the ends of the breastplate.
to the two rings at the ends of the pouch — AAT
. . . fixed on the corners of the pectoral — Jerus
. . . on the two sides of the oracle — Sept

18. And the two ends of the two wreathen chains
And the other two ends . . . — RV
and the two ends of the two thick bands — YLT
the two pieces of plaited work for the two junctions — Sept
they fastened in the two ouches,
. . . to the two frames — Tor
. . . to the clasps — Ber
were fastened to the two filigree objects — AAT
were attached to the two rosettes — Mof
they put on the two settings — ASV
. . . on the two shields — Sept
and put them on the shoulderpieces of the ephod, before it.
and fixed to the front of the ephod over the arm-holes — Bas
which were fastened on the front of the shoulder-straps of the apron — Mof

19. And they made two rings of gold,
Two other gold rings were made — NAB
and put them on the two ends of the breastplate,
. . . on the two wings below the tip of the oracle — Sept
and fixed them to the two lower corners of the pectoral — Jerus
to be fastened to the two lower ends of the pouch — Mof
upon the border of it,
on the . . . hem — Jerus
which was on the side of the ephod inward.
of the hinder part of the ephod on the inside — Sept
on the under side, next to the ephod — Tay
on the edge facing the ephod — NAB
on the inner side next the apron — Mof

20. And they made two other golden rings, and put them on the two sides of the ephod underneath,
. . . and put them on the two shoulder-pieces . . . — RV
. . . to be fastened low down on the ephod, . . . of the shoulder-straps — Mof
toward the forepart of it,
on the front of the face thereof — Rhm
over-against its front — YLT
over against the other coupling thereof,
over against the upper junction — Sept
close to its seam — Tor
to match the joining thereof — Rhm
above the curious girdle of the ephod.
. . . the embroidered girdle . . . — Sprl
. . . the woven belt . . . — ABPS
. . . the cunningly woven band . . . — RV
. . . the decorated band — Tor
. . . the artistic ribbon of the apron — Mof
of the texture of the ephod — Sept

21. And they did bind the breastplate by his rings
Then they fastened the breastplate and its rings — Ber
The breastpiece was held in place . . . from its rings — Tor
They secured the pectoral . . . through its rings — Jerus
and the pouch was tied by its rings — AAT
unto the rings of the ephod with a lace of blue,
. . . with a lace of azure — Sprl
. . . with a cord of blue — Rhm
Violet ribbons . . . — NAB
to the rings of the apron with a violet cord — AAT
that it might be above the curious girdle of the ephod,

. . . upon the skilfully woven band . . . — ASV
above the beautifully woven sash . . . — Tay
on the artistic ribbon of the apron — Mof
so that the breastpiece rested on the decorated band — Tor
being plaited into the texture of the ephod — Sept
and that the breastpiece might not be loosed from the ephod;
so that the breast-piece would not become detached . . . — NEB
so that the pouch might not swing loose from the apron — AAT
so that they should not hang loose, and come apart — Knox
as the LORD commanded Moses.
as Yahweh had directed Moses — Jerus
according as JEHOVAH commanded Moses [and they made the Urim and the Thummim, as the Lord commanded Moses] — Sprl

22. **And he made the robe of the ephod**
And he maketh the upper robe of the ephod — YLT
And they made the long robe under the ephod — Sept
The main part of the ephod — Tay
They made a tunic, too, to go with the mantle — Knox
of woven work, all of blue.
. . . all of azure — Sprl
the work of a weaver, — wholly of blue — Rhm
a single piece of woven violet stuff — NEB

23. **And there was a hole in the midst of the robe,**
And there was an opening [for the head] in the middle . . . — Amp
and the opening of the upper robe is in its midst — YLT
with an opening in the top center — Ber
as the hole of an habergeon,
like the opening in a garment — RSV
. . . of a shirt — NAB
like the hole in a linen corselet — Mof
as the hole of a coat of mail — ASV
was woven with a binding of plaited work — Sept
with a band round about the hole,
having a hem all around the hole — Sept
with an edging round about the aperture — Sprl
with selvage around the opening — NAB
a border is to its opening round about — YLT
reinforced all around — Ber
that it should not rend.
so that it might not be torn — AAT
to keep it from being frayed — Mof
to make it strong — Bas

24. **And they made upon the hems of the robe**
And on the border of the robe below . . . — Sept
The lower hem of the robe they decorated — Jerus
the skirts of the robe were adorned all round — Mof
pomegranates of blue, and purple, and scarlet,
ornaments of blue thread and purple and scarlet, . . . pomegranate-shaped — Knox
clusters as of a blooming pomegranate of blue and purple and scarlet yarn — Sept
pomegranates of azure, and of purple, and of double-dyed crimson — Sprl
with pomegranates of purple stuffs, violet shade and red, crimson stuffs — Jerus
and twined linen.
of twisted work — ABPS
and cotton thread — Sept

25. **And they made bells of pure gold, and put the bells between the pomegranates upon the hem of the robe,**
. . . in the midst of the pomegranates, on the hems of the upper robe — YLT
. . . on the border of the robe . . . between the clusters — Sept
. . . were placed between the pomegranates . . . the skirt of the ritual robe — Mof
Between the pomegranates they hung bells . . . — Ber
round about between the pomegranates;
at the bottom, between the pomegranates — Sprl

26. **A bell and a pomegranate, a bell and a pomegranate,**
first a bell, then a pomegranate, and thus alternating — NAB
a bell alternating with a pomegranate — AAT
one bell between each pair of pomegranates — Mof
bells and fruits in turn — Bas

a golden bell and a cluster — Sept
round about the hem of the robe to minister in;
are on the hems of the upper robe, round about . . . — YLT
all around the hem of the robe which was to be worn in performing the ministry — NAB
all around the edge. This robe was worn when Aaron ministered to the Lord — Tay
all the way around, for use in the service — Ber
Such . . . was to be the dress of the priest when he went in to perform his sacred office — Knox
as the LORD commanded Moses.

27. And they made coats of fine linen of woven work
. . . the long and sleeved tunics . . . — Amp
. . . woven robes of lawn — Knox
. . . cotton vestures, a woven work — Sept
for Aaron, and for his sons,

28. And a mitre of fine linen,
and mitres of lawn — Knox
and the turban of fine linen — Rhm
and the tiaras of cotton — Sept
And the twisted head-dress for Aaron — Bas
and goodly bonnets of fine linen,
and the goodly headtires . . . — RV
the tall head-dresses and their bands all . . . — NEB
and the decorated turbans . . . — Tor
the ornamental caps . . . — Mof
with rings about them — Knox
and linen breeches of fine twined linen,
the trunks . . . — Ber
and linen swathes of fine twisted linen — Sprl
and the drawers of cotton — Sept
and the underclothes were all made of this linen — Tay

29. And a girdle of fine twined linen,
Also the sash of fine twisted linen — Sprl
and the linen belt — Tay
and the girdles of cotton thread — Sept
and blue, and purple, and scarlet,
and azure, and purple, and double-dyed crimson — Sprl
of purple stuffs, violet shade and red, and of crimson stuffs — Jerus
of needlework;
worked with a design — Bas
the work of the embroiderer — ASV
the work of the weaver in colours — JPS
in variegated work — AAT
as the LORD commanded Moses.

30. And they made the plate of the holy crown of pure gold,
. . . the burnished plate of the holy crown . . . — Rhm
. . . the holy plate . . . to wear on the front of the turban — Tay
. . . the plate of gold, a dedication of the sanctuary . . . — Sept
. . . the frontlet for the holy diadem . . . — Tor
. . . a rosette . . . as the symbol of their holy dedication — NEB
The plate for the sacred diadem was made of pure gold — Mof
The diadem, the sacred crown . . . — AAT
and wrote upon it a writing,
and on it were cut these words — Bas
and incised upon it the . . . inscription — Tor
and engraved upon it an engraving — Sprl
like to the engravings of a signet,
with the engravings of a seal-ring — Rhm
openings of a signet — YLT
with all the engraver's skill — Knox
HOLINESS TO THE LORD.
HOLY TO JEHOVAH — ASV
Consecrated to Yahweh — Jerus
Sacred to the Eternal — Mof
Set apart for the Lord — Knox

31. And they tied unto it a lace of blue,
. . . a twist of azure — Sprl
and they put on it a ribbon of blue — YLT
A violet lace was fastened to it — Mof
to fasten it on high upon the mitre;
. . . upon the turban up above — Rhm
to fix it upon the headdress above — Tor
that it might be hung upon the mitre above — Sept
as the LORD commanded Moses.
according to the prescription the Lord gave Moses — Knox

32. Thus was all the work of the tabernacle of the tent of the congregation finished:
. . . all the work of the habitation, of the tent of meeting — Rhm
So the entire work on the Dwelling of the Trysting tent . . . — Mof
So . . . finished making the tabernacle, and all that covered in the sacred record — Knox

and the children of Israel did according to all that the LORD commanded Moses,
and the sons of Israel made it . . . — ABPS
when they had compleated it in the manner the Lord had commanded Moses — Sept
as the Eternal had given orders to Moses, so exactly did the Israelites carry it out — Mof
so did they.
they then made up the rest of the gold of the offering into vessels to be used in the holy service before the Lord — Sept

33. And they brought the tabernacle unto Moses,
. . . the habitation . . . — Rhm
. . . the dwelling . . . — AAT
the tent, and all his furniture,
. . . and all its fittings — Mof
. . . with all its appurtenances — NAB
. . . and all its vessels — YLT
. . . with all its utensils — Sprl
his taches, his boards,
its fasteners, planks — NEB
its hooks, its frames — RSV
its rings, its clasps, its boards — Lam
his bars, and his pillars, and his sockets,
its pins, its bars, its pillars, and its sockets — Lam
its bars, its columns and their pedestals — Mof
its poles, its posts, and its sockets — Tor
its bases and bars and pilasters — Sept

34. And the covering of rams' skins dyed red,
. . . of tanned rams' skins — AAT
the canopy of rams' fleeces dyed red — Knox
Layers of covering for the roof and sides . . . — Tay
and the covering of badgers' skins,
. . . of ermine skins — Sprl
and goatskins — RSV
. . . of sealskins — RV
. . . of dolphin skins — Tor
and the outer covering of porpoise-hides — NEB
the covering of tahash skins — NAB
the wrapper of leather — Mof
and the other canopy of skins dyed violet — Knox
and the veil of the covering,
. . . for the covering of the door — Lam
. . . of the screen — ASV
the curtain that screened off the most sacred place — Mof
and the entrance drape — Tay
and the other coverings — Sept

35. The ark of the testimony,
. . . of the covenant — Sept
. . . of the Presence — Mof
. . . of the law — Bas
. . . of the Tokens — NEB
. . . of the decrees — AAT
. . . with the Ten Commandments in it — Tay
and the staves thereof, and the mercy seat,
. . . and the ark-cover — JPS
with its staves, — and the propitiatory — Rhm
with its shafts and the throne of mercy — Jerus

36. The table, and all the vessels thereof,
. . . with all its dishes — AAT
. . . and all its fittings — Mof
. . . with all its appurtenances — NAB
and the presence table and all its utensils — Sept
and the shewbread,
and the bread of display — Tor
and the bread of the presence — YLT
and the holy bread — Bas
and the loaves of offering — Jerus
and the loaves to be laid on it — Sept

37. The pure candlestick, with the lamps thereof,
the pure gold candlestick, with its lamps — Sprl
the pure lampstand, the lamps thereof — Rhm
even with the lamps to be set in order,
(the lamps all fitted out) — AAT
. . . of arrangement — YLT
. . . for burning oil — Sept
and all the vessels thereof,
and all the utensils thereof — Rhm
with all their fittings — Mof
and with all its appurtenances — NAB
and the oil for light,
and oil — Tay

38. And the golden altar, and the anointing oil,
. . . and the holy oil — Bas
. . . the ointment — Knox
. . . the chrism — Jerus
and the sweet incense,
and the compound incense — Sept
the aromatic incense — Tor
and the spice-perfume — YLT

and the sweet perfume for burning — Bas

and the hanging for the tabernacle door,

and the screen for the door of the Tent — RV

and the woven curtains for the door of the tabernacle — Sprl

the veil for the tabernacle entrance — Ber

and the covering of the opening of the tent — YLT

39. The brasen altar, and his grate of brass,

The altar of bronze, and the grating of bronze which pertaineth thereto — Rhm

the copper altar with its copper grating — Tor

his staves, and all his vessels,

its shafts and all its furnishings — Jerus

its poles and all its appurtenances — NAB

. . . and all its fittings — Mof

. . . and all its utensils — Sprl

. . . and its tools — Ber

the laver and his foot,

. . . and its stand — Rhm

. . . and its pedestal — Sprl

the wash basin and its base — Ber

40. The hangings of the court,

. . . of the enclosure — Tor

. . . for the open space — Bas

the slung curtains for the court — Sprl

The drapes for the walls of the court — Tay

his pillars, and his sockets,

its pillars, and its bases — RSV

with its columns and their pedestals — Mof

its posts and its sockets — Tor

and the hanging for the court gate,

and the screen for the gate of the court — ASV

and the drapes . . . — Tay

the woven curtains . . . — Sprl

and the curtain of the door of the tabernacle — Sept

the veil for the entrance of the courtyard — Mof

his cords, and his pins,

and the cords and nails — Bas

with its ropes and pegs — AAT

and all the vessels of the service of the tabernacle,

all the furnishings . . . — Tor

and all the instruments . . . — RV

and all the utensils of the tabernacle and all the implements thereof, . . . and all the instruments for the service of the tabernacle of the testimony — Sept

Nothing was missing of all the appurtenances that had been prescribed for the needs of the tabernacle — Knox

and all that was required for the service of the Dwelling — Mof

for the tent of the congregation,

for the tent of meeting [of God with His people] — Amp

for the Tent of the Presence — NEB

for the Trysting tent — Mof

the shrine of the covenant — Knox

41. The clothes of service to do service in the holy place,

The robes for use in the holy place — Bas

the plaited garments for ministering in the holy place — JPS

The finely wrought garments . . . — RV

the sacerdotal vestments for service in the sacred place — Mof

They also brought for his inspection the beautifully tailored garments to be worn while ministering in the Holy Place — Tay

the service cloths for use in the sanctuary — NAB

the cloths of variegated stuff for ministering in the sanctuary — Rhm

and the holy garments for Aaron the priest,

the sacred vestments for Aaron, the priest — AAT

and the robes of the sanctuary appropriate to Aaron — Sept

and his sons' garments,

and the vestments of his sons — Tor

to minister in the priest's office.

in their ministry — NAB

for the priestly functions — Jerus

to be worn when on duty — Tay

to be priests — ABPS

42. According to all that the LORD commanded Moses,

in full agreement with the LORD's orders to Moses — Ber

so the children of Israel made all the work.

so the people of Israel had done all the work — RSV

so have the sons of Israel done all the service — YLT

And when the children of Israel had thus made all the furniture — Sept

43. And Moses did look upon all the work,

As Moses inspected the work — Ber
And Moses looked upon all the structure — Rhm
and, behold, they had done it as the LORD had commanded,
that they had performed all the tasks . . . — Tor
and they had executed them . . . in the manner the Lord commanded Moses — Sept
and he could see they had done it as Yahweh had directed him — Jerus
even so had they done it:
so had they made it — Rhm
and Moses blessed them.
he gave them his blessing — Knox

CHAPTER 40

1. And the LORD spake unto Moses, saying,

2. On the first day of the first month
In the first month, on the first day of the month — Sprl
On the first day of the first month it being then new moon — Sept
shalt thou set up the tabernacle of the tent of the congregation.
shalt thou rear the habitation of the tent of meeting — Rhm
. . . the tabernacle of the testimony — Sept
You must erect the Dwelling in the Trysting tent — Mof
set up the tabernacle that is to bear record of me — Knox

3. And thou shalt put therein the ark of the testimony,
there deposit the Ark of the Testimony — Ber
Place there the Ark of the Pact — Tor
Put the ark of the commandments in it — NAB
you must put the ark of the decrees in it — AAT
You shall put the Ark of the Tokens in it — NEB
put the ark of the Presence inside it — Mof
and cover the ark with the veil.
and thou shalt screen the ark . . . — RV
hanging the veil before it — Bas
and install the veil to enclose the Ark within the Holy of Holies — Tay

4. And thou shalt bring in the table,
. . . the [showbread] table — Amp
and set in order the things that are to be set in order upon it;
and set in order the bread that is upon it — JPS
and set out due offerings there — Knox
and arrange what belongs on it — Ber
and set its arrangement in order — YLT
and place the utensils on it — Tay
and get it ready — AAT
and thou shalt bring in the candlestick,
. . . the lampstand — Rhm
and put in the support for the lights — Bas
and light the lamps thereof.
and let its lights be burning — Bas
and caused its lamps to go up — YLT
and mount the lamps thereof — Rhm
and set its lamps aright — Ber
and fix the lamps on — Mof

5. And thou shalt set the altar of gold for the incense
. . . the golden altar, to burn incense — Sept
And thou hast put the golden altar for perfume — YLT
before the ark of the testimony,
before the ark of the testimony [outside the veil] — Amp
. . . the Ark of the Pact — Tor
in front of the ark of the commandments — NAB
. . . the ark of the decrees — AAT
. . . the ark of the Presence — Mof
there before the ark that bears record of me — Knox
and put the hanging of the door to the tabernacle.
and fasten the hanging to the entry . . . — Lam
Set up the drapes at the entrance . . . — Tay
and hast put the covering of the opening . . . — YLT
and put up the screen for the opening of the habitation — Rhm
and thou shalt hang up the covering curtain at the door of the tabernacle of the testimony — Sept

6. And thou shalt set the altar of the burnt offering
and thou shalt place the altar for the ascending-sacrifice — Rhm
And the altar of homage offerings . . . — Sept

Put the altar of holocausts — NAB
before the door of the tabernacle
before the doorway of the House — Bas
. . . the opening of the habitation — Rhm
in front of the entrance of the Dwelling — Mof
of the tent of the congregation.
of the tent of meeting — ASV
the Tent of the Presence — NEB
in the Trysting tent — Mof

7. And thou shalt set the laver
and put the bath — Mof
and place the wash basin — Ber
between the tent of the congregation and the altar,
. . . the tent of meeting . . . — RV
. . . the Tabernacle-tent . . . — Tay
and shalt put water therein.
filling it with water — Mof
full of water — Knox

8. And thou shalt set up the court round about,
. . . the court curtains . . . — Amp
. . . the enclosure . . . — Tor
Fence in the courtyard all around — Ber
Then shalt thou surround the tabernacle — Sept
forming the open space all round it — Bas
and hang up the hanging at the court gate.
and hast placed the covering of the gate of the court — YLT
and put up the woven curtains . . . — Sprl
and put in place the screen of the gateway of the court — NEB
hanging up the veil at its entrance — Mof

9. And thou shalt take the anointing oil,
And take the holy oil — Bas
Then, taking the chrism — Jerus
and anoint the tabernacle, and all that is therein,
. . . the Dwelling . . . — Mof
. . . the habitation . . . — Rhm
and put it on the House . . . — Bas
and sprinkle it here and there upon the Tabernacle . . . — Tay
by unction with it the tabernacle and its appurtenances — Knox
and shalt hallow it, and all the vessels thereof:
. . . and all the furniture thereof — ASV
dedicate it with all its furnishings — Ber
thereby consecrating it and all its fittings — AAT
and sanctify it and all its utensils — ABPS
and hallow all the things belonging to it round about . . . and hallow it and all its utensils — Sept
and it shall be holy.
to make it a holy place — Jerus
to render it sacred — Mof

10. And thou shalt anoint the altar of the burnt offering,
. . . the altar of ascending sacrifice — Rhm
. . . the altar of homage offerings — Sept
. . . the altar of holocausts — NAB
Sprinkle the anointing oil upon the altar of burnt offering — Tay
and all his vessels,
and all its utensils — Sprl
and all its fittings — Mof
and all that belongs to it — Knox
and sanctify the altar:
and hallow . . . — Rhm
dedicate . . . — Ber
and consecrate (set apart for God) . . . — Amp
and it shall be an altar most holy.
and it shall become the supremely holy altar — Ber
and this altar shall be a holy of holies — Sept
to render it most sacred — Mof
to be holiness itself — Knox

11. And thou shalt anoint the laver and his foot,
. . . and its pedestal — Sprl
. . . and its stand — Rhm
Anoint the wash basin, too, with its base — Ber
and sanctify it.
and shalt hallow it — Rhm
and dedicate it — Ber
and thus consecrate it — AAT

12. And thou shalt bring Aaron and his sons unto the door
. . . forward to the entrance — Tor
And thou hast brought near Aaron and his sons unto the opening — YLT
of the tabernacle of the congregation,
of the tabernacle of the testimony — Sept
of the tabernacle that bears record of me — Knox
of the tent of meeting — RV
of the Trysting tent — Mof
and wash them with water.
and hast bathed them with water — YLT
and see that they bathe — Jerus

13. And thou shalt put upon Aaron the holy garments,
Clothe Aaron with the sacred vestments — NAB
put the sacred robes on Aaron — Mof
and anoint him, and sanctify him;
and shalt anoint him, and hallow him — Rhm
you must anoint him, and so consecrate him — AAT
and you are to put oil on him, and make him holy — Bas
that he may minister unto me in the priest's office.
to serve me in the priesthood — Jerus
as my priest — NAB

14. And thou shalt bring his sons,
Then lead his sons near — Ber
And take his sons with him — Bas
and clothe them with coats:
. . . with vestures — Sept
and put their robes upon them — Tay
and put long and sleeved tunics on them — Amp

15. And thou shalt anoint them,
And put oil on them — Bas
as thou didst anoint their father,
as you did anoint Aaron your brother — Lam
that they may minister unto me in the priest's office:
to serve me in the priesthood — Jerus
that they may serve me as priests — Mof
for their anointing shall surely be an everlasting priesthood
. . . shall surely be a perpetual priesthood — Sprl
so shall their anointing remain to them for an age-abiding priesthood — Rhm
Their anointing shall inaugurate a . . . priesthood for all time — NEB
their anointing shall be permanent . . .: all their children and children's children shall forever be My priests — Tay
And this unction of the priesthood shall belong to them forever — Sept
throughout their generations.
through their successive generations — Ber
from generation to generation — Bas
age after age — Mof
hereditary — NEB

16. Thus did Moses:
So Moses did all these things — Sept
. . . proceeded to do — Tay
according to all that the LORD commanded him, so did he.
he did exactly as the Eternal had ordered him — Mof
as the Lord bade him — Knox

17. And it came to pass in the first month in the second year,
And so it was in the first month in the second year (of their exodus from Egypt) — Sprl
of the first month, in this second year of wandering — Knox
on the first day of the month,
at the new moon — Sept
on the first day of the week — Lam
that the tabernacle was reared up.
that the habitation was reared — Rhm
the House was put up — Bas
the Dwelling was erected — Mof

18. And Moses reared up the tabernacle,
Moses erected the dwelling — AAT
To set it up, Moses — Knox
and fastened his sockets,
its pegs — Lam
he laid its bases — RSV
laying the pedestals — Mof
he put on the capitals — Sept
and set up the boards thereof,
. . . its planks — Sprl
and lifting up its uprights — Bas
must first dispose the frames — Knox
and put in the bars thereof,
. . . its poles — RSV
put its crossbars in position — Jerus
and reared up his pillars.
and erecting its posts — Tor
. . . the columns — Mof
and set up the pilasters — Sept

19. And he spread abroad the tent over the tabernacle,
. . . the tapestry . . . — Knox
. . . the curtains . . . — Sept
. . . the coverings over the framework — Tay
. . . the tent cover over the Dwelling — Ber
Stretching the outer tent over it — Bas
and put the covering of the tent above upon it;
. . . the covering of skins over it — Lam
. . . the roof on top of it — Ber
. . . the top layers — Tay
and covered it . . . with the canopy — Knox
as the LORD commanded Moses.

20. And he took and put the testimony into the ark,
He took the Pact and placed it in the ark — Tor
He took the Tokens and put them . . . — NEB
Taking the decrees, he put them . . . — AAT
He put the tablets of the law . . . — Knox
and set the staves on the ark,
. . . the shafts to the ark — Jerus
. . . the poles [in the rings] on the ark — Amp
and put the rods at its side — Bas
and put the mercy seat above upon the ark:
. . . the ark-cover . . . — JPS
and fixed the throne . . . — Knox
and placed the propitiatory . . . — Rhm
and installed the golden lid, the place of mercy — Tay

21. And he brought the ark into the tabernacle,
Moses brought the ark . . . — Amp
And he conveyed the ark . . . — Sprl
And he took the ark into the House — Bas
and set up the veil of the covering,
. . . the veil of the covering of the door — Lam
. . . the veil of the screen — RV
He then hung the veil as a curtain — Ber
drew the curtain screening it off — Mof
and covered the ark of the testimony;
and concealed the ark of the law — Mof
and screened off the Ark of the Pact — Tor
. . . the ark of the decrees — AAT
. . . the ark of Yahweh — Jerus
as the LORD commanded Moses.
in fulfilment of the Lord's command — Knox

22. And he put the table in the tent of the congregation,
Moses put the table [of showbread] in the tent of meeting — Amp
. . . inside the Trysting tent — Mof
. . . in the tabernacle of the testimony — Sept
. . . of the tabernacle that bore record of the Lord — Knox
upon the side of the tabernacle northward, without the veil.
at the north side of the room outside the veil — Tay
on the northern side of the Dwelling, outside the curtain — Mof

23. And he set the bread in order upon it before the LORD;
and set out the proper supply of bread . . . — AAT
and he arranged upon it the rows of bread . . . — ABPS
and set thereon the presence loaves . . . — Sept
and on it . . . he set out the consecrated loaves — Knox
as the LORD commanded Moses.

24. And he put the candlestick in the tent of the congregation,
. . . in the tabernacle of the testimony — Sept
. . . the lampstand in the tent of meeting — Rhm
The lampstand he placed inside the Trysting tent — Mof
over against the Table, on the side of the tabernacle southward.
opposite the table, on the southern side of the dwelling — AAT

25. And he lighted the lamps before the LORD;
and causeth the lamps to go up . . . — YLT
and mounted the lamps . . . — Rhm
and arranged the lamps . . . — Ber
with all its lamps in position — Knox
as the LORD commanded Moses.
following all the instructions — Tay

26. And he put the golden altar
. . . the golden altar [of incense] — Amp
The golden altar he established — Ber
in the tent of the congregation before the veil:
in the Tent of Meeting, before the curtain — Tor
in front of the curtain, inside the Trysting tent — Mof
in the tabernacle of the testimony over against the veil — Sept
. . . still under the tabernacle roof — Knox

27. And he burnt sweet incense thereon;
. . . thereon (before JEHOVAH) — Sprl
. . . thereon incense of sweet spices — ASV
. . . sweet incense [symbol of prayer] upon it — Amp
. . . thereon compound incense — Sept
and maketh perfume on it — spice-perfume — YLT
as the LORD commanded Moses.

28. And he set up the hanging

And he setteth the covering — YLT
And he put the screen — RV
He attached the curtain — Tay
And he hung up the woven curtains — Sprl
at the door of the tabernacle.
at the doorway of the House — Bas
for the doorway of the dwelling — AAT
of the entrance pertaining to the habitation — Rhm

29. **And he put the altar of burnt offering**
And placed the outside altar for the burnt offerings — Tay
fixed the altar of whole-offering — NEB
and the altar of ascending-sacrifice . . . — Rhm
. . . the altar of homage offerings — Sept
. . . the altar of holocausts — NAB
by the door of the Tabernacle
at the doorway of the dwelling — AAT
at the entrance of the habitation — Rhm
at the opening of the Tabernacle — YLT
of the tent of the congregation,
of the tent of meeting — ASV
the Tent of the Presence — NEB
in the Trysting Tent — Mof
and offered upon it the burnt offering and the meat offering;
. . . holocausts and cereal offerings . . . — NAB
. . . whole-offerings and grain-offerings — NEB
. . . the holocaust and the oblation — Jerus
. . . the victims and sacrificial gifts — Knox
and he caused to ascend thereupon the ascending-sacrifice and the meal-offering — Rhm
as the LORD commanded Moses.
which the Lord had prescribed — Knox

30. **And he set the laver**
The bath he placed — Mof
The wash basin he put — Ber
between the tent of the congregation and the altar,
. . . the tent of meeting . . . — RV
. . . the Trysting tent . . . — Mof
. . . the tabernacle . . . — Knox
and put water there, to wash withal.
and put therein water for bathing — Rhm
and filled it with water so that the priests could use it for washing — Tay
. . . for the ablutions — Jerus

31. **And Moses and Aaron and his sons**
And Aaron and his sons — Sprl
washed their hands and their feet thereat:
there . . . regularly washed . . . — Ber
thenceforth bathed thereat . . . — Rhm

32. **When they went into the tent of the congregation,**
. . . the tent of meeting — ASV
whenever they entered the Trysting tent — Mof
. . . the tabernacle that bore record of the covenant — Knox
and when they came near unto the altar,
Whenever they walked past . . . — Tay
they washed;
for they washed themselves — NAB
they stopped and washed — Tay
then used they to bathe — Rhm
as the LORD commanded Moses.

33. **And he reared up the court**
He then erected the courtyard — Mof
He fenced the courtyard — Ber
And he set up the enclosure — Tor
And he put up the hangings forming the open space — Bas
round about the Tabernacle and the altar,
surrounding the tent . . . — Tay
around the dwelling . . . — AAT
round about, to the habitation and to the altar — Rhm
and set up the hanging of the court gate.
and placeth the covering of the gate of the court — YLT
and set up the screen . . . — RV
and hung up the woven curtains . . . — Sprl
hanging the veil at the entrance of the courtyard — Mof
and put the curtain over the doorway — Bas
So Moses finished the work.
And when Moses had finished all these works — Sept
When all was done — Knox

34. **Then a cloud covered the tent of the congregation,**
. . . the tabernacle of the testimony — Sept
. . . the Trysting tent — Mof
Then the cloud [the Shekinah, God's visible presence] covered the tent of meeting — Amp
and the glory of the LORD filled the tabernacle.
and the honour of Jehovah . . . — YLT
and the radiant majesty of the Eternal filled the Dwelling — Mof

and it was filled with the brightness of the Lord's presence — Knox

35. And Moses was not able to enter into the tent of the congregation,
. . . the tent of meeting — ASV
. . . the Trysting tent — Mof
. . . the tabernacle of the testimony — Sept
. . . the tabernacle that bore record of the covenant — Knox
because the cloud abode thereon,
. . . overshadowed it — Sept
. . . had settled upon it — Tor
. . . hath tabernacled on it — YLT
. . . had made its habitation thereupon — Rhm
so thick the cloud that spread all about it — Knox
and the glory of the LORD filled the tabernacle.
and the Presence of the LORD . . . — Tor
and the honour of Jehovah . . . — YLT
and the radiance of the Eternal filled the Dwelling — Mof
so radiant was the Lord's majesty; all was wrapped in cloud — Knox

36. And when the cloud was taken up from over the tabernacle,
. . . ascended from off the habitation — Rhm
. . . was lifted from the dwelling — AAT
. . . lifted and moved — Tay
the children of Israel went onward in all their journeys:
. . . would move ahead on their trek — Ber
the Israelites used to march ahead on their route — Mof
. . . would muster and set out on the march — Knox
. . . prepared to march with their baggage — Sept
the people of Israel journeyed onward, following it — Tay
At every stage of their journey . . . the sons of Israel would resume their march — Jerus
. . . the Israelites broke camp — NEB

37. But if the cloud were not taken up,
. . . did not ascend — Rhm
and while it hung there — Knox
then they journeyed not
then they did not go onward — RSV
they did not prepare to march — Sept
they did not break camp — NEB
they waited and would not march — Jerus
they never moved — Mof
they halted — Knox
till the day that it was taken up.
until such time as it did lift — Tor
until it moved — Tay

38. For the cloud of the LORD was upon the tabernacle by day,
. . . was resting on the House . . . — Bas
. . . hung over the dwelling . . . — AAT
The divine cloud . . . still brooded over the tabernacle — Knox
In the daytime the cloud of the LORD was seen over the Dwelling — NAB
and fire was on it by night,
and there was fire therein by night — RV
and a fire shone within the cloud by night — Jerus
the divine fire by night — Knox
in the sight of all the house of Israel,
before the eyes . . . — YLT
throughout all their journeys.
during all their travels — Ber
along their route — Mof
wherever they halted on their journey — Knox
in all the stages of their journey — NAB

THE BOOK OF LEVITICUS

CHAPTER 1

1. **And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,**
   The LORD summoned Moses and spoke to him from the Tent of the Presence, and said — NEB
   Yahweh called Moses, and from the Tent of Meeting addressed him, saying — Jerus
2. **Speak unto the children of Israel, and say unto them,**
   These rules the Israelites were to follow — Knox
   If any man of you bring an offering unto the LORD,
   When any man of you offereth an oblation unto the LORD — RV
   When any one of you wishes to bring an animal offering to the LORD — NAB
   Ye shall bring your offering of the cattle, even of the herd, and of the flock.
   You must make your offering from your livestock, from your herds and flocks — Mof
   he can offer an animal from either herd or flock — Jerus
3. **If his offering be a burnt sacrifice of the herd,**
   If his gift be a whole burnt offering from the herd — Sept
   If his offering is a holocaust of an animal out of the herd — Jerus
   let him offer a male without blemish:
   he must offer a perfect male — AAT
   then he shall bring a flawless male — Ber
   let him give a male without a mark — Bas
   he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.
   . . . that he may be accepted before Jehovah — ASV
   . . . so as to be pleasing before the LORD — Ber
   . . . where the priests will accept your gift for the Lord — Tay
   . . . to make reconciliation for himself before the LORD — Lam
   . . . for its acceptance before Yahweh — Rhm
4. **And he shall put his hand upon the head of the burnt offering;**
   And he shall lean his hand . . . — Sprl
   and it shall be accepted for him to make atonement for him.
   that it may be acceptable in his behalf, in expiation for him — Tor
   and it shall be accepted for him to put a propitiatory covering over him — Rhm
5. **And he shall kill the bullock before the LORD:**
   Then he will immolate the calf in the Lord's presence — Knox
   The bull shall be slaughtered before the LORD — Tor
   And the priests, Aaron's sons, shall bring the blood,
   And the priests of Aaron's line will make an offering of its blood — Knox
   And sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.
   dashing the blood against all sides of the altar . . . — Tor
   by splashing it on the sides of the altar . . . — NAB
   They will pour it out on the borders of the altar . . . — Jerus
6. **And he shall flay the burnt offering, and cut it into his pieces.**
   Then they will skin the victim and cut its limbs into joints — Mof
   Then he must skin the victim and quarter it — Jerus
7. **And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire:**
   . . . put some burning embers on the altar . . . — NAB
   . . . and pile wood on the fire — Sept
8. **And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar:**
   . . . shall lay out the sections, with the head and the suet . . . — Tor
9. **But his inwards and his legs shall he wash in water:**
   The inner organs and the shanks . . . — NAB
   The internal organs and the legs . . . — Tay

while its entrails and legs . . . — AAT
But its intestines and its legs . . . — Ber
and the priest shall burn all on the altar,
and the priest shall turn the whole into smoke on the altar — Tor
then shall the priest make of the whole a perfume at the altar — Rhm
to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.
. . . a fire-offering of sweet fragrance to Jehovah — YLT
as a whole offering, a food-offering of soothing odour to the LORD — NEB
. . . an altar-flame of a satisfying odour unto Yahweh — Rhm
. . . and the fragrance of it will appease Yahweh — Jerus

10. And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish.
As with the herd, so with the flock; if he would offer sacrifice, sheep or goat . . . — Knox

11. And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.[1]
He must kill it on the north side of the altar before the Eternal . . . — Mof

12. And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that is on the fire which is upon the altar:[2]
and will separate the limbs, the head, and the fat around the liver . . . — Knox
And he shall cut it into its pieces; and the priest shall lay them, with its head and its suet . . . — JPS

13. But he shall wash the inwards and the legs with water: and the priest shall bring it all, and burn it upon the altar: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD[3]
. . . And the priest shall offer the whole . . . — ASV
. . . So the priest will burn the whole offering as a burnt-sacrifice . . . — Knox

14. And if the burnt sacrifice for his offering to the LORD be of fowls
And if his oblation to Jehovah be a burnt-offering of birds — ASV
If anyone wishes to use a bird as his burnt offering — Tay
And if he bring an homage offering from among the fowls as his gift to the LORD — Sept
then he shall bring his offering of turtle-doves, or of young pigeons.
he must present a turtledove or a young pigeon as his offering — AAT
he shall choose his offering from turtle-doves or pigeons — Tor

15. And the priest shall bring it unto the altar, and wring off his head, and burn it on the altar;
. . . pinch off its head . . . — JPS
. . . the priest shall snap its head loose — NAB
. . . nip off its head . . . — Rhm
. . . wring its neck and slit it open . . . — Knox
and the blood thereof shall be wrung out at the side of the altar
and its blood shall be pressed out against the side of the altar — ABPS
then the blood of the bird shall be squeezed out on the side of the altar — Mof
and the blood thereof shall be drained out on the side of the altar — ASV

16. And he shall pluck away his crop with his feathers,
and he shall remove the crop with its contents — Sprl
and he shall take away its crop with the filth thereof — ASV
and cast it beside the altar on the east part, by the place of the ashes:
flinging them to the east of the altar upon the ash-heap — Mof
and put it down by the east side of the altar, where the burned waste is put — Bas

17. And he shall cleave it with the wings thereof, but shall not divide it asunder
And he shall cleave it between its wings, but shall not divide it asunder — Lam
after tearing it by the wings, though without dividing it in two — Mof
He is to divide it in two halves with a wing on each side, but without separating the two parts — Jerus

---

[1] *Cf.* Lev. 1:5.
[2] *Cf.* Lev. 1:8.
[3] *Cf.* Lev. 1:9.

He shall tear it by its wings without severing them completely — NEB
He will break the bird's wings, but will not cut it up into joints with a knife — Knox
and the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD[4]
he will burn it whole over wood kindled on the altar . . . — Knox

CHAPTER 2

1. And when any will offer a meat offering unto the LORD,
Anyone who wishes to sacrifice a grain offering to the Lord — Tay
And when anyone offereth an oblation of a meal-offering unto Jehovah, — ASV
And when any person would present a flour-offering unto JEHOVAH — Sprl
When any person would present a cereal-offering to the LORD — AAT
his offering shall be of fine flour;
let his offering be of the best meal — Bas
his offering is to consist of wheaten flour — Jerus
and he shall pour oil upon it, and put frankincense thereon:
he must pour oil upon it, adding incense — Mof

2. And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof;
. . . One of whom will take up a handful of the wheat and oil . . . — Knox
. . . The priest shall scoop out of it a handful of its choice flour and oil — Tor
And the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the LORD:
and the priest shall burn this as its memorial portion . . . — RSV
and cast it on the altar as a token-sacrifice . . . — Knox

3. And the remnant of the meat offering shall be Aaron's and his sons':
All that is left of this sacrifice shall belong to . . . — Knox
While the remainder of the cereal-offering is to go to . . . — AAT
The remainder of the oblation is to revert to . . . — Jerus
it is a thing most holy of the offerings of the LORD made by fire.
it is most sacred, it is taken from the food-offerings of the LORD — NEB
but all of it is counted as a holy burnt offering to the Lord — Tay
the holiest portion of the fire offerings to the LORD — Ber.

4. And if thou bring an oblation of a meat offering baken in the oven.
And when thou bringest near an offering, a present baked in an oven — YLT
When you are going to offer an oblation of dough baked in an oven — Jerus
If this bloodless offering of thine is cooked in the oven — Knox
it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.
it must be made from finely-ground flour, baked with olive oil but without yeast . . . — Tay
. . . or unleavened pancakes smeared with oil — Mof

5. And if thy oblation be a meat offering baked in a pan
And if thy offering be a meal-offering baked on a griddle — JPS
it shall be of fine flour unleavened, mingled with oil.
the wheaten flour mixed with oil is to contain no leavening — Jerus

6. Thou shalt part it in pieces, and pour oil thereon: it is a meat offering.
Crumble it in pieces and pour oil on it. This is a grain-offering — NEB
You shall divide it into portions and pour oil on them: it is a food offering — Ber

7. And if thy oblation be a meat offering baken in the frying pan, it shall be made of fine flour with oil.
If you present a cereal offering that is prepared in a pot . . . — NAB
And if thy offering be a meal-offering of the stewing-pan . . . — JPS

[4]*Cf.* Lev. 1:9.

And if your offering is of meal cooked in fat over the fire . . . — Bas.

8. And thou shalt bring the meat offering that is made of these things unto the LORD.

You must bring the cereal-offering that is made in any of these ways to the LORD — AAT

and when it is presented unto the priest, he shall bring it unto the altar.

it shall be put into the priest's hands; and he, in offering it, — Knox

9. And the priest shall take from the meat offering a memorial thereof, and shall burn it upon the altar: it is an offering made by fire, of a sweet savour unto the LORD.[5]

The priests are to burn only a representative portion of the offering, but all of it will be fully appreciated by the Lord — Tay

The priest shall take the memorial from the oblation and burn it on the altar, as a burnt offering whose fragrance will appease Yahweh — Jerus

10. And that which is left of the meat offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the LORD made by fire.[6]

11. No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey in any offering of the LORD made by fire.

No grain-offering which you present to the LORD shall be made of anything that ferments; you shall not burn any leaven or any honey as a food-offering to the LORD — NEB

. . . for you must never burn leaven or honey in any fire offering to the LORD — Ber

12. As for the oblation of the firstfruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savour.

Such you may indeed present to the LORD in the offering of first fruits . . . — NAB

As an oblation of first-fruits ye shall offer them . . . — ASV

13. And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering:

Every offering must be seasoned with salt, because the salt is a reminder of God's covenant — Tay

. . . you must not omit the salt of the covenant of your God from your cereal offering — AAT

With all thine offerings thou shalt offer salt.

to every offering you are to join an offering of salt to Yahweh your God — Jerus

14. And if thou offer a meat offering of thy firstfruits unto the LORD, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, even corn beaten out of full ears.

If you are offering from the first of your harvest, remove the kernels from a fresh ear, crush and roast them, then offer them to the Lord — Tay

If you bring the LORD a food offering of firstfruits, present roasted heads of grain, broken to grits from fresh grain. — Ber

15. And thou shalt put oil upon it, and lay frankincense thereon: it is a meat offering.[7]

16. And the priest shall burn the memorial of it, part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto the LORD.[8]

And the priest shall burn as its memorial portion part of the crushed grain and of the oil with all of its frankincense . . . — RSV

CHAPTER 3

1. And if his oblation be a sacrifice of peace offering,

If a man's sacrifice is a communion sacrifice — Jerus

If his offering is a sacrifice of wellbeing — Tor

The man who would make a welcome-offering — Knox

When the man's offering is a recompense-offering — Mof

If his offering is to be a thanksgiving sacrifice — AAT

---

[5] *Cf.* Lev. 1:9.
[6] *Cf.* Lev. 2:3.
[7] *Cf.* Lev. 2:1.
[8] *Cf.* Lev. 2:2.

if he offer it of the herd; whether it be a male or female, he shall offer it without blemish before the LORD.[9]

he may use either a bull or a cow . . . — Tay

if he offer of the herd, whether male or female . . . — ASV

of cattle, . . . bullock or heifer as he will — Knox

2. And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation:[10]

. . . at the opening of the tent of meeting — YLT

. . . at the entrance to the Trysting tent — Mof

and Aaron's sons the priests shall sprinkle the blood upon the altar round about.[11]

3. And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD;

He is to offer part of the sacrifice as a burnt offering for Yahweh: — Jerus

One of them shall present part of the shared-offering as a food-offering to the LORD — NEB

The parts of the victim that must be given to the Lord in a welcome-offering are — Knox

the fat that covereth the inwards, and all the fat that is upon the inwards

the fatty membrane over the inner organs, and all the fat that adheres to them — NAB

the fat that covers the entrails and all the fat that is about the entrails; — Tor

the fat covering the entrails, all the fat on the intestines, — Mof

4. And the two kidneys, and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

as well as the two kidneys with the fat on them near the loins, and the lobe of the liver, which he shall sever above the kidneys — NAB

and the two kidneys, and the fat that is on them, which is by the loins, and the caul upon the liver, with the kidneys, shall he take away — RV

the two kidneys and the fat that is on them, that is at the loins; and the protuberance on the liver, which he shall remove with the kidneys — Tor

5. And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour unto the LORD.[12]

The sons of Aaron must burn this part on the altar, in addition to the holocaust — Jerus

6. And if his offering for a sacrifice of peace offering unto the LORD be of the flock; male or female, he shall offer it without blemish.[13]

7. If he offer a lamb for his offering, then shall he offer it before the LORD.

If he bring a lamb for his offering, then shall he present it before the LORD. — JPS

8. And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.[14]

9. And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat thereof, and the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that is upon the inwards,[15]

. . . the whole broad tail, which shall be removed close to the backbone . . . — Tor

. . . all the tail taken off near the sacrum . . . — Jerus

10. And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.[16]

11. And the priest shall burn it upon the altar: it is the food of the offering made by fire unto the LORD.

And the priest shall burn it on the altar as food offered by fire to the LORD. — RSV

12. And if his offering be a goat, then he shall offer it before the LORD.[17]

13. And he shall lay his hand upon the head

---

[9] *Cf.* Lev. 1:3.
[10] *Cf.* Lev. 1:4.
[11] *Cf.* Lev. 1:5.
[12] *Cf.* Lev. 1:8f.
[13] *Cf.* Lev. 1:10; 3:1.
[14] *Cf.* Lev. 1:4f.; 3:2.
[15] *Cf.* Lev. 3:3.
[16] *Cf.* Lev. 3:4.
[17] *Cf.* Lev. 3:7.

of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.[18]

14,15. And he shall offer thereof his offering, even an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.[19]

16. And the priest shall burn them upon the altar: it is the food of the offering made by fire for a sweet savour: all the fat is the LORD'S.[20]

. . . all the fat going to the LORD. — AAT

. . . All the fat belongs to Yahweh. — Jerus

17. It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

Let this be an everlasting ordinance for your successive generations wherever you live, to eat no fat or blood whatever — Ber.

This regulation is to last for all time and all over the country: Never eat fat or blood — Mof.

CHAPTER 4

1. And the LORD spake unto Moses, saying,

Then the LORD gave these further instructions to Moses — Tay

Yahweh spoke to Moses; he said — Jerus

2. Speak unto the children of Israel,[21] **saying, If a soul shall sin through ignorance against any of the commandments of the LORD concerning things which ought not to be done, and shall do against any of them:**

. . . If any one shall sin unwittingly, in any of the things which Jehovah hath commanded not to be done, and shall do any one of them — ASV

. . . When a person unwittingly incurs guilt in regard to any of the LORD's commandments about things not to be done, and does one of them — Tor

. . . these are the laws concerning anyone who unintentionally breaks any of My commandments — Tay

. . . It may be that a man has transgressed through inadvertence, disobeyed, without thinking to disobey, some one of the Lord's precepts — Knox

3. If the priest that is anointed do sin according to the sin of the people;

if the anointed priest shall sin so as to bring guilt on the people — ASV

if it is the anointed priest who thus sins and thereby makes the people also become guilty — NAB

if the anointed priest has sinned and thus involved the people in guilt — Ber

then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.

then shall he bring near for his sin which he hath committed a choice young bullock without defect unto Yahweh as a sin-bearer — Rhm

4. And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.[22]

5. And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation:

And the anointed priest shall take some of the bullock's blood, and bring it to the tent of meeting — ABPS

6. And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary.

. . . in front of the veil that bars the way to the Holy of Holies — Tay

. . . toward the veil of the sanctuary — NAB

. . . in front of the curtain of the Shrine — Tor

. . . in front of the veil of the holy place — Ber

. . . over the veil of the sanctuary — Jerus

7. And the priest shall put some of the blood upon the horns of the altar of sweet in-

---

[18] *Cf.* Lev. 1:4f; 3:2.
[19] *Cf.* Lev. 3:3,4.
[20] *Cf.* Lev. 3:11.
[21] *Cf.* Lev. 1:2.
[22] *Cf.* Lev. 1:3-5.

cense before the LORD, which is in the tabernacle of the congregation;
Some of this blood he will smear on the horns of the altar; that altar within the tabernacle, on which the fragrant incense is burnt for the Lord's acceptance; — Knox
and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.
and all the remainder of the blood of the bullock shall he pour out at the base of the altar of ascending-sacrifice, which is at the entrance of the tent of meeting. — Rhm

8. **And he shall take off from it all the fat of the bullock for the sin offering;**
Of all the fat of this bull offered as a sacrifice for sin, this is what he will remove: — Jerus
the fat that covereth the inwards, and all the fat that is upon the inwards[23]

9. **And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away,**[24]

10. **As it was taken off from the bullock of the sacrifice of peace offerings:**
just as in the case of the bullock sacrificed in the recompense-offering; — Mof
exactly as was done with the portion set apart in the communion sacrifice — Jerus
and the priest shall burn them upon the altar of the burnt offering.[25]

11. **And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,**
The hide of the bullock and all its flesh, with its head, legs, entrails, and offal, — AAT

12. **Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.**
the whole of it, he shall take away outside the camp to a place ritually clean, where the ash-heap is — NEB
all the rest of the bullock must be carried away by the priest to some clean spot where ashes are poured out . . . — Mof
and all the rest of its carcase, he will carry away from the camp to the place you have hallowed for pouring the ashes away . . . — Knox

13. **And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the LORD concerning things which should not be done, and are guilty;**
If it is the whole community of Israel that has erred and the matter escapes the notice of the congregation, so that they do any of the things which by the LORD'S commandment ought not to be done . . . — Tor
If the whole community of Israel inadvertently and without even being aware of it does something that the LORD has forbidden . . . — NAB
Or perhaps the whole people of Israel has been betrayed into a fault, transgressing the Lord's command unwittingly . . . — Knox

14. **When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.**
when the sin wherein they have sinned is known, then the assembly shall offer a young bullock for a sin-offering, and bring it before the tent of meeting — ASV
When they realize it, they shall offer a young bull for a sin offering, bringing it to the Tabernacle — Tay
then, as soon as their sin is discovered, the people must offer a bullock as a sin-offering, bringing it in front of the Trysting tent; — Mof

15. **And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.**[26]

16-19. **And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation: And the priest shall dip his finger in some of the blood, and sprinkle it seven times before**

---

[23] *Cf.* Lev. 3:3.
[24] *Cf.* Lev. 3:4.
[25] *Cf.* Lev. 3:11.
[26] *Cf.* Lev. 1:4,5; 4:4.

the LORD, even before the vail. And he shall put some of the blood upon the horns of the altar which is before the LORD, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation. And he shall take all his fat from him, and burn it upon the altar.[27]

20. And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this:

He must treat this bull as he did the other for the sacrifice of sin. It is to be treated in the same way — Jerus

He shall do with this bull just as is done with the priest's bull of sin offering; he shall do the same with it — Tor

and the priest shall make an atonement for them, and it shall be forgiven them.

and when the priest has performed the rite of atonement over the people, they will be forgiven — Jerus

the priest shall thus make expiation for them, and they shall be forgiven — Mof

21. And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin offering for the congregation.

The priest shall then cart the young bull outside the camp and burn it there, just as though it were a sin offering for an individual, only this time it is a sin offering for the entire nation — Tay

He must have the bull taken out of the camp and burn it as he burned the first one. This is the sacrifice for the sin of the community — Jerus

22. When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the LORD his God concerning things which should not be done, and is guilty[28]

23. Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:

once the sin of which he is guilty is brought to his knowledge, he shall bring as his offering a male goat without blemish — Tor

if he becomes conscious of the sin he had committed, he must bring an unblemished hairy goat as his offering — Mof

and later has recognized his fault, he must offer to the Lord a he-goat without blemish, as his victim — Knox

24-26. And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it is a sin offering. And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering. And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.[29]

27a. And if any one of the common people sin through ignorance

And if any of the people of the land sin inadvertently — Sept

And if any one of the common people of the land sin through ignorance — Lam

If any person from among the populace unwittingly incurs guilt — Tor

When any ordinary person sins unawares — Mof

27b-31. while he doeth somewhat against any of the commandments of the LORD concerning things which ought not to be done, and be guilty; Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering. And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar. And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn it upon the altar for a sweet savour unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him.[30]

---

[27] On Lev. 4:16-19, *cf.* 4:6-8,10.
[28] *Cf.* Lev. 4:2,13.
[29] On Lev. 4:24-26, *cf.* Lev. 1:4; 4:4,7,9-12,18,20
[30] On 4:27b-31a, *cf.* Lev. 4:2,13,22-26a. On 4:31b and 31c, *cf.* Lev. 1:9 and 4:20.

32. And if he bring a lamb for a sin offering, he shall bring it a female without blemish.
Or he may choose, as his transgression-victim, a ewe-lamb without blemish from his flock — Knox

33-35. And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering. And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar: And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.[31]

CHAPTER 5

1. And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.
And when any one shall sin, having heard the voice of adjuration, and he being a witness, whether he has seen or known of it; if he do not tell it, then he shall bear his iniquity. — ABPS
If any one sins in that he hears a public adjuration to testify and though he is a witness, whether he has seen or come to know the matter, yet does not speak, he shall bear his iniquity — RSV
If a person hears a solemn adjuration to give evidence as a witness to something he has seen or heard and does not declare what he knows, he commits a sin and must accept responsibility — NEB
If anyone sins by remaining silent when he is adjured to give evidence as a witness of something he has seen or known, and so incurs punishment: — Mof

2. Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty.
Or when a person contacts an unclean thing, either the carcass of an unclean wild beast or of unclean livestock, or of unclean creeping things, although he is unaware of it, he is unclean and guilty. — Ber
Anyone touching anything ceremonially unclean — such as the dead body of an animal forbidden for food, wild or domesticated, or the dead body of some forbidden insect — is guilty, even though he wasn't aware of touching it — Tay
or else he touches something unclean, whatever it may be — the dead body of an unclean animal, wild or tame, or of one of the unclean things that swarm — and without realising it becomes unclean, he becomes answerable for it; — Jerus

3. Or if he touch the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him; when he knoweth of it, then he shall be guilty.
Or if he touches any human uncleanness of whatsoever sort the uncleanness may be, without being aware of it, when he does come to know of it, he shall incur guilt — AAT
or if someone, without being aware of it, touches some human uncleanness, whatever kind of uncleanness this may be, and then recognizes his guilt — NAB
Or he has touched some defilement of the human body; there are many such; he may be unaware of it till afterwards, but he has incurred guilt. — Knox

4. Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.
Or if a person unthinkingly utters an oath to do something, either evil or good, any rash oath that people swear, and he grows conscious of it, then he shall be guilty in any of these — Ber

[31] On 4:33-35, *cf.* Lev. 4:24,25,31.

or if someone, without being aware of it, rashly utters an oath to do good or evil, such as men are accustomed to utter rashly, and then recognizes that he is guilty of such an oath — NAB

or else a man lets slip some oath to do either evil or good, in any of those matters on which a man swears unthinkingly; he does not notice it, then, realising it later, he becomes answerable for it: — Jerus

5. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing:

When a man is guilty in any of these, he shall confess the sin he has committed, — RSV

when he realizes his guilt in any of these matters, he shall confess that wherein he has sinned — Tor

if he is answerable in any of those cases, he will have to confess the sin committed — Jerus

6. And he shall bring his trespass offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.[32]

and he shall bring his forfeit unto the LORD . . . — JPS

And he shall bring as his penalty to the LORD . . . — Tor

7. And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering.

And if he is not able to furnish a lamb . . . — Sept

And if his means suffice not for a lamb . . . — ASV

But if he cannot afford a lamb . . . — RSV

And if his hand reach not to the sufficiency of a lamb . . . — YLT

8. And he shall bring them unto the priest, who shall offer that which is for the sin offering first, and wring off his head from his neck, but shall not divide it asunder:

. . . pinching its head at the nape without severing it. — Tor

. . . Snapping its head loose at the neck, yet without breaking it off completely — NAB

. . . He shall crush its head near its neck, without dividing it into two. — Smith

. . . The priest is to wring its neck, but not remove the head. — Jerus

9. And he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it is a sin offering.[33]

10. And he shall offer the second for a burnt offering, according to the manner:

. . . according to the ordinance — Sprl

. . . as prescribed — AAT

. . . in the usual manner — Sept

and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.[34]

11. But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ē-phäh of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering.[35]

. . . he must not mix oil with it or put incense on it, for it is a sacrifice for sin — Jerus

12. Then shall he bring it to the priest, and the priest shall take his handful of it, even a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the LORD: it is a sin offering.[36]

. . . upon the offerings of Jehovah made by fire . . . — ASV

. . . with the LORD's offerings by fire . . . — Tor

. . . and burn it on the altar used for sacrifices to the LORD . . . — AAT

13. And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him:

. . . for the sin which he committed in any of these ways . . . — AAT

. . . for whichever of these sins he is guilty . . . — Tor

and the remnant shall be the priest's, as a meat offering.

---

[32] *Cf.* Lev. 1:4; 4:20.
[33] *Cf.* Lev. 1:5,17; 4:7.
[34] *Cf.* Lev. 4:20.
[35] *Cf.* Lev. 5:7.
[36] *Cf.* Lev. 2:2,9.

And the remainder shall be for the priest, as in the cereal offering — RSV

In this case, the priest has the same rights as in the oblation. — Jerus

14. And the LORD spake unto Moses, saying,[37]

15. If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD

If a person through inadvertence hath forgotten or been unwittingly deficient in any of the holy things of the Lord — Sept

When any person commits an offence by inadvertently defaulting in dues sacred to the LORD — NEB

If any person commits fraud, sinning inadvertently in the matter of sacred gifts to the LORD — AAT

When a person commits a trespass, being unwittingly remiss about anyone of the LORD'S sacred things — Tor

If anyone commits a fault by inadvertence, defrauding the Lord of his due over things consecrated — Knox

then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering:

then he shall bring his trespass-offering unto Jehovah, a ram without blemish out of the flock, according to thy estimation in silver by shekels, after the shekel of the sanctuary, for a trespass-offering — ASV

then to make good he shall bring the LORD a flawless ram of the flock, evaluated by you in silver coin according to sanctuary standards; it is a trespass offering — Ber

he shall bring as his penalty to the LORD a ram without blemish from the flock, convertible into payment in silver by the sanctuary weight, as a guilt offering — Tor

he shall bring to the LORD as his guilt offering an unblemished ram from the flock, valued at two silver shekels according to the standard of the sanctuary shekel — NAB

he is to bring to Yahweh as a sacrifice of reparation an unblemished ram from his flock. This ram is to be valued in silver shekels according to the rate of the shekel of the sanctuary. This is a sacrifice of reparation. — Jerus

16. And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest.

and he shall make restitution for that which he hath done amiss in the holy thing . . . — ASV

he shall make good his default in sacred dues, adding one fifth. He shall give it to the priest — NEB

he must restore what his sin subtracted from the sacred rights . . . — Jerus

he must also restore the sacred thing he has appropriated . . . — Mof

and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

and the priest shall put a propitiatory-covering over him with the guilt-bearing ram . . . — Rhm

and the priest will take away his sin by the sheep of his offering . . . — Bas

17. And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist it not, yet is he guilty, and shall bear his iniquity.

If anyone sins and without realising it does one of the things forbidden by the commandments of Yahweh, he must answer for it and must bear the consequences of his fault — Jerus

18. And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him.[38]

. . . valued by you, and the priest shall make expiation for the error into which he has unwittingly fallen . . . — NEB

. . . valued by you at the price for a guilt offering, and the priest shall make atonement for him for the error which he committed unwittingly . . . — RSV

19. It is a trespass offering: he hath certainly trespassed against the LORD.

Such is the offering for guilt; the penalty of the guilt must be paid to the LORD — NAB

this is a sacrifice of reparation; the man was certainly answerable to Yahweh — Jerus

[37] *Cf.* Lev. 4:1.
[38] *Cf.* Lev. 5:15.

CHAPTER 6

1. And the LORD spake unto Moses, saying,[39]

2. If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour;

. . . and deal falsely with his neighbor in a matter of deposit, or of bargain, or of robbery, or have oppressed his neighbor — ASV

. . . or lies to his neighbor over a pledge or partnership or takes away a thing by violence or has defrauded his neighbor — Lam

. . . by denying his neighbor a deposit or a pledge or a stolen article, or by otherwise retaining his neighbor's goods unjustly — NAB

. . . and he lies to his neighbor about storage, or a deposit, or a robbery, or in extortion — Ber

3. Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein:

or if, having found a lost article, he denies the fact and swears falsely about it with any of the sinful oaths that men make in such cases — NAB

or by denying it when he has found some lost property, taking a false oath to that effect; then in the case of any of these sins — Mof

or finds lost property and then lies about it, and swears a false oath in regard to any sin of this sort that he commits — NEB

or perjures himself in denying that he has found something lost, or is guilty of some other offence such as men are prone to commit — Knox

4. Then it shall be, because he hath sinned, and is guilty,

. . . if he hath sinned, and is guilty — ASV

. . . when one has thus sinned and, realizing his guilt — Tor

that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found.

that he shall restore that which he took by robbery, or the thing which he hath gotten by oppression, or the deposit which was committed to him, or the lost thing which he found. — ASV

he must restore what he robbed or what he extorted, or what was entrusted to him . . . — Ber

he is to restore what he has taken or demanded in excess: the deposit confided to him . . . — Jerus

5. Or all that about which he hath sworn falsely;

Or anything about which he took a false oath — Bas

he shall even restore it in the principal, and shall add the fifth part more thereto,

he must make restitution in full, and add a fifth to it — AAT

and give it unto him to whom it appertaineth, in the day of his trespass offering.

unto him to whom it appertaineth shall he give it, in the day of his being found guilty — ASV

He shall pay it to its owner when he realizes his guilt — Tor

and give it back to the aggrieved party on the day when he offers his guilt-offering — NEB

and pay the whole to whoever held the property rights on the day when he became answerable — Jerus

6. And he shall bring his trespass offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest:[40]

7. And the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.[41]

. . . concerning whatsoever he doeth so as to be guilty thereby — ASV

. . . on account of any one thing, of all which one might do, so as to become guilty therein — Rhm

. . . for any act which has brought guilt upon him — NEB

8. And the LORD spake unto Moses, saying,[42]

[39] *Cf.* Lev. 4:1.
[40] *Cf.* Lev. 5:18.
[41] *Cf.* Lev. 4:20.
[42] *Cf.* Lev. 4:1.

9. Command Aaron and his sons, saying, This is the law of the burnt offering: It is the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

. . . the burnt-offering shall be on the hearth upon the altar all night unto the morning; and the fire of the altar shall be kept burning thereon — ASV

. . . it is that which goeth up on its fire-wood upon the altar all night unto the morning: and the fire of the altar shall be kept burning thereby — JPS

. . . (that is, the holocaust that stays on the altar brazier all night until morning and is consumed by the altar fire) — Jerus

10. And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh,

The priest shall dress in linen raiment, with linen breeches next to his body — Tor

The priest is to put on his linen tunic and cover his body with linen — Jerus

Then the priest shall put on his linen garment with his linen trunks on his loins — Ber

and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar.

. . . whereto the fire hath consumed the burnt offering . . . — ASV

. . . to which the fire has reduced the burnt-offering . . . — Mof

11. And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.

then stripping off these garments and putting on others, he shall carry out the ashes to a cleared spot outside the camp — Ber

Then he shall change his clothes and carry the ashes outside the camp to a place that is ceremonially clean — Tay

12. And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings.

The fire on the altar must burn continually; each morning the priest will feed it with fresh logs, on which he will lay first the burnt-sacrifice, then the fat taken from the welcome-offering — Knox

13. The fire shall ever be burning upon the altar; it shall never go out.

A perpetual fire shall be kept burning on the altar, not to go out — Tor

14. And this is the law of the meat offering: the sons of Aaron shall offer it before the LORD, before the altar.

This is the ritual for the oblation: One of the sons of Aaron is to bring it into the presence of Yahweh in front of the altar — Jerus

This is the law of the grain-offering. The Aaronites shall present it before the LORD in front of the altar — NEB

15. And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which is upon the meat offering, and shall burn it upon the altar for a sweet savour, even the memorial of it, unto the LORD.[43]

16. And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

. . . it shall be eaten without leaven in a holy place . . . — ASV

. . . it must be eaten as unleavened cakes in a sacred place . . . — AAT

17. It shall not be baken with leaven. I have given it unto them for their portion of my offerings made by fire; it is most holy, as is the sin offering, and as the trespass offering.

. . . I have assigned it to them as their share . . . — Mof

18. All the males among the children of Aaron shall eat of it. It shall be a statute for ever in your generations concerning the offerings of the LORD made by fire:

Every male among the children of Aaron shall eat of it, as his portion for ever throughout your generations . . . — ASV

Only the male descendants of Aaron may eat it. This is the rule to be observed continually, age after age . . . — Knox

every one that toucheth them shall be holy.

[43] Cf. Lev. 2:2.

Whatever touches them is to be forfeit as sacred — NEB
But only the priests may eat these offerings made by fire to the Lord — Tay

19. And the LORD spake unto Moses, saying,[44]

20. This is the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed;
. . . on the day when one is anointed — Amp
. . . on the anniversary of his anointing — AAT
the tenth part of an ē-phäh of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night.
. . . perpetually . . . — ABPS
. . . for a continued present . . . — YLT
. . . the usual grain-offering . . . — NEB
. . . daily . . . — Sprl

21. In a pan it shall be made with oil; and when it is baken, thou shalt bring it in:
. . . when it is soaked, thou shalt bring it in — ASV
. . . and should be well cooked, then brought — Tay
. . . you shall bring it well mixed — RSV
. . . you must bring the paste — Jerus
and the baken pieces of the meat offering shalt thou offer for a sweet savour unto the LORD.
and after breaking the cake in pieces offer this cereal-offering . . . — Mof
and offer it as a meal offering of baked slices . . . — Tor
as an oblation in several pieces . . . — Jerus

22. And the priest of his sons that is anointed in his stead shall offer it:
The priest from among Aaron's sons, who is anointed to succeed him . . . — RSV
each priest succeeding to his father's office . . . — Knox
Aaron's descendant who succeeds him as the anointed priest . . . — NAB
the priest who is anointed, that one of his sons who is to succeed him . . . — Sept
it is a statute for ever unto the LORD; it shall be wholly burnt.
This is a perpetual. This entire oblation must be burnt for Yahweh. — Jerus
the whole of it to be burned as a perpetual due to the LORD — AAT

23. For every meat offering for the priest shall be wholly burnt: it shall not be eaten.
Every oblation made by a priest must be a total sacrifice . . . — Jerus
So, too, every meal offering of a priest shall be a whole offering . . . — Tor

24. And the LORD spake unto Moses, saying,[45]

25. Speak unto Aaron and to his sons, saying, This is the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the LORD: it is most holy.[46]

26. The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation.
. . . it shall be eaten in the sacred precinct, in the enclosure of the tent of Meeting — Tor

27. Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.
Whoever touches the meat of this offering shall be taboo; and if any of its blood is sprinkled on any garment, you must wash that garment in a sacred spot — Mof

28. But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water.
The earthen vessel in which it was boiled must be broken; but if it was boiled in a bronze vessel, it need only be scoured and rinsed with water — AAT
Then the clay pot in which the clothing is boiled shall be broken; or if a bronze kettle is used, it must be scoured and rinsed out thoroughly — Tor
Even the earthenware pot in which it was cooked must be broken; or, if it is cooked in a pan of bronze, the pan must be scraped clean and washed in water — Knox

29. All the males among the priests shall eat thereof: it is most holy.
Any male among the priests may eat it . . . — Mof

---

[44] *Cf.* Lev. 4:1.
[45] *Cf.* Lev. 4:1.
[46] *Cf.* Lev. 4:24,33; 6:9.

Only the males in the priestly line may eat of it . . . — Tor

30. And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire.

But no one may eat any of the victims offered for sin, the blood of which has been taken into the Tent of Meeting to make atonement inside the sanctuary . . . — Jerus

If, however, part of the blood is brought to the Tent of the Presence to make expiation in the holy place . . . — NEB

CHAPTER 7

1. Likewise this is the law of the trespass offering: it is most holy.

This is the ritual of the guilt offering . . . — Tor

And this is the law of the offering for wrongdoing . . . — Bas

2. In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar.[47]

3-5. And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards, And the two kidneys, and the fat that is on them, which is by the flanks, and the caul that is above the liver, with the kidneys, it shall he take away: And the priest shall burn them upon the altar for an offering made by fire unto the LORD: it is a trespass offering.[48]

6. Every male among the priests shall eat thereof: it shall be eaten in the holy place: it is most holy.[49]

7. As the sin offering is, so is the trespass offering: there is one law for them: the priest that maketh atonement therewith shall have it.

Because the sin offering and the guilt offering are alike, both having the same ritual . . . — NAB

The guilt offering is like the sin-offering: the same law holds for both . . . — AAT

8. And the priest that offereth any man's burnt offering, even the priest shall have to himself the skin of the burnt offering which he hath offered.

The skin of any man's whole-offering shall belong to the priest who presents it — NEB

Any priest who offers a man's burnt-offering for him, that priest is entitled to the skin of the victim — Mof

9. And all the meat offering that is baken in the oven, and all that is dressed in the fryingpan, and in the pan, shall be the priest's that offereth it.

And every meal offering that is baken in the oven, and every one that is prepared in the pot, or in the frying pan, shall belong to the priest that offers it — ABPS

10. And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one as much as another.

Kneaded with oil or dry, such gifts must be divided equally between all the men of Aaron's race — Knox

And every meal offering, mixed with oil or dry, is for all the sons of Aaron in equal measure — Bas

Every oblation, mixed with oil or dry, is to revert to all the sons of Aaron without distinction — Jerus

11. And this is the law of the sacrifice of peace offerings, which he shall offer unto the LORD.

And this is the rule which governs the welcome-offerings that are brought to the Lord — Knox

12. If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil,

If a man presents it as a thank-offering, then, in addition to the thank-offering, he shall present unleavened cakes mixed with oil — NEB

and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

unleavened wafers spread with oil, and cakes of choice flour with oil mixed in, well soaked — Tor

13. Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings.

---

[47] *Cf.* Lev. 1:5; 4:24,33.
[48] *Cf.* Lev. 3:9-11.
[49] *Cf.* Lev. 6:26,29.

In addition to the sacrifice of his thank-offering, he must bring leavened cakes as part of his offering — Mof

This thanksgiving peace offering shall be accompanied with loaves of leavened bread — Tay

This offering, then, must be added to the cakes of leavened bread and to the communion sacrifice with praise Jerus

14. And of it he shall offer one out of the whole oblation for an heave offering unto the LORD, and it shall be the priest's that sprinkleth the blood of the peace offerings.

And of such he shall offer one cake from each offering, as an offering to the LORD; it shall belong to the priest who throws the blood of the peace offerings — RSV

and from each kind of offering he must present one cake as a contribution to the LORD, to go to the priest who dashes the blood of the thank-offering — AAT

15. And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

The flesh shall be eaten on the day of its presentation; none of it shall be put aside till morning — NEB

The flesh of the victim must be eaten the same day, none of it left till the morrow — Knox

16. But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

. . . while it should be eaten on the day that he offers his sacrifice, any of it left over may be eaten on the next day — AAT

. . . it is to be eaten on the day it is offered and also on the following day — Jerus

17. But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

But what still remains of the sacrificial meal on the third day must be consumed by fire — Ber

whatever the third day finds still unfinished must be destroyed by fire — Knox

18. And if any of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it:

. . . he who offers it shall not be accepted, neither shall it be credited to him — RSV

. . . the offering shall not win you favour, it shall not count for the man who has offered it — Mof

. . . the offering will be null and void, and the giver will have no advantage from it — Knox

it shall be an abomination, and the soul that eateth of it shall bear his iniquity.

unclean shall it be, and the person who shall eat thereof shall bear his iniquity — Rhm

it shall be reckoned mere refuse, and anyone who eats it must pay the penalty — Mof

it shall be reckoned as tainted and the person who eats any of it shall accept responsibility — NEB

it is defiled flesh, and the man who eats it shall bear the consequences of his fault — Jerus

19. And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

. . . All who are clean may eat flesh. — RSV

. . . As for other flesh, only he who is clean may eat such flesh — Tor

20. But the soul that eateth of the flesh of the sacrifice of peace offerings, that pertain unto the LORD, having his uncleanness upon him, even that soul shall be cut off from his people.

but the person who, while tainted with uncleanness, eats flesh of the peace offering, which belongs to the LORD, that person shall be eliminated from his people — Ber

but anyone unclean who eats the flesh of a communion sacrifice offered to Yahweh shall be outlawed from his people — Jerus

21. Moreover the soul that shall touch any unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace offerings, which per-

tain unto the LORD, even that soul shall be cut off from his people.
. . . or any unclean abomination . . . — RSV
. . . or any unclean creeping thing . . . — ABPS
. . . or of any unclean teeming creature . . . — YLT
. . . or from some loathsome crawling creature . . . — NAB
. . . or any unclean reptile . . . — AAT
. . . or any foul thing . . . — Jerus

22. And the LORD spake unto Moses, saying,[50]

23. Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat.
. . . You must never eat the fat of ox or sheep or goat. — Mof

24. And the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.
The fat of an animal that has died a natural death or has been mauled by wild beasts may be put to any other use . . . — NEB
. . . and the fat of that which is torn of beasts, may be used for any other service . . . — ASV

25. For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth it shall be cut off from his people.
For whosoever eats the fat of any animal, part of which is offered as a sacrifice to the LORD, the person so eating shall be cut off from his people — AAT
Anyone who eats the fat which ought to be offered, as part of the Lord's burnt-sacrifice, is lost to his people — Knox

26. Moreover ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings.
Neither shall any kind of blood be eaten whether of fowl or of animal in any of your homes — Ber
Never eat blood, whether of birds or animals — AAT
And you must not consume any blood, either of bird or of animal, in any of your settlements — Tor

27. Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people.
whoever partakes of blood, that soul shall be outlawed from his kinsfolk — Mof

28. And the LORD spake unto Moses, saying,[51]

29. Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD of the sacrifice of his peace offerings.
Anyone who offers a communion sacrifice to Yahweh is to bring him part of his sacrifice as an offering — Jerus
. . . He that offers the sacrifice of his peace offerings to the LORD shall bring his offering to the LORD: from the sacrifice of his peace offerings (30) he shall bring . . . RSV
. . . The offering to the LORD from a sacrifice of well-being must be presented by him who offers his sacrifice of well-being to the LORD: — Tor

30. His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that the breast may he waved for a wave offering before the LORD.
He is to bring Yahweh's burnt offering — that is, the fat that adhers to the breast — with his own hands. He is to bring it, and also the breast, with which he must make the gesture of offering before Yahweh — Jerus
and from the sacrifice of thanksgiving (30) his own hands shall present, as his offerings of homage to the LORD, the suet, with the breast, and the lobe of the liver. These he shall present that they may be laid before the Lord as a gift — Sept

31. And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'.
The priest shall burn the fat as incense on the altar . . . — Ber

32. And the right shoulder shall ye give unto the priest for an heave offering of the sacrifices of your peace offerings.
Moreover, from your peace offering you shall give to the priest the right leg as a raised offering — NAB
And the right thigh shall ye give unto the priest for a heave-offering out of the

[50] *Cf.* Lev. 4:1.
[51] *Cf.* Lev. 4:1.

sacrifices of your peace-offerings — ASV

33. He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for his part.

Whoever among the sons of Aaron offers the blood and the fat of the peace offering shall have the right thigh for his share — Ber

it shall be the perquisite of the Aaronite who presents the blood and the fat of the shared-offering — NEB

34. For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel.

Thus, I keep back this breast and thigh out of the communion sacrifices offered by the sons of Israel, and give these to Aaron the priest and to his sons; this is a perpetual law binding the sons of Israel — Jerus

The breast that is held up in sign of consecration, the shoulder that is separated from the rest, are the portions of the welcome-offering which I demand of the Israelites; making them over to Aaron, my priest, and to his descendants, as a right due to them at all times from the sons of Israel — Knox

35. This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day when he presented them to minister unto the LORD in the priest's office;

This shall be the emolument of Aaron and his sons from the sacrifices to the LORD, as prescribed on the day that they were presented to serve as priests to the LORD — AAT

Such is the share that fell to Aaron and his sons from the fire-offerings made to the Eternal, when Moses presented them for the ministry of the Eternal as priests — Mof

Those shall be the perquisites of Aaron and the perquisites of his sons from the LORD's offerings by fire, once they have been inducted to serve the LORD as priests — Tor

36. Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, by a statute for ever throughout their generations.

This is what the orders of Yahweh bind the sons of Israel to give them on the day they are anointed . . . — Jerus

which Yahweh commanded to give them in the day when he anointed them, from among the sons of Israel . . . — Rhm

For on the day the Lord anointed them, He commanded that the people of Israel give these portions to them . . . — Tay

and which the LORD commanded to be given them on the day he anointed them from among the children of Israel . . . — Sept

37. This is the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings;

. . . for the installation-offering, and for the thanksgiving sacrifice — AAT

. . . the offering of ordination, and the sacrifice of well being — Tor

. . . investiture and communion — Jerus

38. Which the Lord commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.

as the Lord prescribed them to Moses on mount Sinai, when he commanded the sons of Israel, there in the desert of Sinai, to bring him their offerings — Knox

which the LORD enjoined on Moses at Mount Sinai at the time when he commanded the Israelites in the wilderness of Sinai to bring their offerings to the LORD — NAB

CHAPTER 8

1. And the LORD spake unto Moses, saying,[52]

2. Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread;

[52] Cf. Lev. 4:1.

. . . the robes and the holy oil . . . — Bas
. . . their sacred vestments and the oil for anointing . . . — Knox
. . . the vestments, and the chrism . . . — Jerus

3. And gather thou all the congregation together unto the door of the tabernacle of the congregation.
And convene the whole congregation at the entrance of the meeting tent — Ber
and assemble all the community at the entrance to the Tent of the Presence — NEB

4. And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.
. . . When the community had been assembled at the doorway of the tent of meeting — AAT

5. And Moses said unto the congregation, This is the thing which the LORD commanded to be done.
And Moses said to them, "What I am now going to do has been commanded by Jehovah." — Tay
he told them, I do this at the Lord's express command — Knox

6. And Moses brought Aaron and his sons, and washed them with water.
He presented Aaron and his sons and washed them in water — NEB
He made Aaron and his sons come forward . . . — Jerus

7. And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ĕ-phōd upon him, and he girded him with the curious girdle of the ĕ-phōd, and bound it unto him therewith.
He then put the tunic on him, girded him with the sash, clothed him with the robe, put the apron on him, girding him with the skilfully made girdle of the apron and fastening it around him with it — AAT
He then put the tunic on Aaron, girdled him with the sash, invested him with the robe, put on him the sacred apron, tying its artistic ribbon round his waist and so fastening on the apron — Mof
He put on him the undergarment, girded him with the sash, dressed him with the uppergarment, put on the ephod over it, which he tightened with the artistic girdle of the ephod — Ber

8. And he put the breastplate upon him: also he put in the breastplate the Ū-rīm and the Thŭm-mīm.
placed the pouch on him, putting the Urim and Thummim in the pouch — AAT
He put the pectoral on him, and placed the Urim and Thummim in it — Jerus
and attaching to it the burse in which were the touchstones of wisdom and truth — Knox
and doth put on him the breastplate, and doth put unto the breastplate the Lights and the Perfections — YLT
Then he put on him the chestpiece and deposited the Urim and the Thummim inside its pouch — Tay
and put on it the oracle; and upon the oracle he put the manifestation and the truth — Sept

9. And he put the mitre upon his head; also upon the mitre, even upon his forefront, did he put the golden plate, the holy crown; as the LORD commanded Moses.
He then put the turban upon his head and set the gold rosette as a symbol of holy dedication on the front of the turban . . . — NEB
And he set the turban upon his head, and on the turban, in front, he set the golden plate, the holy crown . . . — RSV
And he set the headdress on his head; and on the headdress, in front, he put the gold frontlet, the holy diadem . . . — Tor
and put the miter on his head, attaching the gold plate, the sacred diadem, over the front of the miter, at his forehead . . . — NAB

10. And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them.
. . . and on each item in it . . . — Tay
. . . and all its furniture . . . — Knox

11. And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.
And he sprinkled some of it on the altar seven times, and anointed the altar and all its utensils, and the laver and its base, to consecrate them — RSV
When he came to the altar he sprinkled

it seven times, and also sprinkled the utensils of the altar and the washbasin and its pedestal, to sanctify them — Tay

12. And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

And he poured some of the anointing oil on Aaron's head, and anointed him, to consecrate him — RSV

13. And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses.

. . . and fastened caps on them . . . — AAT

. . . and put mitres on them . . . — Knox

. . . and tied their tall head-dresses on them . . . — NEB

. . . and put on their head-dress . . . — Jerus

. . . and wound turbans upon them . . . — Tor

14. And he brought the bullock for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering.

. . . and after Aaron and his sons had laid their hands on the head of the bullock, — Mof

15. And he slew it;

Moses slaughtered it. — Mof

and it was slaughtered — Tor

and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

. . . to make atonement for it. — ASV

. . . by performing the rite of atonement over it. — Jerus

. . . and purged it. — Tor

16. And he took all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and Moses burned it upon the altar.[53]

17. But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD commanded Moses.[54]

18. And he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram.[55]

19. And he killed it; and Moses sprinkled the blood upon the altar round about.[56]

20. And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

while the ram itself he cut into pieces, whereupon Moses burned the head along with the other pieces and the suet. — AAT

After cutting up the ram into pieces, he burned the head, the cut-up pieces and the suet — NAB

21. And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it was a burnt sacrifice for a sweet savour, and an offering made by fire unto the LORD; as the LORD commanded Moses.[57]

22. And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

Then he had the other ram brought forward, for the sacrifice of investiture . . . — Jerus

Moses then brought forward the second ram, the ram for the installation of priests . . . — NEB

He brought forward the second ram, the ram of ordination . . . — Tor

23. And he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

. . . and put it on the lobe of Aaron's right ear, the thumb of his right hand, and the big toe of his right foot — Jerus

24. And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

. . . smeared them, ear and thumb and toe, with the ram's blood, and poured away what was left of it about the altar. — Knox

25. And he took the fat, and the rump, and

---

[53] Cf. Lev. 3:3f.
[54] Cf. Lev. 4:11f.
[55] Cf. Lev. 8:14.
[56] Cf. Lev. 1:5; 8:15.
[57] Cf. Lev. 1:9.

all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and the right shoulder:[58]

26. And out of the basket of unleavened bread, that was before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put them on the fat, and upon the right shoulder:[59]
. . . one wafer spread with olive oil, and a slice of bread . . . — Tay
. . . one bread cake with oil and one thin cake . . . — Ber

27. And he put all upon Aaron's hands, and upon his sons' hands, and waved them for a wave offering before the LORD.[60]
He then put all these things into the hands of Aaron and his sons . . . — NAB
and placed the whole upon the opened palms of Aaron, and upon the opened palms of his sons . . . — Rhm

28. And Moses took them from off their hands, and burnt them on the altar upon the burnt offering: they were consecrations for a sweet savour: it is an offering made by fire unto the LORD.[61]
And Moses took them from their hands . . . — Bas
When he had received them back . . . — NAB
Then Moses took it all out of their hands . . . — Mof
Then Moses took them back . . . — Jerus

29. And Moses took the breast, and waved it for a wave offering before the LORD: for of the ram of consecration it was Moses' part; as the LORD commanded Moses.[62]
. . . it was Moses' portion of the ram of consecration . . . — ASV
. . . this was Moses' own portion of the ordination ram . . . — NAB
. . . of the ram of installation unto Moses it belonged as a portion . . . — Rhm

30. And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him.
then Moses took the chrism and the blood that was on the altar and sprinkled Aaron and his vestments with it . . . — Jerus

31. And Moses said unto Aaron and to his sons, Boil the flesh at the door of the tabernacle of the congregation: and there eat it with bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.
. . . the bread that in the basket of ordination offerings . . . — RSV
. . . the bread in the installation basket . . . — AAT
. . . the bread that is in the basket of the ordination offering . . . — NAB
. . . the bread, too, that is offered for your hallowing, that lies there in the basket . . . — Knox

32. And that which remaineth of the flesh and of the bread shall ye burn with fire.
Anything left of the meat . . . — Tay
And what is left of the flesh . . . — Sept

33. And ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end:
. . . seven days, until the days of your consecration be fulfilled — ASV
. . . for seven days, until the days of your ordination are completed — RSV
. . . for seven days, until the day that your period of ordination is completed — Tor
for seven days shall he consecrate you.
for seven days your hallowing must continue — Knox
for seven days are required for your consecration — Ber
for your consecration will be completed in seven days — Lam
for seven days he doth consecrate your hand — YLT

34. As he hath done this day, so the LORD hath commanded to do, to make an atonement for you.
as he hath done this very day . . . — Sept
As hath been done this day . . . — ASV
What was done this day followed the LORD'S command . . . — NEB
Everything done today, the LORD has commanded to be done [seven days] . . . — Tor

---

[58] *Cf.* Lev. 3:9f.; 7:3f.; 32
[59] *Cf.* Lev. 7:12.
[60] *Cf.* Lev. 7:30.
[61] *Cf.* Lev. 1:9; 7:37.
[62] *Cf.* Lev. 7:30; 8:22.

Just as I have done this day . . . — Lam
with all to-day's solemnities . . . — Knox

35. Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded.

Hence you must remain at the entrance of the meeting tent day and night for seven days, carrying out the prescriptions of the LORD; otherwise you shall die; for this is the command I have received — NAB

and for seven days, day and night, you must remain at the entrance to the tent of Meeting observing Yahweh's ritual: do this, and you will not die. For this is the order I received. — Jerus

36. So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

Such was the Lord's bidding through Moses, and Aaron and his sons faithfully observed it — Knox

Aaron and his sons carried out all the commands which the LORD gave through Moses — AAT

CHAPTER 9

1. And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel;

On the eighth day Moses summoned . . . — AAT

2. And he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the LORD.

. . . a calf of the herd . . . — ASV

. . . a bull calf . . . — RSV

3. And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering;

. . . he-goat . . . — ASV

. . . a male goat . . . — RSV

and a calf and a lamb, both of the first year, without blemish, for a burnt offering;

. . . all without bodily defect . . . — Tay

. . . yearlings without blemish . . . — Tor

. . . sons of a year, perfect ones . . . — YLT

4. Also a bullock and a ram for peace offerings, to sacrifice before the LORD; and a meat offering mingled with oil:

. . . And an ox . . . ASV

for to day the LORD will appear unto you.

for today the LORD will reveal himself to you — NAB

this day, the Lord means to appear among you — Knox

5. And they brought that which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD.

. . . and the whole congregation approached . . . — Ber

. . . and the whole community came forward . . . — Tor

6. And Moses said, This is the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you.

. . . do it, and the glory of the Lord will appear among you — Sept

. . . and the glory of JEHOVAH shall be visible unto you — Sprl

. . . that the glory of the LORD may appear to you — AAT

. . . that the glory of the LORD may be revealed to you — NAB

. . . so that his glory may be visible to you — Jerus

7. And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

Come near to the altar . . . prepare your sin-offering and your whole-offering and make expiation for yourself and for your household. Then prepare the offering of the people and make expiation for them . . . — NEB

. . . Draw near unto the altar and offer thy sin-bearer and thine ascending-sacrifice, and put a propitiatory covering about thyself and about the people, and offer the oblation of the people . . . — Rhm

8. Aaron therefore went unto the altar, and

slew the calf of the sin offering, which was for himself.

So Aaron went up to the altar and killed the calf as a sacrifice for his own sin — Tay

With that, Aaron came up to the altar, and immolated the bullock that was to atone for his own faults — Knox

9, 10 & 11. And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar: But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; as the LORD commanded Moses. And the flesh and the hide he burnt with fire without the camp.[63]

12. And he slew the burnt offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.[64]

. . . caught the blood . . . — Tay

. . . handed him the blood . . . — AAT

. . . passed the blood to him . . . — Tor

13,14. And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt them upon the altar. And he did wash the inwards and the legs, and burnt them upon the burnt offering on the altar.[65]

15. And he brought the people's offering, and took the goat, which was the sin offering for the people, and slew it, and offered it for sin, as the first.

. . . like the first sin offering — RSV

. . . in the same way — Mof

. . . like the previous one — Tor

. . . and purified it as he had done the first — Sept

. . . as he had previously done for himself — NEB

16. And he brought the burnt offering, and offered it according to the manner.[66]

17. And he brought the meat offering, and took an handful thereof,

And he presented the meal-offering, and filled his hand therefrom — ASV

and burnt it upon the altar, beside the burnt sacrifice of the morning.

. . . in addition to the burnt-offering . . . — Mof

. . . separately from the burnt-offering . . . — Bas

18. He slew also the bullock and the ram for a sacrifice of peace offerings, which was for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about.[67]

19. And the fat of the bullock and of the ram, the rump, and that which covereth the inwards, and the kidneys, and the caul above the liver:[68]

20. And they put the fat upon the breasts, and he burnt the fat upon the altar:

these fat pieces they laid upon the breast pieces . . . — Ber

the several parcels of suet he laid on the breast . . . — Sept

21. And the breasts and the right shoulder Aaron waved for a wave offering before the LORD; as Moses commanded.

With the breasts and the right thigh Aaron made the gesture of offering . . . — Jerus

Aaron presented the breasts and the right leg as a special gift before the LORD . . . — NEB

22. And Aaron lifted up his hand toward the people, and blessed them,

Raising his hands towards the people . . . — Mof

Then, with hands spread out towards the people. . . . — Tay

Then he stretched out his hands over the people . . . — Knox

and came down from offering of the sin offering, and the burnt offering, and peace offerings.

and stepped down from the altar . . . — Mof

23. And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people:

. . . and as they came out and blessed the people, — Ber

. . . When they came out, they blessed the people; — Tor

. . . Then they came out together to bless the people — Jerus

and the glory of the LORD appeared unto all the people.

the splendour of the Eternal . . . — Mof

---

[63] *Cf.* Lev. 4:6ff.; 8:15ff.
[64] *Cf.* Lev. 1:5.
[65] *Cf.* Lev. 1:8f.
[66] *Cf.* Lev. 5:10.
[67] *Cf.* Lev. 1:5; 9:12.
[68] *Cf.* Lev. 3:9f.; 7:3f.

the Presence of the LORD . . . — Tor
the honour of Jehovah . . . — YLT

24. And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat:
Fire came forth from the presence of the LORD, and consumed the burnt-offering and the pieces of fat on the altar — AAT
a flame leaped forth from before Yahweh and consumed the holocaust and the fat that was on the altar — Jerus
which when all the people saw, they shouted, and fell on their faces.
At the sight, the whole people raised a cry of praise, and fell face to ground in worship — Knox
All the people saw it; they rejoiced and fell on their faces — Ber
And when all the people saw this, they were struck with consternation and fell on their faces — Sept
Seeing this, all the people cried out and fell prostrate — NAB

CHAPTER 10

1. And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon,
. . . took each his fire-pan . . . — AAT
and offered strange fire before the LORD, which he commanded them not.
. . . unholy fire . . . — RSV
. . . illicit fire . . . — NEB
. . . profane fire . . . — NAB
. . . improper fire . . . — AAT
. . . unlawful fire . . . — Jerus
. . . alien fire . . . — Tor

2. And there went out fire from the LORD, and devoured them, and they died before the LORD.
. . . and so they died in the presence of the LORD — NEB
. . . so that they died at the hands of the LORD — AAT
. . . thus they died at the instance of the LORD — Tor

3. Then Moses said unto Aaron, this is it that the LORD spake, saying,
. . . This must be what the LORD meant by saying — AAT
. . . The very thing that Yahweh spake, saying — Rhm
. . . The Lord gave us warning of this when he said — Knox
I will be sanctified in them that come nigh me, and before all the people I will be glorified.
Through those who approach me I will manifest my sacredness; in the sight of all the people I will reveal my glory — NAB
Among those who approach me, I must be treated as holy; in the presence of all the people I must be given honour — NEB
By those near me I must be treated as holy, that I may reveal myself in glory to the people at large — AAT
I will display my sacred dread among those near to me, I will show my splendour before all the people — Mof
And Aaron held his peace.
And Aaron said nothing — Bas
And Aaron was dumb — Rhm
and Aaron was pierced with anguish — Sept

4. And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.
. . . Come forward and carry your kinsmen away from the front of the sanctuary to a place outside the camp — Tor
. . . Come and take your brothers far away from the sanctuary, out of the camp — Jerus

5. So they went near, and carried them in their coats out of the camp; as Moses had said.
They came and carried them out dressed in their tunics as Moses had mentioned — Ber
So they went without more ado and took them up just as they lay there, still clothed in their robes of linen; and they carried them away as he bade them — Knox

6. And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes;
. . . Let not the hair of your heads go loose, neither rend your clothes — ASV

. . . Do not disorder your hair nor tear your garments — Jerus
. . . Do not shave your heads, neither rend your clothes — Lam
. . . You shall not leave your hair dishevelled or tear your clothes in mourning — NEB
. . . Your heads ye may not bare and your garments ye shall not rend — Rhm

lest ye die,
On pain of death — Knox
lest you bring not only death on yourselves — NAB
So shall ye not die — Rhm
You are not going to die — Jerus

and lest wrath come upon all the people:
and that he be not wroth with all the congregation — ASV
It is with the whole community that he is angry — Jerus
and anger strike the whole community — Tor
and such vengeance as may overtake the whole people — Knox

but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.
when your kinsmen, the whole house of Israel, are weeping over the conflagration which the LORD himself has brought about — AAT
it is the whole House of Israel that must lament your brothers, the victims of Yahweh's fire — Jerus
but let all your brethren the whole house of Israel, bewail over the victims, whom the LORD burned — Lam

7. And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD is upon you. And they did according to the word of Moses.
You must not, on pain of death, leave the tabernacle door, with the oil of your consecration still upon you — Knox
And never leave the entrance of the trysting tent, lest you die; for the Eternal's anointing oil is on you . . . — Mof

8,9. And the LORD spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations:[69]
. . . Drink no wine or liquor . . . — AAT
. . . Drink no wine or intoxicant . . . — Tor

10. And that ye may put difference between holy and unholy, and between unclean and clean;
And that ye may make a distinction between the holy and the common . . . — ASV
that a distinction may be made between the sacred and the profane . . . — AAT
And so be it too when you separate the sacred from the profane . . . — Jerus
You must be able to distinguish between what is sacred and what is profane . . . — NAB
so you may distinquish between holy and secular . . . — Ber

11. And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.
And may teach the sons of Israel all the statutes which Yahweh hath spoken unto them by the mediation of Moses — Rhm
and to teach the children of Israel all the statutes which the Lord hath delivered them by the ministration of Moses — Sept
and when you teach the sons of Israel any of the laws that Yahweh has pronounced for them through Moses — Jerus

12. And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left,
And now Moses said to Aaron, and to his surviving sons . . . — Knox

Take the meat offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it is most holy:[70]

13. And ye shall eat it in the holy place,
. . . in a holy place — ASV
. . . in the sacred precinct — Tor

because it is thy due, and they sons' due, of the sacrifices of the LORD made by fire: for so I am commanded.[71]
for thine by statute and thy sons' by statute it is . . . — Rhm

---

[69] *Cf.* Lev. 6:18.
[70] *Cf.* Lev. 2:3.
[71] *Cf.* Lev. 6:17.

because it is legally yours and legally your sons' . . . — Ber
It belongs to you and to your sons . . . — Tay
as the share given to thee and to thy sons . . . — Knox

14. And the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for they be thy due, and thy sons' due, which are given out of the sacrifices of peace offerings of the children of Israel.[72]
. . . for they have been designated as the due of you . . . — AAT

15. The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave it for a wave offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded.[73]

16. And Moses diligently sought the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron which were left alive, saying.
When Moses made careful search for the goat of the sin-offering, he found that it had been burned! . . . — AAT
Moses made searching inquiry about the goat of the sin-offering and found that it had been burnt . . . NEB
Then Moses searched everywhere for the goat of the sin offering and discovered that it had been burned! . . . — Tay
Then Moses inquired about the goat of sin offering, and it had already been burned! . . . — Tor

17. Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?
'Why' he asked 'did you not eat this victim in the holy place? For it is a most holy thing given to you to take away the fault of the community, by performing the rite of atonement over it before Yahweh — Jerus

18. Behold, the blood of it was not brought in within the holy place: ye should indeed have eaten it in the holy place, as I commanded.
See here! Its blood has not been brought inside the sanctuary. You should without fail have eaten the meat in the sanctuary as I ordered. — Ber
Since its blood was not brought inside the sanctuary, you should certainly have eaten it in the sanctuary, as I commanded. — Tor

19. And Aaron said unto Moses, Behold, this day have they offered their sin offering and their burnt offering before the LORD; and such things have befallen me: and if I had eaten the sin offering to day, should it have been accepted in the sight of the LORD?
Whereupon Aaron said to Moses. "Yes, they have offered their sin-offering and burnt-offering before the LORD today, but then such dreadful things have happened to me! But even if I had eaten the sin-offering today, would it have been acceptable to the LORD?" — AAT
Aaron answered Moses, "Even though they presented their sin offering and holocaust before the LORD today, yet this misfortune has befallen me. Had I then eaten of the sin offering today, would it have been pleasing to the LORD?" — NAB
But Aaron's answer was, why, this very day transgression-victim and burnt-sacrifice have been offered to the Lord, and thou seest what has befallen me in spite of it. How could I find acceptance with the Lord in eating my share of it, with a heart so mournful? — Knox

20. And when Moses heard that, he was content.
. . . it was well-pleasing in his sight — ASV
. . . he was satisfied — Mof
. . . he deemed it right — NEB
. . . was satisfied with him — Sept

CHAPTER 11

1,2. And the LORD spake unto Moses and to Aaron, saying unto them, Speak unto the children of Israel, saying, These are the beasts which ye shall eat among all the beasts that are on the earth.
. . . These are the living things which ye may eat among all the beasts that are on the earth — ASV
. . . Here are the creatures you are al-

[72] *Cf.* Lev. 7:14.
[73] *Cf.* Lev. 7:30, 34.

lowed to eat, of all animals on earth — Mof

. . . These are the creatures that you may eat from among all the land animals — Tor

3. Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat.

Every beast having a double hoof, its hoof parted into two distinct hoofs, and bringing up the cud . . . — Sept

. . . any animal that has a cloven hoof, divided into two parts, and that is a ruminant — Jerus

any animal that has hoofs you may eat, provided it is cloven-footed and chews the cud — NAB

any animal that has true hoofs, with clefts through the hoofs, and that chews the cud . . . — Tor

4. Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

But of those that chew the cud or part the hoof you must not eat the camel because while it chews the cud it has no cleft hoofs; for you it is unclean — Ber

Such beast as the camel, ruminants with their hoofs single, you must hold unclean, not to be eaten — Knox

5. And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

And the rock-badger . . . — JPS

the hyrax . . . — Mof

the daman . . . — Tor

6. And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

and the hare in the same way — Knox

7. And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean to you.

the sow for the opposite reason . . . — Knox

the pig must be held unclean . . . — Jerus

8. Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you.

of their meat you must not eat, their carcases you must not touch . . . — Mof

you must not eat the meat of such animals nor touch their dead bodies . . . — Jerus

9. These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

These you may eat, of all that are in the waters. Every thing in the waters that has fins and scales, whether in the seas or in the rivers, you may eat — RSV

Everything that lives in the water is food for your eating as long as it has fins and scales, whether it be sea or river or lake fish — Knox

As for fish, you may eat anything with fins and scales that lives in the water, in sea or stream — Mof

10. And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you:

. . . of all the small water-creatures and all the living things found there, must be held detestable — Jerus

. . . including both small creatures in shoals and larger creatures, you shall regard as vermin — NEB

. . . either any kind of coater reptile or any living creature at all that lives in the water, they are detestable for you — AAT

. . . of all the reptiles of the waters, and of the animals that are in the waters, they shall be an abomination to you — ABPS

. . . of all the multitudes which the waters produce, and of all the living creatures in the waters, are an abomination — Sept

11. They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination.

. . . you must not eat their meat, and their dead bodies you shall loathe — Ber

You shall not eat of their flesh, and their carcasses you shall declare unclean — Lam

. . . you are not to eat their flesh and you must avoid their carcases — Jerus

. . . you will not eat their flesh or even touch their carcases — Knox

12. Whatsoever hath no fins nor scales in the

waters, that shall be an abomination unto you.
any water creature that does not have fins or scales is forbidden to you — Tay
there is defilement in all that lacks fins and scales — Knox

13. And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination:
The following you shall abominate among the birds — Tor
Of the birds, these you shall loathe and, as loathsome, they shall not be eaten — NAB
of the birds, you must avoid these as forbidden food — Knox
the eagle, and the ossifrage, and the ospray,
the griffon-vulture, the black vulture, and the bearded vulture — NEB
the eagle, and the gier-eagle, and the osprey — ASV
the eagle, the vulture, the osprey — RSV
The tawny vulture, the grifforn, the osprey — Jerus
the eagle, the vulture, and the black vulture — Tor
the eagle, the fish hawk, the black eagle — Ber

14. And the vulture, and the kite after his kind;
and the kite, and the falcon after its kind — ASV
the buzzard, the kite in its several species — AAT
And the kite and the falcon, and birds of that sort — Bas

15. Every raven after his kind;
every kind of crow — Ber
all varieties of raven — Tor

16. And the owl, and the night hawk, and the cuckow, and the hawk after his kind,
the desert-owl, the short-eared owl, the long-eared owl, and every kind of hawk — NEB
and the ostrich, and the night-hawk, and the sea-mew, and the hawk after its kind — ASV
the ostrich, the screech owl, the seagull, the several kinds of hawk — Jerus

17. And the little owl, and the cormorant, and the great owl,
the horned owl, the cormorant, the ibis — Knox
the tawny owl, the fisher-owl, and the screech owl — NEB

18. And the swan, and the pelican, and the gier eagle,
the water hen, the pelican, the carrion vulture — RSV
the barn owl, the desert owl, the buzzard — NAB
And the swan and the hoopoe after their kind — Lam
ibis, pelican, white vulture — Jerus

19. And the stork, the heron after her kind, and the lapwing, and the bat.
the stork, the various species of herons, the hoopoe, and the bat — NAB
the stork, birds of the curlew kind, the hoopoe and the bat — Knox

20. All fowls that creep, going upon all four, shall be an abomination unto you.
All winged insects that walk on all fours are detestable for you — AAT
Every creeping thing that flieth, that goeth on all-fours an abomination it is to you — Rhm

21. Yet these may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth;
. . . whatever has jointed legs above its feet with which to leap upon the ground — AAT
. . . those which have long legs for jumping on the earth . . . — Bas
. . . those which have the hinder legs longer, and leap from one spot to another — Knox

22. Even these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.
Of these you may eat every kind of locust, every kind of traveling locust, every kind of cricket and every kind of grasshopper — Ber
hence of these you may eat the following: the various kinds of locusts, the various kinds of grasshoppers, the various kinds of katydids, and the various kinds of crickets — NAB
These are the ones you may eat: the several kinds of migratory locust, solham, hargol and hagab locusts in their several kinds — Jerus

23. But all other flying creeping things, which have four feet, shall be an abomination unto you.

Every other teeming winged creature that has four legs you shall regard as vermin — NEB

But all winged insects which simply have four feet are detestable for you — AAT

24. And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even.

in contact with them you become unclean. Whoever touches their dead bodies shall be unclean until evening — Ber

25. And whosoever beareth ought of the carcase of them shall wash his clothes, and be unclean until the even.

And whoever carries any part of their carcass . . . — RSV

Whoever takes away the dead body of one of them . . . — Bas

even if necessity bids him carry such a carcase . . . — Knox

and everyone who picks up any part of their dead bodies . . . — NAB

Anyone who picks up their carcases . . . — Jerus

26-27. The carcases of every beast which divideth the hoof, and is not cloven-footed, nor cheweth the cud, are unclean unto you: every one that toucheth them shall be unclean.[74] And whatsoever goeth upon his paws, among all manner of beasts that go on all four, those are unclean unto you: whoso toucheth their carcase shall be unclean until the even.

. . . Any quadruped that goes on its paws . . . — Mof

. . . these four-footed animals which walk on the flat of their foot . . . — Jerus

28. And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they are unclean unto you.[75]

29. These also shall be unclean unto you among the creeping things that creep upon the earth;

And of the reptiles . . . — Sept

. . . among the teeming things . . . — YLT

. . . among the swarming things . . . — JPS

. . . the small beasts crawling on the ground . . . — Jerus

. . . the roving creatures that ramble on the ground . . . — Ber

The weasel, and the mouse, and the tortoise after his kind,

the weasel, and the mouse, and the great lizard after its kind — ASV

the weasel, the mouse, every species of turtle — Ber

the mole, the rat, the several kinds of lizard: — Jerus

the mole-rat, the jerboa, and every kind of thorn-tailed lizard — NEB

30. And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

and the gecko, and the land-crocodile, and the lizard, and the sand-lizard, and the chameleon — ASV

the croaking lizard, the agama, the gecko, the chameleon, and the basilisk — AAT

the ferret, the chameleon, the lizard, the snail and the mole — Ber

the gecko, the chameleon, the agama, the skink, and the mole — NAB

31. These are unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.

. . . the man who touches one when it is dead is defiled till evening comes — Knox

. . . Anyone touching their dead bodies shall be defiled until evening — Tay

32. And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean;

and anything on which their dead bodies fall . . . — Mof

whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherein any work is done,

whether it be any wooden article, or a garment, or a skin, or a sack, any article at all of which use is made — AAT

Each wooden vessel, each piece of clothing or skin or sack, each utensil in use — Ber

whether it be an article of wood, cloth, leather or goat hair — NAB

it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

shall be plunged in water, and shall be unclean until evening — Sept

It must be dipped in water and will remain unclean until evening — Jerus

it must be washed in water, and not

[74] *Cf.* Lev. 11:3.
[75] *Cf.* Lev. 11:25.

counted as clean even then till set of sun — Knox

33. And every earthen vessel, whereinto any of them falleth, whatsoever is in it shall be unclean; and ye shall break it.

And as for any earthen vessel whereinto any of them may fall everything therein shall be unclean and the vessel itself shall ye break in pieces — Rhm

And if one of them gets into any vessel of earth, whatever is in the vessel will be unclean and the vessel will have to be broken — Bas

Any earthen jar into which one of their dead bodies falls must be broken, and the contents shall be unclean; — Mof

34. Of all meat which may be eaten, that on which such water cometh shall be unclean: and all drink that may be drunk in every such vessel shall be unclean.

any food that absorbs water shall be unclean, and any liquid drink in any such jar shall be unclean — Mof

All edible food which its water contacts shall be unclean and all drinkable liquid in every such vessel shall be unclean — Ber

Any food that is eaten will be unclean, even if it is steeped in water; any liquid that is drunk will be unclean, no matter what its container — Jerus

If the water used to cleanse the defiled article touches any food, all of it is defiled. Any drink which is in the defiled bowl is also contaminated — Tay

35. And every thing whereupon any part of their carcase falleth shall be unclean; whether it be oven, or ranges for pots, they shall be broken down: for they are unclean, and shall be unclean unto you.

Everything on which the carcase of any of them falls shall be unclean: an oven or stove shall be smashed. They are unclean and unclean they shall remain for you. — Tor

Any object on which one of their dead bodies falls, becomes unclean; if it is an oven or a jar-stand, this must be broken to pieces; they are unclean and shall be treated as unclean by you — NAB

36. Nevertheless a fountain or pit, wherein there is plenty of water, shall be clean: but that which toucheth their carcase shall be unclean.

(although springs, wells and stretches of water will remain clean); anyone who touches a carcase of theirs will be unclean — Jerus

However, a spring or cistern in which water is collected shall be clean, but whoever touches such a carcass in it shall be unclean — Tor

But a fountain, a cistern or a water reservoir shall be clean, while whatever (in it) touches their dead body shall be unclean — Ber

But a fountain or a cistern for holding water shall be clean, though anything used to lift out the dead body shall be unclean — Mof

37. And if any part of their carcase fall upon any sowing seed which is to be sown, it shall be clean.

. . . seed ready to be sown . . . — Mof

. . . seed intended for sowing . . . — NEB

. . . any seed whatever . . . — Jerus

38. But if any water be put upon the seed, and any part of their carcase fall thereon, it shall be unclean unto you.

but if it falls on seed soaked by water, the seed is unclean for you — Mof

39. And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even.

Now if any of those beasts which you may lawfully eat should happen to die, he who toucheth their dead carcases shall be unclean until evening — Sept

Whoever touches the carcase of an animal that falls dead, though it be one of those you are allowed to eat, is defiled till evening comes — Knox

When one of the animals that you could otherwise eat, dies of itself, anyone who touches its dead body shall be unclean until evening — NAB

40. And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

anyone who eats the dead meat must wash his clothing and will remain unclean until evening; anyone who picks up the carcase . . . — Jerus

41. And every creeping thing that creepeth upon the earth shall be an abomination; it shall not be eaten.[76]

[76] Cf. Lev. 11:21, 29.

42. Whatsoever goeth upon the belly, and whatsoever goeth upon all four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they are an abomination.

Whatsoever crawls on its belly, anything that crawls upon four legs or anything that has many legs, any kind of insect at all that swarms on the earth . . . — AAT

Anything that moves on its belly, anything that moves on four legs or more — in short all the small beasts that crawl on the ground . . . — Jerus

43. Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

Keep your persons undefiled, touching no such thing, for fear of contamination — Knox

44. For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

for I am the LORD your God. Set yourselves apart; be holy; for I am holy . . . — Ber

For it is I, Yahweh, who am your God. You have been sanctified and have become holy because I am holy . . . — Jerus

For I am the LORD your God; you shall make yourselves holy and keep yourselves holy, because I am holy . . . — NEB

45. For I am the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.

For I am Jehovah that brought you up out of the land of Egypt . . . — ASV

For I the LORD am He who brought you up from the land of Egypt . . . — Tor

46. This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

This is the law pertaining to . . . — RSV

These are the instructions concerning . . . — Tor

Such is the rule that governs the use of . . . — Knox

47. To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

that a distinction may be made between . . . — AAT

that you may distinguish between . . . — Mof

Its purpose is to separate . . . — Jerus

CHAPTER 12

1. And the LORD spake unto Moses, saying,[77]

2. Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.

. . . If a woman conceive seed, and bear a man child, then she shall be unclean seven days; as in the days of the impurity of her sickness shall she be unclean — ASV

. . . When a woman is delivered and gives birth to a boy, she shall be unclean for seven days, being unclean as at the time of menstruation — AAT

. . . When a woman hath conceived, and brought forth a male, she shall be unclean seven days. During her days of separation for her lying in she shall be unclean — Sept

3. And in the eighth day the flesh of his foreskin shall be circumcised.

On the eighth day the flesh of the child's foreskin shall be circumcised — Mof

4. And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

and after that she must wait for thirty-three days more to be purified after her loss of blood, touching nothing that is hallowed, never entering the sanctuary, until the time is up — Knox

She shall remain in a state of blood purification for thirty-three days: she shall

[77] *Cf.* Lev. 4:1.

not touch any consecrated thing, nor enter the sanctuary until her period of purification is completed — Tor

The woman shall wait for thirty-three days because her blood requires purification; she shall touch nothing that is holy, and shall not enter the sanctuary till her days of purification are completed — NEB

5. **But if she bear a maid child, then she shall be unclean two weeks, as in her separation:**

But if she bears a female child, then she shall be unclean two weeks, as in her menstruation — RSV

If she gives birth to a girl, she is to be unclean for two weeks, as during her monthly periods — Jerus

When a baby girl is born, the mother's ceremonial impurity shall last two weeks, during which time she will be under the same restrictions as during menstruation — Tay

and she shall continue in the blood of her purifying threescore and six days.[78]

6. **And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest:**

On the completion of her period of purification, for either son or daughter, she shall bring to the priest, at the entrance of the Tent of Meeting, a lamb in its first year for a burnt offering, and a pigeon or a turtledove for a sin offering — Tor

When the days of her purification for a son or for a daughter are fulfilled, she shall bring to the priest at the entrance of the meeting tent a yearling lamb for a holocaust and a pigeon or a turtledove for a sin offering — NAB

7. **Who shall offer it before the LORD, and make an atonement for her;**[79]

The priest is to offer this before Yahweh, perform the rite of atonement over her — Jerus

and she shall be cleansed from the issue of her blood.

and she shall be cleansed from the fountain of her blood — JPS

then she shall be clean from the flow of her blood — RSV

This is the law for her that hath born a male or a female.

Such are the rituals concerning her who bears a child, male or female — Tor

8. **And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering:**

And if her means suffice not for a lamb, then she shall take two turtle-doves, or two young pigeons . . . — ASV

If she cannot afford a lamb, she must take two turtle-doves or two young pigeons . . . — AAT

and the priest shall make an atonement for her, and she shall be clean.[80]

CHAPTER 13

1. **And the Lord spake unto Moses and Aaron saying,**[81]

2. **When a man shall have in the skin of his flesh a rising, a scab, or bright spot,**

If a man has on his skin a growth or a mark or a white place — Bas

When anyone has a swelling or an eruption or an inflamed spot on the skin of his body — AAT

If someone has on his skin a scab or pustule or blotch — NAB

and it be in the skin of his flesh like the plague of leprosy;

and it become in the skin of his flesh the plague of leprosy — ASV

and it may develop into the sores of a malignant skin-disease — NEB

and it suggests the plague of leprosy in his skin — Ber

a case of leprosy of the skin is to be suspected — Jerus

then he shall be brought unto Aaron the priest, or unto one of his sons the priests:

it shall be reported to Aaron the priest or to one of his sons, the priests — Tor

3. **And the priest shall look on the plague in the skin of the flesh:**

---

[78] *Cf.* Lev. 12:2b.
[79] *Cf.* Lev. 1:4.
[80] *Cf.* Lev. 12:7.
[81] *Cf.* Lev. 4:1.

and the priest shall examine the diseased spot on the skin of his body — RSV

and when the hair in the plague is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy:

If the hair in this spot turns white, and if the spot looks to be more than skin-deep, it is leprosy — Tay

If the hair on the sore has turned white and the sore itself shows that it has penetrated below the skin, it is indeed the sore of leprosy — NAB

and the priest shall look on him, and pronounce him unclean.

and the priest, after inspection, shall pronounce him unclean — Mof

and the priest, after examination, shall pronounce him ritually unclean — NEB

4. **If the bright spot be white in the skin of his flesh, and in sight be not deeper than the skin, and the hair thereof be not turned white;**

But if it is a white discoloration on the skin of his body which does not appear to be deeper than the skin and the hair in it has not turned white — Tor

But if the white spot in the skin of his flesh is evidently no deeper than the skin and the hair has not turned white — Ber

But if there is a shiny spot on the skin without any visible depression of the skin and without whitening of the hair — Jerus

then the priest shall shut up him that hath the plague seven days:

the priest shall set apart the patient seven days — Sept

the priest shall quarantine the afflicted person for seven days — AAT

then the priest must isolate the marked man for seven days — Mof

5. **And the priest shall look on him the seventh day:**

On the seventh day the priest shall take a second look — Ber

and, behold, if the plague in his sight be at a stay, and the plague spread not in the skin; then the priest shall shut him up seven days more:

and if in his eyes the disease is checked and the diseased has not spread in the skin . . . — RSV

and if, in his opinion, the place on his skin has not become worse and is not increased in size . . . — Bas

and, behold, if the plague stay in its appearance, and the plague be not spread in the skin . . . — JPS

If, by now, the infection has not grown worse or spread . . . — Knox

6. **And the priest shall look on him again the seventh day: and behold, if the plague be somewhat dark, and the plague spread not in the skin,**

. . . and, behold, if the plague be dim . . . — ASV

. . . if the affection has faded . . . Tor

. . . If he finds that the diseased part is no longer shiny . . . Jerus

the priest shall pronounce him clean: it is but a scab:

. . . it is merely some eruption — Mof

. . . if was merely eczema — NAB

and he shall wash his clothes, and be clean.

and the man need only wash his clothes and everything will be normal again — Tay

7. **But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing,**

But if the eruption spreads on the skin, after he has shown himself to the priest to be pronounced clean — AAT

But if the scab spreads over the skin after the sick person has been examined by the priest and declared clean — Jerus

he shall be seen of the priest again:

he shall again appear before the priest — Sept

8. **And if the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it is a leprosy.**

Should the priest, on examining it, find that the eczema has indeed spread on the skin, he shall declare the man unclean; it is leprosy — NAB

9. **When the plague of leprosy is in a man,**

When anyone has an attack of leprosy — AAT

When a man is afflicted with leprosy — RSV

When a leprous disease strikes a man — Jerus

then he shall be brought unto the priest;[82]

10. **And the priest shall see him: and, be-**

[82] *Cf.* Lev. 13:2.

hold, if the rising be white in the skin, and it have turned the hair white,
And the priest shall make an examination, and if there is a white swelling in the skin, which has turned the hair white — RSV
And if the priest sees that there is a white growth on the skin, and the hair is turned white — Bas
If the priest finds on the skin a white swelling which has turned some hair white — Tor
and he, upon examination, finds a white swelling that has turned the hair white — Knox
and there be quick raw flesh in the rising;
and an ulcer forming — Jerus
and an ulceration appears in the mark — NEB

11. It is an old leprosy in the skin of his flesh,
it is chronic leprosy on the skin of his body — AAT
it is an established case of leprosy — Tay
it is skin leprosy that has long developed — NAB
and the priest shall pronounce him unclean, and shall not shut him up: for he is unclean.[83]
. . . he is unclean beyond any doubt — Jerus
. . . because he is unclean already — NEB

12. And if a leprosy break out abroad in the skin,
But if the leprosy breaks out all over the skin — Ber
and the leprosy cover all the skin of him that hath the plague from his head even to his foot,
so that the leprosy completely covers the skin of the afflicted person from head to foot — AAT
covers all the skin of the stricken man from head to foot — NAB
wheresoever the priest looketh;
as far as appeareth to the priest — ASV

13. Then the priest shall consider: and, behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague:
then the priest shall investigate and if the leprosy has covered the entire body, he shall declare the afflicted person clean — Ber
. . . shall pronounce him cured of leprosy — Tay
it is all turned white: he is clean.
It has all gone white: he is clean — NEB
he is clean, for he has turned all white — Tor

14. But when raw flesh appeareth in him, he shall be unclean.
Should raw flesh appear on him, however, he is unclean — Mof
But as soon as undiscolored flesh appears in it, he shall be unclean — Tor

15. And the priest shall see the raw flesh, and pronounce him to be unclean:[84]
when the priest sees the raw flesh, he must pronounce him unclean — AAT
for the raw flesh is unclean: it is a leprosy.
the raw flesh is unclean, a sign of leprosy — Mof
the raw flesh betokens leprosy and uncleanness — Knox

16. Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest;
But if the raw flesh again be turned into white . . . — JPS
On the other hand, when the raw flesh heals and turns white . . . — NEB

17. And the priest shall see him: and, behold, if the plague be turned into white: then the priest shall pronounce him clean that hath the plague: he is clean.[85]
and the priest shall examine him: if the affection has turned white . . . — Tor
the priest shall look him over, and see if the patient has turned white . . . — Ber

18. The flesh also, in which, even in the skin thereof, was a boil, and is healed,
And when the flesh hath in the skin thereof a boil, and it is healed — ASV
When a boil on the skin of the body has healed — Mof

19. And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest;
leaving a white swelling or a reddish-white inflamed spot, it must be shown to the priest — AAT
but is followed by a white mark or reddish-white inflammation on the site of

[83] *Cf.* Lev. 13:3c and 4b.
[84] *Cf.* Lev. 13:3c.
[85] *Cf.* Lev. 13:10 and 13a.

the fester, the man shall show himself to the priest — NEB

and a white swelling or a white discoloration streaked with red develops where the inflammation was, he shall present himself to the priest — Tor

20. And if, when the priest seeth it, behold, it be in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean:[86]

The priest must examine him, and if he finds a visible depression in the skin and a whitening of the hair, he is to declare him unclean — Jerus

it is a plague of leprosy broken out of the boil.

it is a leprosy spot that has broken out in the ulcer — ABPS

21. But if the priest look on it, and, behold, there be no white hairs therein, and if it be not lower than the skin, but be somewhat dark;[87]

. . . and is already dying out — NAB

But if the hair keeps its old colour, and the scar is dark, and there is no shrinking of the skin — Knox

then the priest shall shut him up seven days:[88]

22. And if it spread much abroad in the skin, then the priest shall pronounce him unclean:[89]

If the affection has spread at all in the skin . . . — NEB

it is a plague.

it is diseased — RSV

the man is stricken — NAB

it is a touch of the leprosy — Sept

23. But if the bright spot stay in his place, and spread not,

but if it is still confined to the same spot — Knox

But if the spot remains in one place and does not spread — RSV

it is a burning boil; and the priest shall pronounce him clean.

it is the scar of the boil . . . — ASV

24. Or if there be any flesh, in the skin whereof there is a hot burning,

Or when the flesh hath in the skin thereof a burning by fire — ASV

Or when anyone has a burn on the skin of his body — AAT

Again, in the case of a burn on the skin — NEB

and the quick flesh that burneth have a white bright spot, somewhat reddish, or white;

and the live flesh of the burning has a reddish white bright spot, or white — ABPS

and the raw inflamed flesh have a white shining spot, of whitish red, or white — Sprl

and the patch from the burn is a discoloration, either white streaked with red, or white — Tor

and on the burn an ulcer forms, a shiny spot reddish-white or whitish in colour — Jerus

25. Then the priest shall look upon it: and, behold, if the hair in the bright spot be turned white, and it be in sight deeper than the skin; it is a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it is the plague of leprosy.[90]

. . . this means that leprosy has broken out in the burn . . . — Jerus

26. But if the priest look on it, and, behold, there be no white hair in the bright spot, and it be no lower than the other skin, but be somewhat dark; then the priest shall shut him up seven days:[91]

27. And the priest shall look upon him the seventh day: and if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy.[92]

On the seventh day the priest shall look him over . . . — Ber

28. And if the bright spot stay in his place, and spread not in the skin, but it be somewhat dark;[93] it is a rising of the burning, and the priest shall pronounce him clean:

then it is the swelling caused by the burn . . . — Mof

it is merely the scale of the burn . . . — NAB

for it is an inflammation of the burning.

for it is the scar of the burning — ASV

29. If a man or woman have a plague upon the head or the beard;

---

[86] *Cf.* Lev. 13:3.
[87] *Cf.* Lev. 13:6a.
[88] *Cf.* Lev. 13:4b.
[89] *Cf.* Lev. 13:7a,8.
[90] *Cf.* Lev. 13:3.
[91] *Cf.* Lev. 13:21.
[92] *Cf.* Lev. 13:22.
[93] *Cf.* Lev. 13:21,23.

If a man or woman has a disease on the head or the beard — Lam
Man or woman suffering from an infection of the head or chin — Knox
If a man or woman has a sore on the head or chin — Tay
When a man or woman has a sore on the head or cheek — NAB

30. Then the priest shall see the plague: and, behold, if it be in sight deeper than the skin;[94] and there be in it a yellow thin hair; then the priest shall pronounce him unclean:
and the hair is yellow and sparse . . . — NEB
and that there is fine yellow hair on it . . . — NAB
it is a dry scall, even a leprosy upon the head or beard.
since it is ringworm, a leprous disease . . . — AAT
it is an itch, a leprosy . . . — RSV
It is tinea, that is to say, leprosy . . . — Jerus
it is a scurf, a malignant skin-disease . . . — NEB

31. And if the priest look on the plague of the scall, and, behold, it be not in sight deeper than the skin, and that there is no black hair in it; then the priest shall shut up him that hath the plague of the scall seven days:[95]
. . . yet there is no black hair in it . . . — Tor

32. And in the seventh day the priest shall look on the plague: and, behold, if the scall spread not, and there be in it no yellow hair, and the scall be not in sight deeper than the skin;[96]

33. He shall be shaven, but the scall shall he not shave;
then the skin must be shaved; but the scald must not be shaved — Sept
the hair must be shaved all round the infected part — Knox
then the man must be shaved, all except the sore — Mof
and the priest shall shut up him that hath the scall seven days more:[97]

34. And in the seventh day the priest shall look on the scall: and, behold, if the scall be not spread in the skin, nor be in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.[98]

35. But if the scall spread much in the skin after his cleansing;
But if the disease in his skin becomes worse after he has been made clean — Bas
But if, later on, this spot begins to spread — Tay

36. Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he is unclean.[99]
. . . the priest need not look for yellow hair . . . — Tor

37. But if the scall be in his sight at a stay, and that there is black hair grown up therein; the scall is healed, he is clean: and the priest shall pronounce him clean.[100]
. . . and dark hair is beginning to grow on it . . . — Jerus

38. If a man also or a woman have in the skin of their flesh bright spots, even white bright spots;
And should a man or a woman have in the skin of their flesh shining spots, white shining spots — Sprl
When a man or a woman has inflamed spots on the skin of his body, white inflamed spots — AAT
If a man or woman has white, transparent areas in the skin — Tay

39. Then the priest shall look: and, behold, if the bright spots in the skin of their flesh be darkish white; it is a freckled spot that groweth in the skin; he is clean.
. . . if these bright spots are a dull white, it is only a tetter which has broken out in the skin . . . — Mof
. . . If the spots on the skin are a faint white, it is ordinary eruption broken out in the skin . . . — Ber

40. And the man whose hair is fallen off his head, he is bald; yet is he clean.
A man may lose the hair on his crown, and still be clean — Knox
And if any person's head shed its hair, though he be bald he is clean — Sept
If a man loses the hair of his scalp, this

---

[94] *Cf.* Lev. 13:3b.
[95] *Cf.* Lev. 13:4,30.
[96] *Cf.* Lev. 13:5.
[97] *Cf.* Lev. 13:5.
[98] *Cf.* Lev. 13:6.
[99] *Cf.* Lev. 13:8.
[100] *Cf.* Lev. 5:13a.

is baldness of the scalp but the man is clean — Jerus

41. And he that hath his hair fallen off from the part of his head toward his face, he is forehead bald; yet is he clean.

If the hair is gone from the front part of his head, he simply has a bald forehead, but this is not leprosy — Tay

42. And if there be in the bald head, or bald forehead, a white reddish sore; it is a leprosy sprung up in his bald head, or his bald forehead.

But if there be in the bald head, or the bald forehead, a reddish white plague; it is leprosy breaking out . . . — ASV

But when there is a pink sore on his bald crown or bald forehead, it is leprosy that is breaking out there. — NAB

43. Then the priest shall look upon it: and, behold, if the rising of the sore be white reddish in his bald head, or in his bald forehead,

. . . and, behold, if the swelling of the spot . . . — ABPS

. . . and if he finds that the swelling from the affection . . . — AAT

as the leprosy appeareth in the skin of the flesh;

as the appearance of leprosy in the skin of the flesh — ASV

like the mark in the skin of a leper — Bas

44. He is a leprous man, he is unclean: the priest shall pronounce him utterly unclean;

. . . the priest shall surely pronounce him unclean — ASV

. . . the priest must not fail to pronounce him so — NEB

his plague is in his head.

the mark of it is on his head — Mof

by reason of the sore on his head — NAB

The symptoms are in this case on his head — NEB

45. And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip.

and the hair of his head shall go loose, and he shall cover his upper lip — ASV

. . . and his clothes must be torn, and the hair on his head worn loose; he must cover his mustache — AAT

. . . must wear his clothing torn and his hair disordered; he must shield his upper lip — Jerus

and shall cry, Unclean, unclean.

and call out as he goes, "I am a leper, I am a leper." — Tay

46. All the days wherein the plague shall be in him he shall be defiled;

So long as he has the plague he remains defiled — Ber

So long as the sore persists, he shall be considered ritually unclean — NEB

he is unclean: he shall dwell alone; without the camp shall his habitation be.

unclean he is, he must live apart, and stay outside the camp — Mof

Being unclean, he shall dwell apart; his dwelling shall be outside the camp — Tor

47. The garment also that the plague of leprosy is in, whether it be a woollen garment, or a linen garment;

And when there shall be in a garment a leprosy spot . . . — ABPS

A garment of wool or linen that is infected — Knox

If a garment has leprous disease in it . . . — Lam

When there is a stain of mould, whether in a garment of wool or linen — NEB

48. Whether it be in the warp, or woof; of linen, or of woollen; whether in a skin, or in any thing made of skin;

linen or woollen fabric or covering, leather or leatherwork — Jerus

or on woven or knitted material of linen or wool, or on a hide or anything made of leather — NAB

49. And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it is a plague of leprosy, and shall be shewed unto the priest:

if the affection on the garment or the skin, or the woven or knitted material, or the article or skin whatever it may be, is greenish or reddish, it is a leprous affection, and must be shown to the priest — AAT

50. And the priest shall look upon the plague, and shut up it that hath the plague seven days:

He will examine it, and shut it away for a week — Knox

and the priest, after examining the affection, shall isolate the affected article for seven days — Tor

51. And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin;[101] the plague is a fretting leprosy; it is unclean.

the spot is a malignant leprosy . . . — ABPS

it is a case of contagious leprosy . . . — Jerus

the stain is a rotting mould . . . — NEB

52. He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire.

. . . for it is a malignant eruption; it shall be consumed in fire — Tor

. . . for it is contagious and must be destroyed by fire — Tay

53. And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;[102]

54. Then the priest shall command that they wash the thing wherein the plague is,

the priest shall order the marked object to be washed — Mof

and he shall shut it up seven days more:[103]

55. And the priest shall look on the plague, after that it is washed: and, behold, if the plague have not changed his colour, and the plague be not spread;

After the cleansing he must examine the infection and if he finds that there is no change in its appearance, even though it has not spread — Jerus

If after that time the spot has not changed its color, even though it has not spread — Tay

it is unclean; thou shalt burn it in the fire; it is fret inward, whether it be bare within or without.

he will pronounce it unclean and destroy it by fire, as a thing infected, whether outwardly or all through with leprosy — Knox

if is unclean — you must burn the thing up, it has eaten into the stuff, whether the mischief is at the back or in the front — Mof

it is unclean and you shall destroy it by fire, whether the rot is on the right side or the wrong — NEB

it is leprosy and shall be burned, for the article is infected through and through — Tay

56. And if the priest look, and, behold, the plague be somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:

. . . the plague be dim after the washing thereof . . . — ASV

But if the infected patch is less marked after the washing, he will cut it away and separate it from the rest — Knox

But if on examination the priest finds that the infection has diminished after washing, he is to cut it out of the clothing, leather, fabric or covering — Jerus

57. And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin;

And if it appear any more . . . — Sept

If it reappears in . . . — Ber

it is a spreading plague: thou shalt burn that wherein the plague is with fire.

it is breaking out again: . . . — AAT

it is spreading . . . — RSV

it is still virulent . . . — NAB

it is a wild growth . . . — Tor

58. And the garment, either warp, or woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

If you wash the garment, warp, weft, or anything of skin and the stain disappears, it shall be washed a second time and then it shall be ritually clean — NEB

But if after washing it there is no further trouble, it can be put back into service after another washing — Tay

59. This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

. . . to determine it clean or to determine it unclean — Sprl

. . . saying how it is to be judged clean or unclean — Bas

. . . indicating whether to pronounce it leprous or not — Tay

---

[101] *Cf.* Lev. 13:5, 47, 48.
[102] *Cf.* Lev. 13:5,48.
[103] *Cf.* Lev. 13:4.

CHAPTER 14

1. And the LORD spake unto Moses, saying,[104]

2. This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest:

This is the law for the leper at the time that he is pronounced clean. His case must be brought to the priest — AAT

This is the ceremonial to be used when a leper is to be pronounced no longer unclean. He must needs present himself before the priest — Knox

This shall be the ritual for a leper at the time that he is to be cleansed. When it has been reported to the priest — Tor

3. And the priest shall go forth out of the camp; and the priest shall look,

The priest shall go out of the camp to examine him — Tay

and, behold, if the plague of leprosy be healed in the leper;

behold, if the leprosy spot is healed from the leper — ABPS

Then, if the leprous disease is healed in the leper — RSV

4. Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop:

the priest shall order two clean live birds, some cedar wood, scarlet string, and hyssop to be procured for the one who is to be cleansed — AAT

he shall order the man who is to be purified, to get two live, clean birds, as well as some cedar wood, scarlet yarn, and hyssop — NAB

He shall require two living birds of a kind permitted for food, and shall take some cedar wood, a scarlet string, and some hyssop branches, to be used for the purification ceremony of the one who is healed — Tay

5. And the priest shall command that one of the birds be killed in an earthen vessel over running water:

one of the birds must have its blood shed over spring water held in an earthenware pot — Knox

He shall order one of the birds to be killed over an earthenware bowl containing fresh water — NEB

Then he is to give orders for one of the birds to be immolated in an earthenware pot over running water — Jerus

6. As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water:

and he shall take the live bird, along with the cedar wood, the crimson stuff, and the hyssop, and dip them together with the live bird in the blood of the bird that was slaughtered over the fresh water — Tor

Taking the other bird along with the cedar-wood and marjoram tied with scarlet thread, he shall dip them all in the blood of the bird killed over the fresh water — Mof

7. And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean,

and with this the priest must sprinkle the defiled man seven times, to effect his due cleansing — Knox

and shall let the living bird loose into the open field.

and set the live bird free in the open country — AAT

and let fly the living bird upon the face of the field — Sprl

the living bird he shall release to fly away over the open country — NEB

8. And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean:

And he who is to be made clean will have his clothing washed and his hair cut and have a bath, and he will be clean — Bas

The one to be cleansed shall wash his clothes, have a close hair cut, and take a water bath; then he shall be clean — Ber

The man who is undergoing purification is to wash his clothing, shave all his hair, and wash himself; then he will be clean — Jerus

and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

---

[104] *Cf.* Lev. 4:1.

. . . but shall dwell outside his tent seven days — ASV

he will enter the camp, but on the condition that he does not go into his tent for a whole week — Knox

9. But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off:

And on the seventh day he shall shave all his hair off his head; he shall shave off his beard and his eyebrows, all his hair — ASV

on the seventh day he shall shave off all the hair on his head, his beard, and his eyebrows, and then shall shave the rest of his hair — NEB

on the seventh day he shall again shave off all the hair of his head, his beard, his eyebrows, and any other hair he may have — NAB

On the seventh day he shall shave off all his hair — of head, beard and eyebrows. When he has shaved off all his hair — Tor

and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

After washing his clothing and his body he will be clean — Jerus

10. And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish,[105]

On the eighth day he shall take two perfect male lambs and one perfect yearling ewe-lamb — AAT

The next day, the eighth day, he shall take two male lambs without physical defect, one yearling ewe-lamb without physical defect — Tay

and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil.

and three tenth parts of an ephah of fine flour for a meal-offering, mingled with oil, and one log of oil — ASV

three tenths of a bushel of flour, kneaded with oil, for a bloodless offering, and a pint of oil besides — Knox

also a food offering of six quarts white fine flour mixed with oil and a pint of oil — Ber

11. And the priest that maketh him clean shall present the man that is to be made clean, and those things, before the LORD, at the door of the tabernacle of the congregation:[106]

these, together with the man himself, the officiating priest must place . . . — Mof

The priest who is performing the purification is to station man who is being purified, with all his offerings, at the entrance to the Tent of Meeting, before Yahweh — Jerus

12. And the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them for a wave offering before the LORD:

Taking one male lamb, the priest shall offer it as a guilt-offering, along with the log of oil, and wave them as a wave-offering before the LORD — AAT

Then he must take one of the lambs and offer it as a sacrifice of reparation, as also the log of oil. With these he is to make the gesture of offering before Yahweh — Jerus

The priest shall take one of the lambs and the pint of olive oil and offer them to the Lord as a guilt offering by the gesture of waving them before the altar — Tay

13. And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place:

and he shall kill the he-lamb in the place where they kill the sin-offering and the burnt-offering, in the place of the sanctuary — ASV

The lamb shall be slaughtered at the spot in the sacred area where the sin offering and the burnt offering are slaughtered — Tor

for as the sin offering is the priest's, so is the trespass offering: it is most holy:

for as the sin-offering is the property of the priest, so is the offering for wrongdoing: it is most holy — Bas

This offering of reparation, like the sacrifice for sin, reverts to the priest: it is a most holy thing — Jerus

14. And the priest shall take some of the blood of the trespass offering, and the priest shall put it

taking some of the blood of the guilt-offering, the priest shall smear it — Mof

The priest shall take some of the blood

[105] *Cf.* Lev. 1:3.
[106] *Cf.* Lev. 1:1.

of the trespass offering and the priest shall apply it — Ber

upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

on the lobe of the right ear, the thumb of the right hand, and the big toe of the right foot — Jerus

15. And the priest shall take some of the log of oil, and pour it into the palm of his own left hand:

And take some of the oil and put it in the hollow of his left hand — Bas

16. And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD:

He must dip a finger of his right hand into the oil in the hollow of his left hand, and with this oil make seven sprinklings with his finger before Yahweh — Jerus

then, dipping his right forefinger in it, he shall sprinkle it seven times before the LORD — NAB

17. And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot,[107]

From the remaining oil in his palm the priest shall apply some . . . — Ber

upon the blood of the trespass offering:

(this in addition to the blood of the sacrifice of reparation) — Jerus

just as he did with the blood of the guilt offering — Tay

18. And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed:

The remainder of the oil in his hand shall be used to anoint the man's head — Tay

and the priest shall make an atonement for him before the LORD.[108]

19. And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering:

Only after he has offered the sin offering in atonement for the man's uncleanness shall the priest slaughter the holocaust — NAB

20. And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

this he will put on the altar, with its accompanying gifts, and so the man will be duly declared clean — Knox

21. And if he be poor, and cannot get so much;

If, however, he is poor, and cannot afford so much — AAT

If, however, he is poor and his means are insufficient — Tor

then he shall take one lamb for a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil;

he must take one male lamb as a guilt-offering, to be waved to and fro as expiation for him, with a cereal-offering of half a peck of fine flour mixed with oil, and one pint of pure oil — Mof

he shall take one lamb for the trespass which he hath committed, that it may be set apart as a dedication, so that atonement may be made for him, and a tenth of fine flour tempered with oil for a sacrifice, and a cotulus of oil — Sept

22. And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering.[109]

And two turtledoves, or two young pigeons, whichever he is able to procure . . . — Sprl

23. And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.[110]

And on the eighth day he shall bring these to the priest, that he may cleanse him . . . — Sept

These he will bring before the priest . . . on the eighth day of the cleansing — Knox

24. And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them for a wave offering before the LORD:[111]

---

[107] *Cf.* Lev. 14:14.
[108] *Cf.* Lev. 4:20.
[109] *Cf.* Lev. 1:3.
[110] *Cf.* Lev. 14:11.
[111] *Cf.* Lev. 14:12.

25. And he shall kill the lamb of the trespass offering, and the priest shall take some of the blood of the trespass offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:[112]

26. And the priest shall pour of the oil into the palm of his own left hand:[113]

27. And the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the LORD:[114]

28. And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering:[115]

29. And the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.[116]

30. And he shall offer the one of the turtle-doves, or of the young pigeons, such as he can get;

Of the turtle-doves or young pigeons, such as he can afford, he shall offer — AAT

Finally he will offer the two birds, whether turtle-dove, or young pigeon — Knox

Of the birds which the man has been able to afford, turtle-doves or young pigeons — NEB

31. Even such as he is able to get, the one for a sin offering, and the other for a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the Lord.[117]

whichever it may be, the priest shall deal with one as a sin-offering and with the other as a whole-offering . . . — NEB

32. This is the law of him in whom is the plague of leprosy, whose hand is not able to get that which pertaineth to his cleansing.[118]

. . . who is not able to get that which pertaineth to his cleansing — ASV

. . . who is not of ability to furnish the other offerings for his purification — Sept

. . . whose means suffice not for that which pertaineth to his cleansing — JPS

. . . who cannot afford the regular offerings for his cleansing — AAT

33. And the LORD spake unto Moses and unto Aaron, saying,[119]

34. When ye be come into the land of Canaan, which I give to you for a possession,

When you reach the land of Canaan, which I am giving you as an inheritance — Jerus

and I put the plague of leprosy in a house of the land of your possession;

it may be that a house will suffer infection . . . — Knox

if I inflict a fungous infection upon a house . . . — NEB

35. And he that owneth the house shall come and tell the priest, saying,

then the owner of the house must come and report to the priest — Ber

It seemeth to me there is as it were a plague in the house:

There seems to me to be some sort of disease in my house — RSV

It seems to me that there is a sort of leper's disease in the house — Bas

36. Then the priest shall command that they empty the house, before the priest go into it to see the plague,

The priest shall order the house cleared before the priest enters to examine the plague — Tor

and the priest, before going to ascertain whether it is leprous or not, will have everything taken out of the house — Knox

that all that is in the house be not made unclean: and afterward the priest shall go in to see the house:

so that not everything in the house is declared unclean; thereafter the priest shall go to inspect the house — Ber

so that everything in the house will not be declared contaminated if he decides that there is leprosy there — Tay

thus nothing in the house will become

---

[112] *Cf.* Lev. 14:12-14.
[113] *Cf.* Lev. 14:15.
[114] *Cf.* Lev. 14:16.
[115] *Cf.* Lev. 14:17.
[116] *Cf.* Lev. 14:18.
[117] *Cf.* Lev. 14:19, 20.
[118] *Cf.* Lev. 13:59.
[119] *Cf.* Lev. 1:1; 4:1.

unclean. Then the priest must go and look at the house — Jerus

37. And he shall look on the plague, and, behold if the plague be in the walls of the house with hollow strakes, greenish or reddish, which in sight are lower than the wall;

. . . and if the mark on the wall shows greenish or reddish patches, and the discolouring has gone below the surface of the plaster — Mof

. . . the plague in the walls of the house is found to consist of greenish or reddish streaks, which appear to go deep into the wall — Tor

. . . he finds the walls of the house pitted with reddish or greenish depressions — Jerus

38. Then the priest shall go out of the house to the door of the house, and shut up the house seven days:

the priest shall come out of the house to the doorway of the house, and quarantine the house for seven days — AAT

he shall go out of the house and, standing at the entrance, shall put it in quarantine for seven days — NEB

39. And the priest shall come again the seventh day, and shall look: and, behold, if the plague be spread in the walls of the house;[120]

40. Then the priest shall command that they take away the stones in which the plague is, and they shall cast them into an unclean place without the city:

the priest shall order the marked stones to be pulled out and thrown into some unclean place outside the town — Mof

Then the priest shall order the removal of the spotted section of the wall, and the material must be thrown into a defiled place outside the city — Tay

41. And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place:

And he shall cause the inside of the house to be scraped round about, and the plaster that they scrape off they shall pour into an unclean place outside the city — RSV

The house shall be scraped inside all around, and the coating that is scraped off shall be dumped outside the city in an unclean place — Tor

42. And they shall take other stones, and put them in the place of those stones; and he shall take other morter, and shall plaister the house.

fresh stones shall be procured and the other stones be replaced with them, and fresh mortar shall be procured and the house replastered — AAT

Then other stones will be put in, in place of the old, and the house will be plastered afresh — Knox

The stones must be replaced by new ones and the house given a new coat of plaster — Jerus

43. And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered;

In case the infection breaks out anew . . . — Ber

If the infection reappears . . . — NEB

44. Then the priest shall come and look, and, behold, if the plague be spread in the house, it is a fretting leprosy in the house: it is unclean.[121]

. . . it is corrosive leprosy . . . — NAB

45. And he shall break down the house, the stones of it, and the timber thereof, and all the morter of the house; and he shall carry them forth out of the city into an unclean place.

The house shall be demolished, stones, timber, and daub, and it shall all be taken away outside the city to an unclean place — NEB

It shall be pulled down, and all its stones, beams and mortar shall be hauled away to an unclean place outside the city — NAB

46. Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even.

Moreover, anyone who enters the house while it is quarantined shall be unclean until evening — AAT

47. And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.

and anyone who has slept or eaten there must wash his clothes — Knox

48. And if the priest shall come in, and look

---

[120] *Cf.* Lev. 13:5, 6, 27.
[121] *Cf.* Lev. 13:51.

upon it, and, behold, the plague hath not spread in the house, after the house was plaistered: then the priest shall pronounce the house clean, because the plague is healed.

But if, when the priest goes into the house and inspects it, he finds that the infection has not spread after the redaubing, then he shall pronounce the house ritually clean, because the infection has been cured — NEB

But if, when the priest comes again to look, the spots have not reappeared after the fresh plastering, then he will pronounce the house cleansed, and declare the leprosy gone — Tay

49. And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop:[122]

50. And he shall kill the one of the birds in an earthen vessel over running water:[123]

51. And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times.[124]

. . . and into the running water. He is to sprinkle the house seven times — Jerus

. . . into the water stained with the dead bird's blood, and sprinkle it over the house seven times — Knox

. . . the bird that was killed over the fresh water, and shall sprinkle the house seven times — Tay

52. And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet:

Having purged the house with . . . — Tor

Thus he shall cleanse the house with . . . — RSV

So, by the use of . . . the cleansing will be effected — Knox

53. But he shall let go the living bird out of the city into the open fields,[125]
and make an atonement for the house: and it shall be clean.

so shall he make atonement . . . — ASV

When the rite of atonement has been performed over the house in this way it will be clean — Jerus

54,55. This is the law for all manner of plague of leprosy, and scall, And for the leprosy of a garment, and of a house,[126]

56. And for a rising, and for a scab, and for a bright spot:[127]

57. To teach when it is unclean, and when it is clean: this is the law of leprosy.

Such are the means for ascertaining when it is time to declare anything clean or unclean . . . — Knox

so that it may be manifest when there is a state of uncleanness and when a state of cleanness . . . — NAB

CHAPTER 15

1. And the LORD spake unto Moses and to Aaron, saying,[128]

2. Speak unto the children of Israel, and say unto them,[129] **When any man hath a running issue out of his flesh, because of his issue he is unclean.**

When any man has a discharge from his body, the discharge is unclean — AAT

When any man has a discharge from his private parts, the discharge is unclean — Mof

Any man who has a genital discharge is ceremonially defiled — Tay

Every man who is afflicted with a chronic flow from his private parts is thereby unclean — NAB

3. And this shall be his uncleanness in his issue:

And this is the law of his uncleanness for a discharge — RSV

While the discharge continues, the nature of his uncleanness is as follows — Jerus

whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness.

whether his member runs with the discharge or is stopped up so that there

---

[122] Cf. Lev. 14:4.
[123] Cf. Lev. 14:5.
[124] Cf. Lev. 14:6.
[125] Cf. Lev. 14:7.
[126] Cf. Lev. 13:30, 47; 14:2, 34.
[127] Cf. Lev. 13:2, 6.
[128] Cf. Lev. 1:1; 4:1.
[129] Cf. Lev. 1:2.

is no discharge, his uncleanness means this — Tor
whether it continues or has been stopped, in either case he is unclean — NEB

4. Every bed, whereon he lieth that hath the issue, is unclean: and every thing, whereon he sitteth, shall be unclean.
Every couch on which the person with the discharge reclines shall be unclean and every object on which he sits shall be unclean — Ber
Any bed he lies on and anything he sits on is contaminated — Tay

5. And whosoever toucheth his bed shall wash his clothes, and bathe himself in water, and be unclean until the even.
The man who touches his bed, must wash his garments and bathe, and hold himself unclean till sundown — Knox
Anyone who touches his bed must wash his clothing and wash himself and will be unclean until evening — Jerus

6. And he that sitteth on any thing whereon he sat that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even.
Whoever sits on a piece of furniture on which the afflicted man was sitting . . . — NAB

7. And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe himself in water, and he unclean until the even.
Whoever contacts the body of the one with the flowing . . . — Ber

8. And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe himself in water, and be unclean until the even.
the same washing, and bathing, and uncleanness for the man on whom his spittle falls — Knox

9. And what saddle soever he rideth upon that hath the issue shall be unclean.
And anything on which he rides . . . — Lam
Any means for riding which one with a discharge has mounted . . . — Tor
And any vehicle in which he rideth — Sprl

10. And whosoever toucheth any thing that was under him shall be unclean until the even: and he that heareth any of those things shall wash his clothes, and bathe himself in water, and be unclean until the even.
. . . whoever carried such things . . . — AAT
. . . he who picks it up . . . — Ber
. . . whoever handles such things . . . — NEB

11. And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until the even.
And whomsoever he that hath the issue toucheth, without having rinsed his hands in water . . . — RSV
If the defiled man touches anyone without first rinsing his hands . . . — Tay

12. And the vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.
Any earthen pot touched by the man with the discharge must be broken, and any wooden article rinsed in water — Mof
Any earthen vessel the sick man touches must be broken and any wooden utensil must be rinsed — Jerus

13. And when he that hath an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.[130]
When he who has the discharge is to be cleansed of his discharge, he must allow seven days for his cleansing . . . — AAT
When a man who has been afflicted with a flow becomes free of his affliction, he shall wait seven days for his purification. Then . . . — NAB

14. And on the eighth day he shall take to him two turtledoves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest:[131]

15. And the priest shall offer them, the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for him before the LORD for his issue.[132]

---

[130] *Cf.* Lev. 14:5, 9.
[131] *Cf.* Lev. 14:22, 23.
[132] *Cf.* Lev. 4:20; 14:19, 20.

16. And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.[133]

If a man has an emission of semen . . . — AAT

When a man has a seminal discharge . . . — Jerus

And if any man's seed go from him by copulation . . . — Sept

17. And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

All cloth or leather on which semen falls . . . — Tor

And every garment or bed on which the semen has fallen . . . — Lam

Every garment and all leather on which sperm settled . . . — Ber

18. The woman also with whom man shall lie with seed of copulation, they shall both bathe themselves in water, and be unclean until the even.

The woman also with whom a man shall lie carnally, they shall both bathe themselves in water, and be unclean until the even — JPS

After sexual intercourse, the woman as well as the man must bathe, and they are ceremonially defiled until the next evening — Tay

19. And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even.[134]

When a woman has a discharge of blood which is her regular discharge from her body, she shall be in her impurity for seven days . . . — RSV

When a woman has her menstrual flow, she shall be in a state of impurity for seven days . . . — NAB

20. And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.[135]

. . . in her impurity . . . — ASV

21. And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the even.[136]

22. And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe himself in water, and be unclean until the even.[137]

23. And if it be on her bed, or on anything whereon she sitteth, when he toucheth it, he shall be unclean until the even.

Be it the bedding or be it the object on which she has sat, on touching it . . . — Tor

If he touches anything on her bed or on the seat she occupied . . . — Ber

And if he be on the bed, or on any thing whereon she sitteth, when he toucheth it . . . — JPS

If she herself is on the bed or the chair, when he touches it . . . — AAT

24. And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days;

And if any man lie with her, and her impurity be upon him, he shall be unclean seven days — ASV

And if a man lies with her, her impurity is communicated to him; he shall be unclean seven days — Tor

If a man dares to lie with her, he contracts her impurity, and shall be unclean for seven days — NAB

and all the bed whereon he lieth shall be unclean.

and every bed . . . — ASV

. . . any bed . . . — Knox

25. And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation;

And if a woman have an issue of her blood many days not in the time of her impurity, or if she have an issue beyond the time of her impurity — ASV

When a woman is afflicted with a flow of blood for several days outside her menstrual period, or when her flow continues beyond the ordinary period — NAB

all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean.

during the time this flow lasts she shall be in the same state of uncleanness as during her monthly periods — Jerus

---

[133] Cf. Lev. 14:9; 15:5, 13.
[134] Cf. Lev. 15:5.
[135] Cf. Lev. 15:4.
[136] Cf. Lev. 15:5.
[137] Cf. Lev. 15:6.

26. Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.
Any bed on which she lies during this discharge shall be to her as the bed of her monthly period, and anything on which she sits, shall be as unclean as if it were the period of her impurity — Mof

27. And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even.[138]

28. But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.[139]

29. And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.[140]

30. And the priest shall offer the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.[141]

31. Thus shall ye separate the children of Israel from their uncleanness;
Thus shall ye warn the sons of Israel from their uncleanness — Rhm
Thus shall you admonish the children of Israel concerning their uncleanness — Lam
Thus shall you make the children of Israel religiously careful to guard against their uncleanness — Sept
In this way you will purify the Israelites from their impurities — Ber
that they die not in their uncleanness, when they defile my tabernacle that is among them.
that they die not in their uncleanness by defiling My tabernacle which is in their midst — Sprl
lest they die because of defiling My Tabernacle that is among them — Tay
lest by defiling my Dwelling, which is in their midst, their uncleanness be the cause of their death — NAB
in order that they may not bring uncleanness upon the Tabernacle where I dwell among them, and so die — NEB

32. This is the law of him that hath an issue, and of him whose seed goeth from him, and is defiled therewith;
Such is the ritual concerning him who has a discharge: concerning him who has an emission of semen and becomes unclean thereby — Tor
This, then, is the law for the man who is defiled by a genital disease or by a seminal emission — Tay

33. And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.
And for her who has a flow of blood, and for any man or woman who has an unclean flow, and for him who has sex relations with a woman when she is unclean — Bas
A woman in the uncleanness of her monthly periods, a man or a woman with a discharge, a man who sleeps with an unclean woman — Jerus

CHAPTER 16

1. And the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD and died;
And the LORD spoke to Moses after the death of the two sons of Aaron, when they offered strange fire before the LORD and died — Lam
After the death of Aaron's two sons, that were punished for offering up unhallowed fire, the Lord spoke to Moses — Knox

2. And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not:
. . . Tell your brother Aaron that he is not to come at will into the Shrine behind the curtain, in front of the cover that is upon the ark, lest he die — Tor
. . . Tell Aaron your brother that he must not enter the sanctuary beyond the veil, in front of the throne of mercy that is

[138] *Cf.* Lev. 15:5.
[139] *Cf.* Lev. 15:13.
[140] *Cf.* Lev. 15:14.
[141] *Cf.* Lev. 15:15.

over the ark, whenever he chooses. He may die — Jerus

for I will appear in the cloud upon the mercy seat.

for I appear in the cloud upon the ark-cover — JPS

for in the cloud I manifest Myself above the mercy seat — Ber

when I reveal myself in a cloud above the propitiatory on the ark — NAB

3. Thus shall Aaron come into the holy place:

Herewith shall Aaron come into the holy place — ASV

it is only with this that Aaron may enter the sacred place — AAT

Here are the conditions for his entering there — LBM

with a young bullock for a sin offering, and a ram for a burnt offering.

with a young bull for a sacrifice for sin and a ram for a holocaust — Jerus

4. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired:

He must wear the sacred linen tunic and the linen drawers on his middle, girdling himself with the linen sash, and putting on the linen turban — Mof

He shall put on the sacred linen tunic and on his loins the linen trunks; he shall gird himself with the linen sash and wear the linen turban — Ber

Let him put on the holy linen coat, and the linen trousers on his body, and the linen band round him, and the linen head-dress on his head — Bas

these are holy garments; therefore shall he wash his flesh in water, and so put them on.

all these are sacred vestments, and he shall bathe in water before putting them on — NEB

5. And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.

From the Israelite community he shall procure two he-goats as a sin-offering and one ram as a burnt-offering — AAT

And the whole people of Israel must provide him with two goats as victims for their faults, and a ram for burnt-sacrifice — Knox

6. And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house.

Aaron shall bring the young bull as a sin offering for himself and shall make atonement for himself and for his household — Ber

After offering the bull as a sacrifice for his own sin and performing the rite of atonement for himself and his family — Jerus

7. And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation.[142]

. . . and cause them to stand before Yahweh . . . — Rhm

. . . and set them before the LORD . . . — JPS

8. And Aaron shall cast lots upon the two goats;

and will cast lots between them — Knox

he shall cast lots to determine — NAB

one lot for the LORD, and the other lot for the scapegoat.

one lot for Jehovah, and the other lot for Azazel — ASV

one lot, "For the Lord," and one lot, "For escape." — Sept

which is the Lord's and which is to be sent away — Tay

9. And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him for a sin offering.

Then shall Aaron bring near the goat over which came up the lot for Yahweh, — and shall make of him a sin-bearer — Rhm

Aaron shall bring forward the goat designated by lot for the LORD, which he is to offer as a sin offering — Tor

Aaron is to offer up the goat whose lot was marked "For Yahweh", and offer it as a sacrifice for sin — Jerus

10. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD,

The goat whose lot was marked "For Azazel" shall be set before Yahweh, still alive — Jerus

but the goat that falls by lot to Azazel shall be set free in the presence of the Eternal — Mof

---

[142] *Cf.* Lev. 1:3.

to make an atonement with him, and to let him go for a scapegoat into the wilderness.

to make an atonement for him, to send him away for Azazel into the wilderness — ASV

to make atonement on it, so as to let it escape: and he shall send it away into the wilderness — Sept

The rite of atonement shall be performed over it, and it shall then be sent out into the desert as a scapegoat — Tay

for expiation to be made over it before it is driven away into the wilderness to the Precipice — NEB

that atonement may be made through it by sending it off to Azazel in the desert — AAT

11. And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself:[143]

Thus shall Aaron offer up the bullock, his sin offering, to atone for himself and for his family. When he has slaughtered it, — NAB

12. And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the vail:

And now, filling his censer with coals from the altar, and taking a handful of beaten spices for incense, he will pass beyond the veil into the inner sanctuary — Knox

and he shall take a panful of glowing coals scooped from the altar before the LORD, and two handfuls of finely ground aromatic incense, and bring this behind the curtain — Tor

13. And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not:

placing the incense in the fire burning before the Eternal, so that the cloud of incense may be all over the cover of the ark of the law — or he will die — Mof

there before the LORD he shall put incense on the fire, so that a cloud of incense may cover the propitiatory over the commandments; else he will die — NAB

14. And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

and he shall take some of the blood of the bull, and sprinkle it with his finger on the front of the mercy seat, and before the mercy seat he shall sprinkle the blood with his finger seven times — RSV

He shall take some of the bull's blood and sprinkle it with his finger both on the surface of the cover, eastwards, and seven times in front of the cover — NEB

15. Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail,

Then shall he slay the goat for the sin-offering, which is for the people, and carry its blood within the veil — Sprl

He must then immolate the goat for the sacrifice for the sin of the people, and take its blood through the veil. — Jerus

He shall then slaughter the he-goat of the sin offering on behalf of the people, bring the blood inside the veil — Ber

and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:[144]

he must do with its blood as he did in the case of the bullock's blood . . . — AAT

16. And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins:

so performing expiatory rites for the sacred place, on account of the unclean practices of the Israelites and all their sinful transgressions — Mof

He shall make for the sanctuary the expiation required by the ritual uncleanness of the Israelites and their acts of rebellion, that is by all their sins — NEB

Thus he shall purge the Shrine of the uncleanness and transgression of the Israelites, whatever their sins — Tor

and so shall he do for the tabernacle of the congregation, that remaineth

[143] *Cf.* Lev. 16:6.
[144] *Cf.* Lev. 16:14.

among them in the midst of their uncleanness.

and for the Tabernacle, located right among them and surrounded by their defilement — Tay

With the same ceremony he shall purify the tabernacle that bears the Lord's record, pitched there amongst them, with all the defilement of their dwellings round about — Knox

17. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out,

No one else may be in the meeting tent from the time he enters the sanctuary to make atonement until he departs — NAB

Not another soul shall be inside the Tabernacle when Aaron enters to make atonement in the Holy Place — not until after he comes out again — Tay

and have made an atonement for himself, and for his household, and for all the congregation of Israel.

so shall he put a propitiatory-covering about himself and about his household and about all the convocation of Israel — Rhm

And when he shall have made atonement for himself, and his household, and for all the congregation of the children of Israel, — Sept

When he has made atonement for himself, for his family, and for the whole community of Israel, — Jerus

18. And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

he shall go out to the altar that is before the LORD and purge it: he shall take some of the blood of the bull and of the goat and apply it to each of the horns of the altar — Tor

He shall then come out to the altar which is before the LORD and make expiation for it. He shall take some of the bull's blood and some of the goat's blood and put it all over the horns of the altar — NEB

19. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

. . . Thus he shall cleanse it of the uncleanness of the Israelites and consecrate it — Tor

. . . Thus he shall render it clean and holy, purged of the defilements of the Israelites — NAB

20. And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar,

And when he has finished making atonement . . . — ABPS

he shall bring the live goat:

then shall he bring near the living goat — Rhm

he has still to offer up the goat that is left alive — Knox

21. And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:

. . . and laying the guilt of them on its head. And there will be a man standing ready to take it into the desert for him — Knox

. . . and he shall put them upon the head of the goat, and send him away into the wilderness by the hand of a man who is in readiness — RSV

. . . He shall lay all their sins upon the head of the goat and send it into the desert, led by a man appointed for the task — Tay

22. And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

the goat shall bear away their iniquities into solitude, and shall be set free in the desert — Mof

The goat shall carry away upon itself all their iniquities to a desolate region and in the desert he shall let the he-goat go free — Ber

Thus the goat shall carry on it all their iniquites to an inaccessible region: and the goat shall be set free in the wilderness — Tor

23. And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on

when he went into the holy place, and shall leave them there:

Then Aaron shall re-enter the tent of meeting, and removing the linen vestments which he put on when he entered the sacred place, he shall leave them there — AAT

And Aaron shall enter the tabernacle of the congregation, and shall divest himself of the linen garments which he wore when he went into the sanctuary, and shall leave them there — Sprl

24. And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.[145]

He shall bathe his body in water in the holy precinct and put on his vestments . . . — Tor

After bathing his body with water in a sacred place, he shall put on his vestments . . . — NAB

25. And the fat of the sin offering shall he burn upon the altar.

And the fat of the sin-offering shall he make smoke upon the altar — JPS

and with the fat of the sin-bearer shall he make a perfume at the altar — Rhm

The fat of the sin offering he shall burn as incense on the altar — Ber

26. And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.[146]

27. And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

. . . must be taken outside the camp, and their hides, flesh, and offal burned up — AAT

. . . shall be taken outside the camp and destroyed by fire — skin, flesh, and offal — NEB

. . . shall be carried outside the camp and burned, including the hides and internal organs — Tay

28. And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.[147]

29. And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls,

This shall be a standing rule for you . . . you shall abstain from food — Mof

This ceremony you are to observe for all time . . . you will keep a fast — Knox

This shall be an everlasting ordinance to you . . . you shall humble yourselves — Ber

And this shall be to you a law for all time . . . you shall practice self-denial — Tor

and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you:

. . . the home-born, or the stranger that sojourneth among you — ASV

no work is to be done by citizen or by alien that day — Knox

. . . neither the native born nor the proselyte who resides among you — AAT

30. For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD.

for on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before Jehovah — ASV

because on that day the priest shall make an atonement for you, to cleanse you from all your sins. Ye shall be clean in JEHOVAH'S presence — Sprl

31. It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.[148]

It shall be a sabbath of complete rest for you . . . — AAT

A sabbath of sacred rest it is unto you . . . — Rhm

32. And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement,

And the priest, who shall be anointed and who shall be consecrated to be priest in his father's stead, shall make the atonement — ASV

---

[145] *Cf.* Lev. 16:17.
[146] *Cf.* Lev. 14:8; 16:8, 10.
[147] *Cf.* Lev. 16:26.
[148] *Cf.* Lev. 16:29.

Expiation shall be made for you by the anointed priest who has duly succeeded his father — Mof

The rite of atonement must be performed by the priest who has been anointed and installed to officiate in place of his father — Jerus

and shall put on the linen clothes, even the holy garments:

He shall put on the linen vestments, the sacral vestments — Tor

clad in linen robe and sacred vestments — Knox

33. And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

He shall purge the innermost Shrine: he shall purge the Tent of Meeting and the altar; and he shall make expiation for the priests and for all the people of the congregation — Tor

34. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year.

This shall be an everlasting ordinance for you so that atonement will be made for the children of Israel for all their sins once a year — Ber

This shall be a perpetual law for you: once a year the rite of atonement must be made over the sons of Israel for all their sins — Jerus

And he did as the Lord commanded Moses.

It was done as the LORD commanded Moses — AAT

And Moses did as the LORD commanded him — RSV

And Aaron followed all these instructions that the Lord gave to Moses — Tay

CHAPTER 17

1. And the LORD spake unto Moses, saying,[149]

2. Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This is the thing which the LORD hath commanded, saying,[150]

3. What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp,

Every man of the house of Israel who butchers a bullock, a sheep, or a goat in the camp, or who butchers it outside the camp — Ber

Any Israelite who slaughters an ox, a sheep, or a goat, either inside or outside the camp — NEB

4. And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD;

and hath not brought it unto the door of the tent of meeting, to offer it as an oblation unto Jehovah before the tabernacle of Jehovah — ASV

without first bringing it to the entrance of the meeting tent to present it as an offering to the LORD in front of his Dwelling — NAB

blood shall be imputed unto that man; he hath shed blood;

blood shall be imputed to that man because he has shed blood — Lam

. . . must answer for the blood that is spilt — Jerus

and that man shall be cut off from among his people:

and he shall be outlawed from his kinsfolk — Mof

and shall be excommunicated from his nation — Tay

5. To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest,

This is in order that the Israelites may bring the sacrifices which they have been making in the open — that they may bring them before the LORD, to the priest, at the entrance of the Tent of Meeting — Tor

The purpose of this law is to stop the people of Israel from sacrificing in the

[149] *Cf.* Lev. 4:1.
[150] *Cf.* Lev. 1:2; 8:5; 16:2.

open fields, and to cause them to bring their sacrifices to the priest at the entrance of the Tabernacle — Tay

and offer them for peace offerings unto the LORD.

and with them they will make communion sacrifices for Yahweh — Jerus

and sacrifice them as shared-offerings to the LORD — NEB

6. And the priest shall sprinkle the blood upon the altar of the Lord at the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the LORD.[151]

7. And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring.

And they shall no more sacrifice their sacrifices unto the he-goats, after which they play the harlot — ASV

and that they may offer their sacrifices no more to the goat-demons after whom they stray — Tor

They must no longer offer their sacrifices to the satyrs in whose service they once prostituted themselves — Jerus

They shall no longer sacrifice their slaughtered beasts to the demons whom they wantonly follow — NEB

They shall no longer present their offerings to field spirits whom they are adulterously courting — Ber

This shall be a statute for ever unto them throughout their generations.[152]

8,9. And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering of sacrifice, And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.[153]

10. And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.

. . . who consumes the blood when he eats, becomes my enemy; I will sever him from my people — Knox

. . . I will pour out my anger against that person who eats blood . . . — Lam

11. For the life of the flesh is in the blood:

for the life of the creature is in the blood — AAT

It is the blood that animates all living things — Knox

because the life of a creature is the blood — NEB

and I have given it to you upon the altar to make an atonement for your souls:

and I have appointed blood as your means of expiation on the altar — Mof

for it is the blood that maketh an atonement for the soul.

for it is the blood that maketh atonement by reason of the life — ASV

for the blood through the life in it serves for expiation — Ber

because it is the blood, as the seat of life, that makes atonement — NAB

it is the blood, as life, that effects expiation — Tor

for it is blood that atones for a life — Jerus

12. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

Hence my order for Israel is, that no person among you, no alien settled among you, shall taste blood — Mof

That is the reasoning behind My decree to the people of Israel, that neither they, nor any foreigner living among them, may eat blood — Tay

13. And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten;

. . . who taketh in hunting any beast or bird that may be eaten — ASV

. . . who shall take game, any beast or bird that may be eaten — ABPS

. . . catches game or bird that is lawful to eat — Jerus

he shall even pour out the blood thereof, and cover it with dust.

must drain its blood and cover it with earth — Knox

14. For it is the life of all flesh; the blood of it is for the life thereof:

For as to the life of all flesh, the blood

---

[151] *Cf.* Lev. 1:5ff.
[152] *Cf.* Lev. 3:17; 6:18.
[153] *Cf.* Lev. 16:29; 17:4.

thereof is all one with the life thereof — ASV

For its blood is the life of all flesh — Sept

For the life of all flesh is the blood thereof — Lam

therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.[154]

15. And every soul that eateth that which died of itself, or that which was torn with beasts,

Anyone . . . who eats what has fallen dead or been the prey of a wild beast — Knox

Every person . . . who eats that which has died a natural death or has been mauled by wild beasts — NEB

whether it be one of your own country, or a stranger, he shall both wash his clothes, and bathe himself in water, and be unclean until the even: then shall he be clean.[155]

16. But if he wash them not, nor bathe his flesh; then he shall bear his iniquity.

But if he does not wash his clothes and bathe, he shall suffer the consequence — Tay

But if his clothing is not washed and his body bathed, his sin will be on him — Bas

CHAPTER 18

1. And the LORD spake unto Moses, saying,[156]

2. Speak unto the children of Israel, and say unto them, I am the LORD your God.[157]

3. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do:

According to the manner of the land of Egypt, wherein ye dwelt, shall ye not act: neither after the manner of the land of Canaan, whither I conduct you, shall ye act — Sprl

You shall not behave as they have behaved in the land of Egypt where you lived, nor as they do in the land of Canaan where I am taking you — Ber

You must not imitate the practices of the land of Egypt in which you lived, nor imitate the practices of the land of Canaan to which I am about to bring you — AAT

neither shall ye walk in their ordinances.

you must not rule your lives by theirs — Mof

you shall not conform to their institutions — NEB

4. Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the LORD your God.[158]

My rules above shall you observe, and faithfully follow My laws . . . — Tor

Follow my regulations, keep my rules, and live by them . . . — Mof

5. Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD.

. . . which if a man do, he shall live by them . . . — JPS

. . . they give life to the man who lives by them . . . — Knox

. . . Whoever complies with them will find life in them . . . — Jerus

. . . by the pursuit of which man shall live . . . — Tor

6. None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the LORD.

None of you shall approach a close relative to have sexual intercourse with her . . . — NAB

No man shall approach a blood-relation for intercourse . . . — NEB

None of you shall marry a near relative . . . — Tay

7. The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.

The nakedness of thy father, even the nakedness of thy mother . . . — ASV

Your father's nakedness, that is, the nakedness of your mother . . . — Tor

---

[154] Cf. Lev. 17:10ff.
[155] Cf. Lev. 11:24; 14:8; 16:29.
[156] Cf. Lev. 4:1.
[157] Cf. Lev. 4:2; 11:44.
[158] Cf. Lev. 11:44.

You shall not disgrace your father by having intercourse with your mother . . . — NAB

8. The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness.

You must not have intercourse with a wife of your father, since she belongs to your father — AAT

You shall not have intercourse with your father's wife: that is to bring shame upon your father — NEB

9. The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home, or born abroad, even their nakedness thou shalt not uncover.

. . . whether she is born at home or born elsewhere . . . — Ber

. . . whether brought up in the family or in another home . . . — NEB

. . . whether full sister or half-sister, legitimate or illegitimate — AAT

10. The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for their's is thine own nakedness.

. . . for they are your own flesh — AAT

. . . for they are part of yourself — Mof

. . . for she is a close relative — Tay

11. The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness.

. . . the daughter of any wife of your father . . . — Mof

. . . your father's wife's daughter, who was born into your father's household . . . — Tor

. . . a half-sister — your father's wife's daughter — Tay

12. Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman.

Nor your aunt — your father's sister — because she is so closely related to your father — Tay

13. Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman.

. . . thy own mother's flesh and blood — Knox

14. Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt.

. . . her who belongs to your father's brother: you must not approach his wife, since she is your aunt — AAT

You shall not bring shame upon your father's brother by approaching his wife; she is your aunt — NEB

15,16. Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife; thou shalt not uncover her nakedness. Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.

. . . your sister-in-law; she is your brother's wife — Mof

17. Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness;

. . . no, nor with any grand-daughter of hers — Knox

for they are her near kinswomen: it is wickedness.

. . . it is lewdness — JPS

. . . It is incest — Ber

. . . it is depravity — Tor

. . . this would be shameful — NAB

18. Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her life time.

. . . to be a rival to her . . . — ASV

. . . a woman along with her sister while she is living, to be a rival . . . — ABPS

. . . as a fellow-wife, while your first wife is alive — Mof

19. Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

. . . as long as she is impure by her uncleanness — ASV

. . . while she is unclean from menstruation — AAT

. . . while she is impure during her monthly period — Mof

20. Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

And thou shalt not have sexual intercourse with . . . — Sprl

21. And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the LORD.

Do not allow any of your offspring to be offered up to Molech . . . — Tor

You shall not surrender any of your children to Molech . . . — NEB
You must not hand over any of your children to have them passed to Molech . . . — Jerus
You shall not give any of your children to devote them by fire to Molech . . . — RSV

22. Thou shalt not lie with mankind, as with womankind: it is abomination.
You shall not lie with a male as with a female: that would be loathsome — Mof
Do not lie with a male as with a woman: it is detestable — Ber
Homosexuality is absolutely forbidden, for it is an enormous sin — Tay

23. Neither shalt thou lie with any beast to defile thyself therewith:
You shall not have carnal relations with an animal, defiling yourself with it — NAB
neither shall any woman stand before a beast to lie down thereto: it is confusion.
And let no woman lend herself to a beast to mate with it; it is perversion — Tor
neither shall any woman give herself to a beast to lie with it: it is perversion — RSV
nor shall a woman submit herself to intercourse with a beast; that is a violation of nature — NEB
A woman must not offer herself to an animal, to have intercourse with it. This would be a foul thing — Jerus

24. Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you:
Never defile yourselves in any such way, for such crimes defile the nations I am expelling before you — Mof

25. And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.
. . . and I called it to account for its iniquity, and the land spewed out its inhabitants — Tor
. . . I exacted the penalty for its fault and the land had to vomit out its inhabitants — Jerus

26. Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you:
Ye therefore shall keep my statutes and mine ordinances, and shall not do any of these abominations; neither the home-born, nor the stranger that sojourneth among you — ASV
So keep my statutes and ordinances, and do not follow any of these abominable practices, neither the native born nor the proselytes who reside among you — AAT
Citizens alike and aliens, that dwell among you, must observe these laws and decrees I am giving you, and keep clear of all such abominations — Knox
You, however, whether natives or resident aliens, must keep my statutes and decrees forbidding all such abominations — NAB

27. (For all these abominations have the men of the land done, which were before you, and the land is defiled;)
for all these abominations have the men of the land committed, who preceded you, and defiled the very land — Sprl
For all these disgusting things were done by the men of this country who were there before you, and the land has been made unclean by them — Bas

28. That the land spue not you out also, when ye defile it, as it spued out the nations that were before you.
lest the land throw you out, too, when you defile it, as it disgorged the nation that preceded you — Ber
So the land will not spew you out for making it unclean as it spewed them out — NEB
Be sure that it will vomit you out like those others, if you do as they did — Knox

29. For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people.[159]
All who do any of those abhorrent things — such persons . . . — Tor

30. Therefore shall ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the LORD your God.

[159] Cf. Lev. 7:20; 17:10,14.

Keep to my rules; do not observe the hateful practices that were observed before you came . . . — Jerus

Observe my charge, therefore, and follow none of the abominable institutions customary before your time . . . — NEB

CHAPTER 19

1. **And the LORD spake unto Moses, saying,**[160]

2. **Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God am holy.**[161]
   . . . Be holy, for I, Yahweh your God, am holy — Jerus

3. **Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the LORD your God.**
   Ye shall every one revere his father and his mother . . . — Rhm
   Let every man give honour to his mother and to his father . . . — Bas
   Every one of you must have respect for his mother and his father . . . — Ber

4. **Turn ye not unto idols, nor make to yourselves molten gods: I am the LORD your God.**
   you shall not follow idols, nor make for yourselves molten gods . . . — Sept
   Heed not unreal gods, never make yourselves metal gods . . . — Mof
   Do not resort to idols; you shall not make gods of cast metal for yourselves . . . — NEB

5. **And if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will.**
   . . . ye shall offer it that ye may be accepted — ASV
   . . . sacrificing it so as to make you acceptable — AAT
   . . . sacrifice it so that it may be accepted on your behalf — Tor

6. **It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.**
   eat it on the day of its immolation, or the day after; whatever remains on the third day must be destroyed by fire — Knox

7. **And if it be eaten at all on the third day, it is abominable; it shall not be accepted.**
   For any of it eaten on the third day is repulsive to Me, and will not be accepted — Tay
   it is tainted, and if any of it is eaten on the third day, it will not be acceptable — NEB
   If any part of it is eaten on the third day, the whole sacrifice shall be reckoned mere refuse and shall not win your favour — Mof

8. **Therefore every one that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.**[162]
   . . . for profaning what is consecrated to the Lord . . . — Knox
   . . . for he will have profaned the holiness of Yahweh . . . — Jerus

9. **And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.**
   . . . thou shalt not wholly clear the border of thy field in reaping . . . — Rhm
   . . . you must not reap the field to the very corners, nor gather the stray ears of the harvest — Mof

10. **And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard;**
    you must not glean your vineyards bare, nor gather the fallen fruit of your vineyard — AAT
    thou shalt leave them for the poor and stranger: I am the LORD your God.
    Leave something for poor men and wanderers to glean . . . — Knox
    Leave them for the poor and for those traveling through . . . — Tay

11. **Ye shall not steal, neither deal falsely, neither lie one to another.**
    Ye shall not steal, nor deceive, nor lie a man to his neighbor — ABPS
    You must not steal, nor cheat, nor lie to one another — AAT
    You must not steal nor deal deceitfully or fraudulently with your neighbor — Jerus

[160] *Cf.* Lev. 4:1.
[161] *Cf.* Lev. 4:2; 11:44.
[162] *Cf.* Lev. 5:1; 17:16; 18:29.

12. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD.

. . . so that thou profane the name of thy God . . . — JPS

You shall not swear in my name with intent to deceive and thus profane the name of your God — NEB

13. Thou shalt not defraud thy neighbour, neither rob him:

Thou shalt not oppress thy neighbor, nor rob him — ASV

Neither use extortion toward your neighbor, nor rob him — Ber

You must not exploit or rob your neighbour — Jerus

the wages of him that is hired shall not abide with thee all night until the morning.

do not withhold the wages of thy hired servants till morning comes — Knox

You shall not withhold overnight the wages of your day laborer — NAB

14. Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the LORD.

. . . nor trip up a blind man; stand in awe of your God . . . — Mof

15. Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.

You must do no injustice in a case, neither showing partiality to the poor nor deferring to the powerful, but judging your fellow fairly — AAT

You shall not pervert justice, either by favouring the poor or by subservience to the great. You shall judge your fellow-countryman with strict justice — NEB

16. Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the LORD.

You shall not go about spreading slander among your kinsmen; nor shall you stand by idly when your neighbor's life is at stake . . . — NAB

You must not slander your own people, and you must not jeopardise your neighbour's life . . . — Jerus

Do not whisper calumnies in the public ear, and swear away thy neighbour's life . . . — Knox

Don't gossip. Don't falsely accuse your neighbor of some crime . . . — Tay

17. Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

. . . thou shalt surely rebuke thy neighbor, and not bear sin because of him — ASV

. . . yet correct your fellow man lest you incur sin on his account — Ber

You shall not nurse hatred against your brother. You shall reprove your fellow-countryman frankly and so you will have no share in his guilt — NEB

Do not nurse resentment against thy brother; put thyself in the right by confronting him with his fault — Knox

18. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD

Take no revenge and cherish no grudge against your fellow countrymen . . . — NAB

19. Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.

You must keep my statutes; you must not let your cattle breed with a different species; you must not sow your field with two kinds of seed, nor put on a garment made of two kinds of material — AAT

Keep true to my commandments; do not mate any beast of thine with one of another sort, or sow thy field with a mixed crop, or wear garments woven of two different fabrics — Knox

You shall keep my rules. You shall not allow two different kinds of beast to mate together. You shall not plant your field with two kinds of seed. You shall not put on a garment woven with two kinds of yarn — NEB

20. And whosoever lieth carnally with a woman, that is a bondmaid, betrothed to an husband, and not at all redeemed, nor freedom given her;

If a man cohabits with a slave girl, who is betrothed to a husband, but neither ransomed nor redeemed — Ber

If a man has carnal relations with a woman who is a slave and has been designated for another man, but has

not been redeemed or given her freedom — Tor

If a man sleeps with a woman as though married to her, she being another's concubine slave not yet purchased or given her freedom — Jerus

If a man has carnal relations with a female slave who has already been living with another man but has not yet been redeemed or given her freedom — NAB

she shall be scourged; they shall not be put to death, because she was not free.

they shall be punished . . . — ASV

an inquiry shall be held . . . — RSV

there shall be an indemnity . . . — Tor

then the man is to be answerable for infringement of rights, but he shall not be put to death . . . — Jerus

21. And he shall bring his trespass offering unto the LORD, unto the door of the tabernacle of the congregation, even a ram for a trespass offering.[163]

22. And the priest shall make an atonement for him with the ram of the trespass offering before the LORD for his sin which he hath done: and the sin which he hath done shall be forgiven him.[164]

23. And when ye shall come into the land, and shall have planted all manner of trees for food,

And when ye come into the land and plant any manner of fruit-tree — Rhm

then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.

you must treat their fruit as uncircumcised, to be held by you as uncircumcised for three years and not to be eaten — AAT

then ye shall count the fruit thereof as forbidden; three years shall it be as forbidden unto you; it shall not be eaten — JPS

do not eat the first three crops, for they are considered ceremonially defiled — Tay

you must strip them of the fruit they bear, as something unclean, not for your eating — Knox

24. But in the fourth year all the fruit thereof shall be holy to praise the LORD withal.

in the fourth year all their fruit shall be sacred, a praise-offering to the Eternal — Mof

In the fourth year all its fruit shall be set aside for jubilation before the LORD — Tor

In the fourth year all the fruit shall be dedicated, a praise offering to the LORD — Ber

25. And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am the LORD your God.

But in the fifth year you may eat of their fruit, that they may yield more richly for you . . . — RSV

But in the fifth year you may eat of its fruit, so that its produce may enrich you . . . — Ber

Not until the fifth year may you eat its fruit. Thus it will continue its yield for you . . . — NAB

26. Ye shall not eat any thing with the blood: neither shall ye use enchantment, nor observe times.

. . . nor practise augury — ASV

. . . neither shall ye practise divination nor soothsaying — JPS

27. Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

You must not shave around your temples, nor do away with the corners of your beard — AAT

You shall not make a rounding of the hair of your head, nor disfigure the appearance of your beard — Sept

28. Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD.

And ye shall not make any incisions in your flesh for the dead, neither engrave any mark upon you . . . — Sprl

nor gash your bodies for the dead, nor shall you tattoo your skin . . . — Mof

29. Do not prostitute thy daughter, to cause her to be a whore;

Profane not thy daughter, to make her a harlot — ASV

Do not defile your daughter by making her a prostitute — Ber

lest the land fall to whoredom, and the land become full of wickedness.

lest the land be licentious and the country thoroughly wicked — Ber

lest the land fall into harlotry, and become full of lewdness — AAT

---

[163] *Cf.* Lev. 1:3; 5:15.

[164] *Cf.* Lev. 5:10, 16.

30. Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD.
. . . and have respect for my holy place . . . — Bas

31. Regard not them that have familiar spirits, neither seek after wizards,
Do not turn to mediums or wizards — RSV
Do not resort to ghosts and spirits — NEB
Do not have recourse to the spirits of the dead or to magicians — Jerus
to be defiled by them: I am the LORD your God.
do not defile yourselves with them by consulting them . . . — AAT

32. Thou shalt rise up before the hoary head, and honour the face of the old man,
You shall rise up before an elder and honor the person who is older than you — Lam
You are to rise up before grey hairs, you are to honour old age — Jerus
You shall rise before the aged and show deference to the old — Tor
and fear thy God: I am the LORD.
So shalt thou stand in awe of thy God . . . — Rhm
thus shall you fear your God . . . — NAB

33. And if a stranger sojourn with thee in your land, ye shall not vex him.
. . . ye shall not do him wrong — ASV
. . . ye shall not maltreat him — ABPS

34. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.
welcome him as if he were native born, and do him kindness as if he were one of yourselves, remembering that you were aliens once . . . — Knox
You shall treat the alien who resides with you no differently than the natives born among you; have the same love for him as for yourself; for you too were once aliens . . . — NAB

35. Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.
. . . in measures of length, of weight, or of quantity — ASV
Your legal verdicts, your measures — length, weight, capacity — must all be just — Jerus
You shall not falsify measures of length, weight, or capacity — Tor

36. Just balances, just weights, a just ē-phāh, and a just hin, shall ye have: I am the LORD your God, which brought you out of the land of Egypt.
You shall have true scales, true weights, true measures dry and liquid . . . — NEB
you must have accurate balances, accurate weights, and an honest measure for bushels and gallons . . . — Mof

37. Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the LORD.
Remember all these laws, all these decrees of mine, and live by them . . . — Knox

CHAPTER 20

1. And the LORD spake unto Moses, saying,[165]

2. Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones.[166]
. . . If any Israelite, or alien living among you, sacrifices a child of his to the false god Moloch, his life must pay for it: he must be stoned publicly — Knox
. . . Every Israelite and every foreigner who resides in Israel, who presents any of his offspring to Molech, shall certainly be executed . . . — Ber
. . . Anyone, whether an Israelite or an alien residing in Israel, who gives any of his offspring to Molech shall be put to death. Let his fellow citizens stone him — NAB

3. And I will set my face against that man, and will cut him off from among his people;[167]
And I Myself will turn against that man

[165] Cf. Lev. 4:1.
[166] Cf. Lev. 18:21.
[167] Cf. Lev. 17:10.

and cut him off from all his people — Tay

On such a man my ban rests, and I will not let him live among my people any longer — Knox

because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

. . . thus making my sanctuary unclean and profaning my holy name — NEB

4. And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not:

If the people of the land ever disregard his sin of dedicating children to Molek and fail to put him to death — Mof

Even if his fellow citizens connive at such a man's crime of giving his offspring to Molech, and fail to put him to death — NAB

5. Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.[168]

. . . I shall outlaw them from their people, him and all those after him who prostitute themselves by following Molech — Jerus

. . . I will outlaw from their kinsfolk both him and all who follow him in deserting me for Molek — Mof

6. And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.[169]

And the person who consulteth with necromancers, and with wizards . . . — Sprl

7. Sanctify yourselves therefore, and be ye holy: for I am the LORD your God.[170]

8. And ye shall keep my statutes, and do them: I am the LORD which sanctify you.[171]

. . . I — Yahweh am he that is hallowing you — Rhm

. . . I am the LORD, who make you holy — Bas

9. For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him.

Surely whosoever revileth his father or his mother dying shall die: he hath vilified his father or his mother; his blood is required for it — Sprl

For anyone who curses his father or his mother shall be put to death; he has cursed his father or his mother — his blood be on his own head! — Mof

If any man insults his father or his mother, he shall be put to death; he has insulted his father and his mother — his bloodguilt is upon him — Tor

10. And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

If a man commits adultery with a married woman, committing adultery with his neighbor's wife . . . — Tor

The man who commits adultery with a married woman: The man who commits adultery with his neighbour's wife must die, he and his accomplice — Jerus

11. And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them.[172]

. . . they shall both be executed; their bloodguilt is upon them — Ber

12. And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them.[173]

13. If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.[174]

14. And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.[175]

All three shall be burned alive to wipe out wickedness from among you — Tay

in fire shall both he and they be con-

---

[168] *Cf.* Lev. 20:3.
[169] *Cf.* Lev. 19:31; 20:3.
[170] *Cf.* Lev. 11:44.
[171] *Cf.* Lev. 18:5.
[172] *Cf.* Lev. 18:8.
[173] *Cf.* Lev. 18:10, 23.
[174] *Cf.* Lev. 18:22.
[175] *Cf.* Lev. 18:17.

sumed, that wickedness be not in your midst — Rhm

15. And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.[176]

. . . he shall unquestionably be executed and you shall kill the animal — Ber

16. And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them.[177]

17. And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it is a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.[178]

If a man consummates marriage with his sister or his half-sister, they shall be publicly cut off from their people for this shameful deed: the man shall pay the penalty of having had intercourse with his own sister — NAB

18. And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.[179]

If a man lies with a woman during her monthly period and brings shame upon her, he has exposed her discharge and she has uncovered the source of her discharge . . . — NEB

19. And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity.[180]

. . . for that is laying bare one's own flesh . . . — Tor

. . . for when one uncovereth his near of kin they shall bear their sin — Sept

20. And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.[181]

In the case of a man who lies with his aunt, he has had intercourse with her who belongs to his uncle; they shall answer for their sin by dying childless — AAT

21. And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.[182]

22. Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, spue you not out.[183]

. . . the land which I am giving you as your resting-place . . . — Bas

. . . the land to which I bring you to settle in . . . — Tor

23. And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them.

it is not for you to imitate the practices of the nations I am driving out to make room for you. Was it not these very practices that made me their enemy? — Knox

You must not live by the customs of the nations I expelled before you: I abhorred them just because they practised all these crimes — Mof

You must not follow the laws of the nations that I expel to make way for you; they practised all these things and for this I have come to detest them — Jerus

24. But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey:

. . . I assign it to you as your own, a land abounding in milk and honey — Mof

I have told you already: You shall take possession of their soil, I myself will give you possession of it, a land where milk and honey flow — Jerus

I am the LORD your God, which have separated you from other people.

. . . I have made a clear separation between you and the nations — NEB

. . . who has made a distinction between you and the people of other nations — Tay

25. Ye shall therefore put difference be-

---

[176] *Cf.* Lev. 18:23a.
[177] *Cf.* Lev. 18:23b.
[178] *Cf.* Lev. 5:1; 18:9.
[179] *Cf.* Lev. 18:19.
[180] *Cf.* Lev. 18:12, 13.
[181] *Cf.* Lev. 18:14.
[182] *Cf.* Lev. 18:16.
[183] *Cf.* Lev. 18:28; 19:37.

tween clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean.

And ye shall distinguish between the clean beasts and the unclean, and between the unclean birds and the clean; and ye shall not make yourselves abominable by beasts or by birds, or by any thing by which the ground teems, which I have separated for you to pronounce unclean — ABPS

26. And ye shall be holy unto me: for I the LORD am holy, and have severed you from other people, that ye should be mine.[184]

. . . who have chosen you out among all the nations of the world, to belong to me — Knox

. . . and I separate you from the peoples to belong to Me — Ber

27. A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them.[185]

Any man or woman among you who calls up ghosts or spirits . . . — NEB

CHAPTER 21

1. And the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people:[186]

. . . They must not defile themselves for the dead in their family — Sept

. . . No priest is to defile himself by mourning over any corpse of a kinsman — Mof

. . . None of them is to make himself unclean by going near the corpse of one of his family — Jerus

2. But for his kin, that is near unto him, that is, for his mother, and for his father, and for his son, and for his daughter, and for his brother,

But only for his near relations . . . — Bas

except for his nearest kin . . . — AAT

3. And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

also for a virgin sister, close to him because she has not married . . . — Tor

or his maiden sister, who is of his own family while she remains unmarried . . . — NAB

4. But he shall not defile himself, being a chief man among his people, to profane himself.

he must not defile himself for those related to him by marriage by profaning himself — AAT

But he shall not defile himself as a kinsman by marriage, and so profane himself — Tor

But for a sister who has married out of his family he shall not make himself unclean; this would be a profanation — NAB

For the priest is a leader among his people and he may not ceremonially defile himself as an ordinary person can — Tay

5. They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.[187]

They must not wear tonsures, shave the edges of their beards, or gash their bodies — Jerus

6. They shall be holy unto their God, and not profane the name of their God:

They are men set apart for their God, and must never bring reproach on his name — Knox

for the offerings of the LORD made by fire, and the bread of their God, they do offer: therefore they shall be holy.

for the fire offerings of Jehovah, the food of their God . . . — ABPS

7. They shall not take a wife that is a whore, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God.

They shall not take for a wife a whore or prostitute; neither shall they take a woman parted from her husband . . . — Sprl

A priest shall not marry a prostitute or a girl who has lost her virginity, nor

---

[184] *Cf.* Lev. 11:44, 45; 19:2; 20:7.
[185] *Cf.* Lev. 19:31; 20:2, 6.
[186] *Cf.* Lev. 4:1.
[187] *Cf.* Lev. 19:27, 28.

shall he marry a woman divorced from her husband . . . — NEB

They shall not marry a woman degraded by harlotry, nor shall they marry one divorced from her husband . . . — Tor

8. Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, am holy.

Therefore shalt thou hold him as holy, for the food of thy God doth he bring near . . . — Rhm

Honor him as sacred who offers up the food of your God . . . — NAB

The priest is set apart to offer the sacrifices of your God . . . — Tay

9. And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

If the daughter of a priest is convicted of playing the harlot, and bringing dishonour on her father's name, she must be given to the flames — Knox

10. And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes;

The priest who is the highest of his fellows, on whose head the anointing oil has been poured, and who has been installed to wear the vestments, must not let his hair hang loose, nor tear his clothes — AAT

The High Priest — anointed with the special anointing oil and wearing the special garments — must not let his hair hang loose in mourning, nor tear his clothing — Tay

11. Neither shall he go in to any dead body, nor defile himself for his father, or for his mother;

nor beside any dead person doth he come . . . — YLT

Neither shall he go near any dead body, nor defile himself by mourning for his father or his mother — Lam

He shall not enter the place where any man's dead body lies; not even for his father or his mother shall he render himself unclean — NEB

12. Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him: I am the LORD.

or leave the sanctuary; otherwise he will profane the sanctuary of his God, for with the anointing oil upon him, he is dedicated to his God, to me, the LORD — NAB

but keep within the Lord's holy precincts, so as not to bring defilement on them, a man consecrated to his God by the holy oil that anointed him: the Lord's own priest — Knox

He shall not leave the sanctuary [when on duty], nor treat My Tabernacle like an ordinary house, for the consecration of the anointing oil of his God is upon him; I am Jehovah — Tay

13. And he shall take a wife in her virginity.

He may marry only a woman who is a virgin — Tor

14. A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife.[188]

. . . only a virgin from his own family may he take to wife — Jerus

. . . but only a virgin from his father's kin — NEB

. . . She must be a virgin from his own tribe — Tay

15. Neither shall he profane his seed among his people: for I the LORD do sanctify him.

so that the stock of his family is not debased by the blood of common folk . . . — Knox

otherwise he will have base offspring among his people . . . — NAB

He must not profane his levitical descendants . . . — Jerus

16. And the LORD spake unto Moses, saying,[189]

17. Speak unto Aaron, saying, Whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his God.

. . . Any man of thy seed throughout their generations in whom there shall be a blemish shall not draw near to offer the food of his God — ABPS

. . . No man among your descendants for all time who has any physical defect shall come and present the food of his God — NEB

---

[188] Cf. Lev. 21:7.

[189] Cf. Lev. 4:1.

. . . any of his descendants from generation to generation who have any bodily defect may not offer the sacrifices to God — Tay

18. For whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous,

no one at all who has a defect shall be qualified: no man who is blind, or lame, or has a limb too short or too long — Tor

no man must come near if he has an infirmity such as blindness or lameness, if he is disfigured or deformed — Jerus

No man with a defect shall come, whether a blind man, a lame man, a man stunted or overgrown — NEB

for no one with a blemish shall draw near — no blind person, or lame, or of facial deformity, or with limbs too long — Ber

19. Or a man that is brokenfooted, or brokenhanded,

or a man who has an injured foot or an injured hand — RSV

or a crippled foot or hand — NAB

a man deformed in foot or hand — NEB

20. Or crookbackt, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken;

or who is a hunchback, or a dwarf, or who has a growth in his eye, or who has a boil-scar, or scurvy, or crushed testes — Tor

or a hunchback, or a dwarf, or a man with a defect in his sight or an itching disease or scabs or crushed testicles — RSV

if he is a hunchback or a dwarf, if he has a disease of the eyes or of the skin, if he has a running sore, or if he is a eunuch — Jerus

or a hunchback, or a dwarf, or has a blemish in his eye, or is scurvy, or scabbed, or has his testicles crushed — ABPS

21. No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.[190]

Although he is a descendant of Aaron — he is not permitted to offer the fire sacrifices to the Lord because of his physical defect — Tay

22. He shall eat the bread of his God, both of the most holy, and of the holy.

With regard to the gifts of God, even the most holy, of these he may eat — Sept

He is allowed to eat the bread which is offered in the sanctuary — Knox

23. Only he shall not go unto the vail, nor come nigh unto the altar, because he hath a blemish;

but he shall not come up to the Veil nor approach the altar, because he has a defect in his body — NEB

but he shall not enter behind the curtain or come near the altar, for he has a defect — Tor

that he profane not my sanctuaries: for I the LORD do sanctify them.

lest he profane my sanctuaries: for it is I, the LORD, who consecrate them — AAT

he shall not profane these things that are sacred to me, for it is I, the LORD, who make them sacred — NAB

24. And Moses told it unto Aaron, and to his sons, and unto all the children of Israel.

So Moses directed Aaron and his sons and all the Israelites — Mof

CHAPTER 22

1. And the LORD spake unto Moses, saying,[191]

2. Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel,

. . . That they hold sacredly aloof from the holy things of the sons of Israel — Rhm

Tell Aaron and his sons to keep away from the holy things of the people of Israel — RSV

. . . let them be consecrated through the holy offerings of the sons of Israel — Jerus

Instruct Aaron and his sons to be scru-

[190] *Cf.* Lev. 21:6, 7, 17.

[191] *Cf.* Lev. 4:1.

pulous about the sacred donations that the Israelite people consecrate to Me — Tor

and that they profane not my holy name in those things which they hallow unto me: I am the LORD.

lest they profane My holy name, Mine the LORD's — Tor

and not profane my holy name: for my sake they are to sanctify it; I am Yahweh — Jerus

they must not profane the honour of these consecrated things; of things consecrated to the Lord — Knox

3. Say unto them, Whosoever he be of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him.

. . . Throughout the ages, if any man among your offspring, while in a state of uncleanness, partakes of any sacred donation that the Israelite people may consecrate to the LORD — Tor

. . . If any one of you, or of your descendants in any future generation, dares, while he is in a state of uncleanness, to draw near the sacred offerings which the Israelites consecrate to the LORD — NAB

that soul shall be cut off from my presence: I am the LORD.

that person shall be removed from My presence . . . — Ber

that soul shall be outlawed from my presence . . . — Mof

he shall be discharged from the priesthood . . . — Tay

4. What man soever of the seed of Aaron is a leper, or hath a running issue; he shall not eat of the holy things, until he be clean.[192]

. . . may eat of these sacred offerings, unless he again becomes clean — NAB

And whoso toucheth any thing that is unclean by the dead, or a man whose seed goeth from him;[193]

Whoever touches anything that is unclean through contact with the dead . . . — RSV

Anyone who touches something made unclean by a dead body . . . — Jerus

5. Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath;[194]

. . . or any man, by whom he may be defiled . . . — Sept

. . . or any person through whom he may contract whatever uncleanness he has — AAT

. . . or some man who has communicated to him his own uncleanness of whatever kind — Jerus

6. The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.[195]

. . . and may not take of the holy food . . . — Bas

. . . and shall not partake of the holy things . . . — Sprl

7. And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it is his food.

At sunset he shall be clean and afterward he may eat of the sacred gifts because it is his nourishment — Ber

8. That which dieth of itself, or is torn with beasts, he shall not eat to defile himself therewith: I am the LORD.[196]

He must not defile himself by eating anything . . . — Mof

9. They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them.

So they must keep my charge, that they may not incur sin in the matter, and die because of it, for profaning it . . . — AAT

Surely they shall observe My ordinance, and not endure the guilt of sin for it, surely they shall die for it if they profane it . . . — Sprl

They shall keep My charge, lest they incur guilt thereby and die for it, having committed profanation . . . — Tor

10. There shall no stranger eat of the holy thing: a sojourner of the priest, or an hired servant, shall not eat of the holy thing.

No one that is not of their family may share the holy food, no guest the priest entertains, no hired servant of his — Knox

---

[192] *Cf.* Lev. 15:2.
[193] *Cf.* Lev. 15:16.
[194] *Cf.* Lev. 5:2; 11:29.
[195] *Cf.* Lev. 11:24; 14:8.
[196] *Cf.* Lev. 17:15.

There shall no common man eat of the holy thing; a tenant of a priest, or a hired servant, shall not eat of the holy thing — JPS

No one unqualified shall eat of anything sacred. One living with the priest, or his hired man, shall not eat what is holy — Ber

11. But if the priest buy any soul with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat.

but if a priest buys a slave as his property for money, the slave may eat of it; and those that are born in his house may eat of his food — RSV

only a slave bought with his money or born in his house has the privilege — Knox

But if the priest has acquired a slave by purchase, the slave may eat them like anyone born in the house; for they eat his own food — Jerus

12. If the priest's daughter also be married unto a stranger, she may not eat of an offering of the holy things.

And when a priest's daughter is married to an outsider, she shall not eat of the heave offering of the holy things — ABPS

If a priest's daughter has married a layman, she must not partake of the sacred gifts which have been set specially apart — Mof

13. But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof.

but if the priest's daughter is widowed or divorced and without offspring, and is back in her father's house as in her youth, she may eat of her father's food . . . — Tor

But if she is a widow or divorced and has no son to support her, and has returned home to her father's household, she may eat of her father's food again . . . — Tay

14. And if a man eat of the holy thing unwittingly, then he shall put the fifth part thereof unto it, and shall give it unto the priest with the holy thing.

If anyone eats a sacred gift inadvertently, he must add a fifth to it, and give the sacred gift to the priest — AAT

When a man inadvertently eats a holy-gift, he shall make good the holy-gift to the priest, adding a fifth to its value — NEB

If ignorantly anyone eats something sacred, then he must repay it to the priest, adding one fifth of the amount of the holy food — Ber

15. And they shall not profane the holy things of the children of Israel, which they offer unto the LORD;

The sacred offerings which the Israelites contribute to the LORD the priests shall not allow to be profaned — NAB

Thus the priests will not profane the holy things of the children of Israel, which they set apart for the Lord — Sept

16. Or suffer them to bear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them.

and so cause them to bear iniquity and guilt, by eating their holy things . . . — RSV

or to incur guilt requiring a penalty payment, by eating such sacred donations . . . — Tor

lest they burden those who eat their holy things with the sin of their transgression . . . — Ber

To eat these would lay on them a fault demanding a sacrifice of reparation . . . — Jerus

17. And the LORD spake unto Moses, saying,[197]

18. Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever he be of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a burnt offering;[198]

. . . presents a burnt offering as his offering for any of the votive or any of the freewill offerings that they offer to the LORD — Tor

. . . who brings an offering either in payment of a vow or as a voluntary gift, and makes a holocaust with it for Yahweh — Jerus

---

[197] *Cf.* Lev. 4:1.

[198] *Cf.* Lev. 20:2.

19. Ye shall offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats.

that ye may be accepted, ye shall offer a male without blemish, of the bullocks, of the sheep, or of the goats — ASV

so as to win acceptance for yourselves, it shall be a male without defect, of cattle, sheep, or goats — NEB

20. But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you.

But anything which has a mark you may not give; it will not make you pleasing to the Lord — Bas

21. And whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish his vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein.[199]

Anyone sacrificing a peace offering to the Lord from the herd or flock, whether to fulfill a vow or as a voluntary offering, must sacrifice an animal that has no defect, or it will not be accepted — Tay

22. Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed,

Animals blind or disabled or mutilated or having a discharge or an itch or scabs — RSV

One that is blind or crippled or maimed, or one that has a running sore of mange or ringworm — NAB

ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

you must not offer it to the Lord, or burn it on the Lord's altar — Knox

must not be offered to the Lord; it is not a fit burnt offering for the altar of the Lord — Tay

23. Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer for a freewill offering; but for a vow it shall not be accepted.

You may offer as a freewill-offering any animal from the flock or from the herd that has a limb too long or too short; but it cannot be accepted as a votive offering — Mof

An ox or a sheep that is in any way ill-proportioned or stunted you may indeed present as a freewill offering, but it will not be acceptable as a votive offering — NAB

As a voluntary offering, you may offer a bull or a lamb that is underdeveloped or deformed; but such will not be acceptable in payment of a vow — Jerus

24. Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make any offering thereof in your land.

That which hath its stones bruised, or crushed, or broken, or cut, ye shall not offer unto Jehovah; neither shall ye do thus in your land — ASV

Anything that has its testicles bruised or crushed or torn off or cut off, you must not offer to the LORD: you must not do such things in your land — AAT

What are castrated by crushing, bruising, cutting or extracting — these thou shalt not bring to the Lord, nor shall you make an offering of them in your land — Sept

25. Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption is in them, and blemishes be in them: they shall not be accepted for you.

Neither shall you offer as food to your God any such as came from a foreigner's hand, for they are defective; they are mutilated; they will not render you pleasing — Ber

nor shall you accept such animals from a foreigner for offering as food for your God, for they are mutilated, they have a defect; they shall not be accepted in your favor — Tor

Neither may you offer any such as food for your God when received from a foreigner; for they are marred; since they have blemishes on them, they will not be accepted for you — AAT

26. And the LORD spake unto Moses, saying,[200]

27. When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD.

When an ox or a sheep or a goat is born,

[199] *Cf.* Lev. 22:18, 19.
[200] *Cf.* Lev. 4:1.

it shall remain with its dam for seven days; from the eighth day onwards it is acceptable as an offering by fire to the Eternal — Mof

A calf, lamb, or kid shall stay with its dam seven days after birth. From the eighth day it will be acceptable as a burnt offering to Yahweh — Jerus

Calf, or lamb, or kid, when it is newly born, must be allowed to suck for a whole week; only on the eighth day and afterwards may it be offered to the Lord — Knox

28. And whether it be cow or ewe, ye shall not kill it and her young both in one day.

And whether the mother is a cow or a ewe, you shall not kill both her and her young in one day — RSV

You shall not slaughter a cow or a sheep at the same time as its young — NEB

29. And when ye will offer a sacrifice of thanksgiving unto the LORD, offer it at your own will.[201]

And when you will offer a sacrifice of thanksgiving to the LORD, you shall offer it in an acceptable manner — Lam

And if thou wilt offer a sacrifice — a vow of joy, to the Lord, in order that you may offer it acceptably, — Sept

30. On the same day it shall be eaten up; ye shall leave none of it until the morrow: I am the LORD.

it must be eaten on the same day. You shall not leave any of the flesh of it till the next morning . . . — Sept

you must eat it that very day, leaving none of it over until morning . . . — AAT

eating the sacrificial animal the same day it is slain. Leave none of it for the following day . . . — Tay

31. Therefore shall ye keep my commandments, and do them: I am the LORD.[202]

32. Neither shall ye profane my holy name; but I will be hallowed among the children of Israel: I am the LORD which hallow you.

. . . And I will be sanctified among the sons of Israel. I am Jehovah who sanctifies you — ABPS

Do not desecrate My holy name; I will be revered in the midst of the children of Israel. I am the LORD who makes you holy — Ber

Do not dishonour my holy name; it is among the sons of Israel that I would vindicate my holiness, I, the Lord, who have set you apart for myself — Knox

33. That brought you out of the land of Egypt, to be your God: I am the LORD.

I who brought you out of the land of Egypt to be your God, I am Yahweh — Jerus

and led you out of the land of Egypt, that I, the LORD, might be your God — NAB

CHAPTER 23

1. And the LORD spake unto Moses, saying,[203]

2. Speak unto the children of Israel, and say unto them, Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts.

. . . The fixed festivals of the LORD which you must proclaim as religious assemblies — the following are my fixed assemblies — AAT

. . . These are My Feasts: the appointed Feasts of JEHOVAH, which ye shall proclaim holy convocations — Sprl

. . . The following are the festivals of the LORD, my feast says, which you shall celebrate with a sacred assembly — NAB

. . . As for the appointed seasons of Yahweh, which ye shall proclaim as holy convocations, these are they — my appointed seasons — Rhm

3. Six days shall work be done: but the seventh day is the sabbath of rest, and holy convocation; ye shall do no work therein:

You have six days to work in; the seventh day must be kept set apart as a day that is all repose; you must refrain from all work that day — Knox

On six days work may be done, but on the seventh day there shall be a sabbath of complete rest, a sacred occasion. You shall do no work — Tor

[201] *Cf.* Lev. 22:19.
[202] *Cf.* Lev. 20:8, 22.
[203] *Cf.* Lev. 4:1.

For six days work may be done, but on the seventh day there is to be a sabbath of complete rest, a religious assembly, when you must not do any work at all — AAT

it is the sabbath of the LORD in all your dwellings.

and there must be repose in every dwelling-place of yours, in the Lord's honour — Knox

The sabbath shall belong to the LORD wherever you dwell — NAB

4. These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons.

These are the appointed feasts of the LORD, the holy convocations, which you shall proclaim at the time appointed for them — RSV

These are the set times of the LORD, the sacred occasions, which you shall celebrate each at its appointed time — Tor

5. In the fourteenth day of the first month at even is the LORD'S passover.

In the first month, on the fourteenth day of the month at dusk, is the LORD's passover — JPS

In the first month, on the fourteenth day of the month, between the two evenings, is the passover for the Lord — Sept

In the first month on the fourteenth day between dusk and dark is the LORD's Passover — NEB

6. And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

and the fifteenth day of the same month is the feast of Unleavened Bread for Yahweh. For seven days you shall eat bread without leaven — Jerus

7. In the first day ye shall have an holy convocation: ye shall do no servile work therein.

On the first day you shall have a sacred gathering. Perform no strenuous labor — Ber

The first day shall be for you a sacred occasion: you shall not work at your occupations — Tor

This first day you shall hold in great honour and reverence, doing no servile work on it — Knox

On the first day you are to hold a sacred assembly; you must do no heavy work — Jerus

8. But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.[204]

You shall do the same on the seventh day of the festival. On each of the intervening days you shall make an offering by fire to the Lord — Tay

9. And the LORD spake unto Moses, saying,[205]

10. Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:

. . . When you have come into the land which I give you and you harvest its crop, bring the first sheaf of your harvest to the priest — Ber

11. And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

and he, the day following the sabbath, will consecrate each sheaf, lifting it up in the Lord's presence to win his favour for you — Knox

and he is to present it to Yahweh with the gesture of offering, so that you may be acceptable — Jerus

12. And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD.

On the day you wave the sheaf, you must offer an unblemished yearling male lamb as a burnt-offering to the Eternal — Mof

13. And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour:[206]

The meal offering with it shall be two-tenths of a measure of choice flour with oil mixed in . . . — Tor

The accompanying food offering shall be a fifth of a bushel of fine flour mixed with oil . . . — Ber

---

[204] Cf. Lev. 22:7.
[205] Cf. Lev. 4:1.
[206] Cf. Lev. 1:9.

with the proper grain-offering, two tenths of an ephah of flour mixed with oil . . . — NEB

and the drink offering thereof shall be of wine, the fourth part of an hin.

and the libation with it shall be of wine, a quarter of a hin — Tor

Also offer a drink offering consisting of three pints of wine — Tay

14. And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings.[207]

You must eat neither bread nor parched grain nor new grain until this same day . . . — AAT

And you shall eat neither bread nor grain parched or fresh until this same day . . . — RSV

Neither shall ye eat bread nor full ears of toasted corn until the selfsame day . . . — Sprl

Until this is done you must not eat any of the harvest for yourselves — neither fresh kernels nor bread nor parched grain . . . — Tay

15. And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

Beginning with the day after the sabbath, the day on which you bring the wave-offering sheaf, you shall count seven full weeks — NAB

And from the day on which you bring the sheaf of wave offering — the day after the sabbath — you shall count off seven weeks — Tor

16. Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

counting fifty days to the day following the seventh sabbath, and then you must offer a cereal-offering of new grain to the LORD — AAT

The day after the seventh sabbath will make fifty days, and then you shall present to the LORD a grain-offering from the new crop — NEB

17. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; they are the firstfruits unto the LORD.[208]

Bring along from your homes two loaves to be waved, made from a fifth bushel of fine flour; they shall be baked with leaven, the firstfruits to the LORD — Ber

Each household must provide two loaves by way of first-fruits; a peck of flour cooked with leaven as first-fruits given to the Lord — Knox

18. And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the LORD, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the LORD.[209]

In addition to the bread you must offer seven unblemished lambs one year old, a young bull and two rams, as a holocaust to Yahweh, together with an oblation and a libation, a burnt offering whose fragrance will appease Yahweh — Jerus

19. Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.

You shall also prepare one he-goat for a sin-offering and two yearling sheep for a shared-offering — NEB

20. And the priest shall wave them with the bread of the firstfruits for a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.

The priest shall wave these — the two lambs — together with the bread of first fruits as a wave offering before the LORD: they shall be holy to the LORD, for the priest — Tor

The priest shall present them before Yahweh with the gesture of offering, in addition to the bread of the first-fruits. These, and the two lambs, are holy things for Yahweh, and will revert to the priest — Jerus

The priest shall wave the bread of the first fruits and the two lambs as a wave offering before the LORD: these shall

---

[207] *Cf.* Lev. 6:18; 7:36; 23:3.
[208] *Cf.* Lev. 23:13.
[209] *Cf.* Lev. 23:13.

be sacred to the LORD and belong to the priest — NAB

21. And ye shall proclaim on the selfsame day, that it may he an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations.[210]

That day shall be announced as a time of sacred convocation of all the people . . . — Tay

And on the same day, let it be given out that there will be a holy meeting for you . . . — Bas

On that same day you shall hold a celebration; it shall be a sacred occasion for you . . . — Tor

22. And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the LORD your God.[211]

23. And the LORD spake unto Moses, saying,[212]

24. Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

. . . The first day of the seventh month you must hold as an entire rest, a day of remembrance accompanied by trumpet blasts . . . — Mof

. . . In the seventh month, on the first day of the month enjoy a day of complete rest, a memorial day, announced by the blowing of trumpets . . . — Ber

. . . In the seventh month, on the first day of the month, shall be a sabbath unto you, A Memorial of Triumph . . . — Sprl

. . . In the seventh month you shall keep the first day as a sacred rest, a day of remembrance and acclamation — NEB

. . . On the first day of the seventh month you shall keep a sabbath rest, with a sacred assembly and with the trumpet blasts as a reminder — NAB

25. Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD.[213]

26. And the LORD spake unto Moses, saying,[214]

27. Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

Mark, the tenth day of this seventh month is the Day of Atonement. It shall be a sacred occasion for you: you shall practice self-denial . . . — Tor

Surely on the tenth of this seventh month is the Day of Propitiation, a holy convocation shall it be to you, therefore shall ye humble your souls . . . — Rhm

On the tenth day of this month, however, which is Expiation day, you must hold a sacred gathering; you must abstain and fast . . . — Mof

28. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God.

. . . for it is a day of taking away sin, to make you clean before the Lord your God — Bas

. . . for it is the Day of Atonement, on which the rite of atonement will be performed over you before Yahweh your God — Jerus

29. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.[215]

For any person who is not humbled in this self-same day . . . — YLT

Therefore every person who does not mortify himself on that day . . . — NEB

Anyone who does not spend the day in repentance and sorrow for sin . . . — Tay

30. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people.

anyone who works that day I will remove from his people — Jerus

And I will put to death anyone who does any kind of work that day — Tay

31. Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings.[216]

Do no work whatever . . . — Tor

---

[210] *Cf.* Lev. 23:7, 8, 14.
[211] *Cf.* Lev. 19:9, 10.
[212] *Cf.* Lev. 4:1.
[213] *Cf.* Lev. 23:7, 8.
[214] *Cf.* Lev. 4:1.
[215] *Cf.* Lev. 17:10.
[216] *Cf.* Lev. 23:14.

32. It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.[217]

. . . from sunset on the ninth day to sunset on the tenth day you shall hold your sabbath — Mof

. . . Beginning on the evening of the ninth of the month, you shall keep this sabbath of yours from evening to evening — NAB

. . . on the evening of the ninth day of the month, from this to the following evening, you must cease to work — Jerus

33. And the LORD spake unto Moses, saying,[218]

34. Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD.

. . . On the fifteenth of this seventh month shall commence the festival of Tabernacles, seven days for the Lord — Sept

. . . on the fifteenth day of this seventh month and for seven days is the feast of booths to the LORD — RSV

. . . From the fifteenth day of this seventh month onwards, you will keep, for a whole week, the feast of Tent-dwelling — Knox

. . . On the fifteenth day of this seventh month the LORD's pilgrim-feast of Tabernacles begins, and it lasts for seven days — NEB

35. On the first day shall be an holy convocation: ye shall do no servile work therein.[219]

36. Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work therein.[220]

. . . It is the closing ceremony; you shall not do your daily work — NEB

. . . It is a joyous celebration, and no heavy work is permitted — Tay

37. These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day:

. . . each according to the day's program — Ber

. . . according to the ritual of each day — Jerus

. . . as the rite of each day prescribes — Knox

38. Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.

in addition to the sabbaths of the LORD, and the gifts, votive-offerings, and voluntary offerings, which you give to the LORD — AAT

In addition to the Sabbaths of the Lord, and in addition to the things you give and the oaths you make and the free offerings to the Lord — Bas

39. Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.

Further, from the fifteenth day of the seventh month, when the harvest has been gathered, you shall keep the LORD's pilgrim-feast for seven days. The first day is a sacred rest and so is the eighth day — NEB

This is how you will celebrate your week of feasting in the Lord's honour, at the time when the last of your crops have been gathered in, from the fifteenth day of the seventh month onwards. The first and the eighth days will be all repose — Knox

40. And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook;

And ye shall procure to yourselves on the first day flourishing boughs of fruit trees, and of palm trees, and branches of thick trees, and willows of the brook — Sprl

On the first day you shall take the fruit of citrus-trees, palm fronds, and leafy branches, and willows from the riverside — NEB

On the first day you shall gather foliage

---

[217] *Cf.* Lev. 23:3, 27.
[218] *Cf.* Lev. 4:1.
[219] *Cf.* Lev. 23:7.
[220] *Cf.* Lev. 23:8.

from majestic trees, branches of palms and boughs of myrtles and of valley poplars — NAB

and ye shall rejoice before the LORD your God seven days.

and then for a week you shall make merry before the LORD, your God — NAB

You will be glad in the presence of the LORD your God for seven days — Ber

41. And ye shall keep it a feast unto the LORD seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month.[221]

For a whole week every year you will honour this observance . . . — Knox

You are to celebrate a feast for Yahweh in this way for seven days every year . . . — Jerus

You will observe it as a festival to the LORD your God annually for seven days . . . — Ber

42. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

During those seven days, all of you who are native Israelites are to live in these shelters — Tay

and for seven days you will live in arbours: the whole race of Israel will become tent-dwellers — Knox

43. That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God.

that your descendants may know that it was in booths that I made the Israelites live when I brought them out of the land of Egypt . . . — AAT

44. And Moses declared unto the children of Israel the feasts of the LORD.

So then Moses declared the appointed seasons of Yahweh unto the sons of Israel — Rhm

CHAPTER 24

1. And the LORD spake unto Moses, saying,[222]

2. Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually.

Order the Israelites to bring you pure, strained olive oil for lighting, that the lamps may be always burning in their place — Mof

Order the Israelites to bring you pure oil from crushed olives for the lamp to keep the light continually burning — Ber

Order the sons of Israel to bring you pure olive oil for the lamp-stand, and keep a flame burning there continually — Jerus

3. Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: it shall be a statute for ever in your generations.[223]

Outside the veil of the testimony, in the tent of meeting shall Aaron set it in order from evening to morning before Jehovah continually . . . — ABPS

outside the Veil of the Tokens in the Tent of the Presence. Aaron shall keep the lamp in trim regularly from dusk to dawn before the LORD — NEB

Aaron shall set them up in the Tent of Meeting outside the curtain of the Pact to burn from evening to morning before the LORD regularly — Tor

4. He shall order the lamps upon the pure candlestick before the LORD continually.

he must keep the lamps on the lampstand of pure gold continually supplied before the LORD — AAT

Aaron is to see to the lamps on the pure lamp-stand before Yahweh, continually — Jerus

The lamps on the lamp-stand, ritually clean, shall be regularly kept in trim by him before the LORD — NEB

5. And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake.[224]

And take the best meal and make twelve cakes of it, a fifth part of an ephah in every cake — Bas

6. And thou shalt set them in two rows, six

---

[221] *Cf.* Lev. 23:14.
[222] *Cf.* Lev. 4:1.
[223] *Cf.* Lev. 6:18.
[224] *Cf.* Lev. 23:13.

on a row, upon the pure table before the LORD.
and you shall lay them in two piles, six loaves in each pile, on the pure table before the LORD — Sept
these must be set on the table of pure gold that stands there before the Lord, six on each side of it — Knox
You shall arrange them in two rows, six to a row on the table, ritually clean, before the LORD — NEB

7. And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the LORD.
And you shall put pure frankincense with each row, that it may go with the bread as a memorial portion to be offered by fire to the LORD — RSV
On each pile put some pure frankincense, which shall serve as an oblation to the LORD, a token offering for the bread — NAB

8. Every sabbath he shall set it in order before the LORD continually,
Regularly each Sabbath day he shall arrange it anew before the LORD — Ber
Continually, every sabbath they shall be set before Yahweh — Jerus
being taken from the children of Israel by an everlasting covenant.
it is on the behalf of the children of Israel, an everlasting covenant — ASV
it is offered on behalf of the Israelites, to mark a lasting compact — Mof
from the sons of Israel as an age-abiding covenant — Rhm
it is a commitment for all time on the part of the Israelites — Tor
Israel's covenanted gift in perpetuity — Knox
as a gift from the Israelites. This is a covenant for ever; — NEB

9. And it shall be Aaron's and his sons'; and they shall eat it in the holy place:
it is the privilege of Aaron and his sons, and they shall eat the bread in a holy place — NEB
for it is most holy unto him of the offerings of the LORD made by fire by a perpetual statute.
for it is the most sacred part of the LORD'S sacrifices for him, a perpetual due — AAT
for it is most holy to him from the fire offerings of Jehovah, a perpetual allowance — ABPS
they are set apart for holy uses, reserved out of the Lord's offerings as the prerogative of the priests for ever — Knox
for they are a most holy portion for him of Yahweh's burnt offerings. This is a perpetual law — Jerus

10. And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp;
There came out among the Israelites one whose mother was Israelite and whose father was Egyptian. And a fight broke out in the camp between the half Israelite and a certain Israelite — Tor
Now there was in the Israelite camp a man whose mother was an Israelite and his father an Egyptian . . . and he went out and became involved in a brawl with an Israelite of pure descent — NEB

11. And the Israelitish woman's son blasphemed the name of the LORD, and cursed. And they brought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan:)
and cursed and blasphemed the LORD'S name. So the people brought him to Moses . . . — NAB
And the son of the Israelitish woman uttered contemptuously the Name and reviled. So they brought him in unto Moses . . . — Rhm
the son of the Israelite woman blasphemed the divine Name by cursing, and so he was taken to Moses . . . — Mof
blasphemed the Lord's name in heaping curses upon him. So they brought him before Moses . . . — Knox

12. And they put him in ward, that the mind of the LORD might be shewed them.
And they put him in the ward, that it might be made clear to them concerning the decision of Jehovah — ABPS
And he was put underguard, while they waited to know the Lord's mind concerning him — Knox
And they put him in custody, till the will of the LORD should be declared to them — RSV

13. And the LORD spake unto Moses, saying,[225]

14. Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him.

Take the blasphemer outside the camp: and let all who were within hearing lay their hands upon his head, and let the whole community stone him — Tor

15. And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.

. . . Whosoever curses his God shall suffer for his sin — Lam

. . . anyone who curses his God must pay the penalty for his sin — Mof

16. And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death.

The one who blasphemes the name of Yahweh must die; the whole community must stone him. Stranger or native, if he blasphemes the name, he dies — Jerus

he blasphemed the Lord's name, and he must die. Be he citizen or stranger, he must be stoned by the whole people; death for the blasphemer — Knox

17. And he that killeth any man shall surely be put to death.

And he that smiteth any man mortally shall surely be put to death — ASV

Whoever wounds a person fatally shall be executed — Ber

18. And he that killeth a beast shall make it good; beast for beast.

And whosoever shall smite a beast, so that it die, let him make compensation, beast for beast — Sept

One who kills a beast shall make restitution for it: life for life — Tor

19. And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him;

If anyone disfigures another, as he did, so it shall be done to him — AAT

The penalty for injuring anyone is to be injured in exactly the same way — Tay

20. Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again.

limb for limb, eye for eye, tooth for tooth: as he has disfigured his neighbour, so shall he be disfigured — Mof

broken limb for broken limb, eye for eye, tooth for tooth. As the injury inflicted, so must be the injury suffered — Jerus

21. And he that killeth a beast, he shall restore it; and he that killeth a man, he shall be put to death.

Whoever kills an animal shall refund it and whoever kills a man shall be executed — Ber

22. Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I am the LORD your God.[226]

Ye shall have one judgment, the sojourner shall be as the native . . . — ABPS

You must have one and the same law, for alien and native alike . . . — Mof

You shall have one standard for stranger and citizen alike . . . — Tor

You shall have one manner of justice; as for a proselyte, so for an Israelite . . . — Lam

23. And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.[227]

So Moses gave word to the Israelites, and they, obedient to the Lord's command, took the blasphemer beyond the confines of the camp, and there stoned him — Knox

CHAPTER 25

1. And the LORD spake unto Moses in mount Sinai, saying,

While Moses was on Mount Sinai, the Lord gave him these instructions — Tay

2. Speak unto the children of Israel, and say unto them, When ye come in to the land which I give you, then shall the land keep a sabbath unto the LORD.[228]

---

[225] *Cf.* Lev. 4:1.
[226] *Cf.* Lev. 16:29.
[227] *Cf.* Lev. 24:14.
[228] *Cf.* Lev. 23:10.

. . . the land which I give you must rest sabbaths for the Lord — Sept
. . . you must let the land rest before the Lord every seventh year — Tay

3. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;
Six years you will sow your acreage; six years you will prune your vineyards and gather in the produce — Ber

4. But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.
in the seventh year the land must have rest, lie fallow in the Lord's honour; no field must be sown, no vineyard pruned — Knox
But in the seventh year the land is to have its rest, a sabbath for Yahweh. You must not sow your field or prune your vine — Jerus

5. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land.
not even reaping the aftergrowth of your harvest, nor gathering the grapes of your undressed vines, since it is to be a year of complete rest for the land — AAT
You shall not harvest the crop that grows from fallen grain, nor gather in the grapes from the unpruned vines. It shall be a year of sacred rest for the land — NEB

6. And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,
The sabbath of the land will itself feed you and your servants, men and women, your hired labourer, your guest, and all who live with you — Jerus
While the land has its sabbath, all its produce will be food equally for you yourself and for your male and female slaves, for your hired help and the tenants who live with you — NAB
Any crops that do grow that year shall be free to all — for you, your servants, your slaves, and any foreigners living among you — Tay

7. And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat.
and likewise for your livestock and for the wild animals on your land — NAB

8. And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.
You must count seven weeks of years, seven times seven years; you must have a full seven weeks of years, forty-nine years — AAT
Of these cycles of seven years thou shalt count seven, forty-nine years in all — Knox

9. Then shalt thou cause the trumpet of the ju-bi-le to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.
Then shalt thou send abroad the loud trumpet on the tenth day of the seventh month; in the day of atonement shall ye send abroad the trumpet throughout all your land — ASV
Then, on the tenth day of the seventh month let the trumpet resound; on this, the Day of Atonement, the trumpet blast shall re-echo throughout your land — NAB
Then let thy loud horn be sounded far and wide on the tenth day of the seventh month; on the day of taking away sin let the horn be sounded through all your land — Bas

10. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof:
So shall ye hallow the fiftieth year, and proclaim freedom throughout the land to all the dwellers thereof — Rhm
and you shall hallow the fiftieth year. You shall proclaim release throughout the land for all its inhabitants — Tor
it shall be a ju-bi-le unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.
This is to be a jubilee for you: each of you will return to his ancestral home, each to his own clan — Jerus
it is the year of jubilee, in which every man comes into his own lands again, and is restored to his old home — Knox

11. A ju-bi-le shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.
. . . ye shall not sow neither shall ye reap that which groweth spontaneously, neither vintage the unpruned vine — Sprl

12. For it is the ju-bi-le; it shall be holy unto you: ye shall eat the increase thereof out of the field.
Since this is the jubilee, which shall be sacred for you, you may not eat of its produce, except as taken directly from the field — NAB
For it is a holy Year of Jubilee for you. That year your food shall be the volunteer crops that grow wild in the fields — Tay

13. In the year of this ju-bi-le ye shall return every man unto his possession.
in the year of jubilee each man of you shall go back to his own property — Mof
In this year of Jubilee, let every man go back to his heritage — Bas
In this year of jubilee you shall return, every one of you, to his patrimony — NEB

14. And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another:
And if you sell to your neighbor or buy from your neighbor, you shall not defraud one another — Lam
Whether therefore thou sellest to thy neighbour, or purchasest of thy neighbour, let no man take advantage of his neighbour — Sept
When you make a sale to your neighbor, or a purchase from your neighbor, you must not cheat each other — AAT

15. According to the number of years after the ju-bi-le thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee:
In buying from your neighbor, you shall deduct only for the number of years since the jubilee; and in selling to you, he shall charge you only for the remaining crop years — Tor
but buy and sell in view of the number of years and crops till the next year of jubilee — Mof
If you buy from your neighbour, this must take into account the number of years since the jubilee: according to the number of productive years he will fix the price — Jerus

16. According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee.
if the years are many, the price shall be proportionately high; if the years are few, the price shall be proportionately low; for it is the number of crops that is to be sold to you — AAT
The more years there are to run, the higher the price, the fewer the years, the lower, because he is selling you a series of crops — NEB
If many years are still to run before the next jubilee, the price will be higher; if few, the price must be brought down. It is but the succession of so many harvests that he is selling thee — Knox

17. Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the LORD your God.[229]

18. Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.[230]
. . . so shall ye dwell upon the land with confidence — Rhm
. . . and ye shall dwell on the land securely — ABPS

19. And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.
And the ground shall produce her fruit and ye shall eat to your satisfaction, and dwell therein in confidence — Sprl
The land will yield its fruit and you will have food in abundance, so that you may live there without worry — NAB

20. And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:
Now if you should say, What shall we eat in this seventh year, if we neither sow nor gather our produce? — Sept
And if you say, Where will our food come from in the seventh year, when we may not put in seed, or get in the increase? — Bas

---

[229] *Cf.* Lev. 9:14; 25:14.
[230] *Cf.* Lev. 18:5.

21. Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

Be assured that in the sixth year my blessing shall be upon the land, and it will yield food for three years to come — Knox

I will ordain My blessing for you in the sixth year, so that it shall yield a crop sufficient for three years — Tor

22. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store.

And ye shall sow the eighth year, and eat of the fruits, the old store; until the ninth year, until its fruits come in, ye shall eat the old store — ASV

When you sow in the eighth year, you will be eating old produce; until the ninth year, when its produce comes in, you shall eat the old — RSV

You will have the old produce to eat while you are sowing in the eighth year and even as late as the ninth year; you will eat the old produce, while waiting for the harvest of that year — Jerus

23. The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me.

And the land shall not be sold in perpetuity: for the land is Mine; for ye are strangers and settlers with Me — JPS

The land must not be sold in perpetuity; for the land is mine, since you are only resident aliens and serfs under me — AAT

The land moreover shall not be sold beyond recovery, for mine is the land — for sojourners and settlers ye are with me — Rhm

No land shall be sold outright, because the land is mine, and you are coming into it as aliens and settlers — NEB

No exchange of land may be for ever, for the land is mine, and you are as my guests, living with me for a time — Bas

And remember the land is Mine, so you may not sell it permanently. You are merely My tenants and sharecroppers — Tay

24. And in all the land of your possession ye shall grant a redemption for the land.

Throughout the whole land of your patrimony, you shall allow land which has been sold to be redeemed — NEB

In every contract of sale there must be a stipulation that the land can be redeemed at any time by the seller — Tay

25. If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.

When your brother is impoverished and sells some of his property, then his nearest relative shall come and buy back what he has sold — Ber

If your brother is in straits and has to sell part of his holding, his nearest redeemer shall come and redeem what his brother has sold — Tor

When one of your countrymen is reduced to poverty and has to sell some of his property, his closest relative, who has the right to redeem it, may go and buy back what his kinsman has sold — NAB

If your brother falls on evil days and has to sell his patrimony, his nearest relation shall come to him and exercise his right of redemption on what his brother has sold — Jerus

26. And if the man have none to redeem it, and himself be able to redeem it;

. . . and he be waxed rich and find sufficient to redeem it — ASV

. . . but his own hand getteth enough so that he findeth what is needed to redeem it — Rhm

. . . and yet afterwards becomes rich enough to buy it back himself — Mof

27. Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

let him pay the sale price, less the value of the crops since the time of the sale, and so recover possession — Knox

he must count up the years since it was sold and refund the buyer for the rest of the years till next jubilee; in this way he can get back to his own property — Mof

he is to calculate the number of years that the alienation would have lasted, repay to the purchaser the sum due for the time still to run, and so return to his property — Jerus

he shall make a deduction from the price in proportion to the number of years

since the sale, and then pay back the balance to the one to whom he sold it, so that he may thus regain his own property — NAB

28. But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it unto the year of ju-bi-le:

But if he be not able to get it back for himself . . . — ASV

But if he cannot afford to pay him back . . . — Lam

and in the ju-bi-le it shall go out, and he shall return unto his possession.

at the jubilee it shall be released, and he shall return to his property — AAT

It shall then revert to the original owner, and he shall return to his patrimony — NEB

and in the jubilee, he shall quit, and the seller shall return to his possession — Sept

29. And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; within a full year may he redeem it.

If a man sells a residence in a walled city, then its redemption right continues for a full year after the sale; the right of redemption shall last a year — Ber

If anyone sells a dwelling house that is in a walled town, he shall have the right of redemption until the expiry of the year following the sale. His right of redemption is limited to the year — Jerus

30. And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the ju-bi-le.

If it is not redeemed before a full year has elapsed, the house in the walled city shall pass to the purchaser beyond reclaim throughout the ages; it shall not be released in the jubilee — Tor

If it is not redeemed, however, by the completion of a full year, the house in the walled city shall be made over in perpetuity to its purchaser and his descendants, not to be released at the jubilee — AAT

31. But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they may be redeemed, and they shall go out in the ju-bi-le.

But cottages in unwalled villages shall be reckoned as belonging to the country-fields; they may always be bought back, and they are released in the year of jubilee — Mof

Houses in unwalled hamlets shall be treated as property in the open country: the right of redemption shall hold good, and in any case the house shall revert at the jubilee — NEB

32. Notwithstanding the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem at any time.

And as for the cities of the Levites, the houses of the cities of their possession, there shall exist a perpetual right of redemption to the Levites — ABPS

As regards the towns of the Levites, any property in the towns possessed by them shall carry a perpetual right of redemption in their favour — Jerus

There is one exception: the homes of the Levites, even though in walled cities, may be redeemed at any time — Tay

33. And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in the year of ju-bi-le:

And if one of the Levites does not exercise his right of redemption, then the house that was sold in a city of their possession shall be released in the jubilee — RSV

anything belonging to the Levites may be redeemed, while any houses sold in a city in their possession must be released at the jubilee — AAT

And if one of the Levites redeem, then the house that was sold, and the city of his possession, shall go out in the jubilee — ASV

If it is a Levite who is affected by the right of redemption, at the jubilee he must come out of the property that was sold and return to his house, to the town in which he has a title to property — Jerus

for the houses of the cities of the Levites are their possession among the children of Israel.

for the town houses of the Levites are their hereditary property in the midst of the Israelites — NAB

that is because the Levites have been granted their cities in lieu of lands such as their brethren enjoy — Knox

34. But the field of the suburbs of their cities may not be sold; for it is their perpetual possession.

But the fields in the pasture-lands of their cities may not be sold; for that is their inalienable possession — AAT

But the fields of common land belonging to their cities may not be sold; for that is their perpetual possession — RSV

But the unenclosed land about their cities cannot be sold, for that is their holding for all time — Tor

35. And if thy brother be waxen poor, and fallen in decay with thee;

And if thy brother be waxen poor, and his hand fail with thee — ASV

And if thy brother who is with thee become poor and distressed in his circumstances when near thee — Sept

When your brother-Israelite is reduced to poverty and cannot support himself in the community — NEB

then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee.

then thou shalt uphold him: as a stranger and a sojourner shall he live with thee — ASV

you must support him as you would a stranger or a guest, and he must continue to live with you — Jerus

and you force on him the status of a resident alien or a serf, and he lives under you — AAT

and you hold him as though a resident alien, let him live by your side — Tor

then you shall sustain him, foreigner or neighbor, so he may keep alive with you — Ber

36. Take thou no usury of him, or increase:

Take no interest from him in money or in kind — Mof

do not exact from him advance or accrued interest — Tor

Do not make him work for you, do not take interest from him — Jerus

but fear thy God; that thy brother may live with thee.[231]

Thou hast the vengeance of thy God to fear; see to it that thy brother has freedom to lodge with thee — Knox

37. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

Do not take interest on the money which you let him have or on the food which you give him — Bas

Remember — no interest; and give him what he needs, at your cost; don't try to make a profit! — Tay

38. I am the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God.

39. And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant:

And if thy brother-Israelite is brought by poverty to sell his own liberty to thee, do not submit him to bondage with thy slaves — Knox

If your brother under you continues in straits and must give himself over to you, do not subject him to the treatment of a slave — Tor

When, then, your countryman becomes so impoverished beside you that he sells you his services, do not make him work as a slave — NAB

40. But as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of ju-bi-le;

but he shall be with you as a hired hand, as a temporary resident until the year of jubilee — Ber

He shall remain under you as a hired or bound laborer; he shall serve with you only until the jubilee year — Tor

41. And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

when he shall be released from your service, along with his children, and return to his own family, and return to his ancestral property — AAT

42. For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen.

For my bondmen they are, whom I brought forth out of the land of Egypt, they shall not sell themselves with the sale of a bondman — Rhm

---

[231] Cf. Lev. 19:14.

Since those whom I brought out of the land of Egypt are servants of mine, they shall not be sold as slaves to any man — NAB

The Israelites know no master but me, their rescuer from Egypt: they must not be bought and sold like slaves — Knox

43. Thou shalt not rule over him with rigour; but shalt fear thy God.

neither shall you lord it over him with severity. You shall revere God — Ber

You shall not drive him with ruthless severity, but you shall fear your God — NEB

Do not be a hard master to him, but have the fear of God before you — Bas

44. Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.

Slaves, male and female, you may indeed possess, provided you buy them from among the neighboring nations — NAB

45. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession.

you may also buy them from the foreigners, who have settled among you, and from their descendants born among you. These you may hold — Mof

You may also buy from among the strangers who sojourn with you and their families that are with you, who have been born in your land; and they may be your property — RSV

46. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.[232]

And you shall bequeath them to your children after you, to inherit them as a possession; you may make slaves of them for ever . . . — Lam

and you may leave them as a legacy to your children after you, so that they become their property, for you will retain them in perpetual servitude . . . — Ber

passing them on to your children by right of inheritance, as belonging to you in perpetuity — Knox

47. And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family:

If a resident alien among you has prospered, and your brother, being in straits, comes under his authority and gives himself over to the resident alien among you, or to an offshoot of an alien's family — Tor

When one of your countrymen is reduced to such poverty that he sells himself to a wealthy alien who has a permanent or a temporary residence among you, or to one of the descendants of an immigrant family — NAB

48. After that he is sold he may be redeemed again; one of his brethren may redeem him:

after that he hath sold himself a right of redemption pertaineth to him . . . — Rhm

after he is sold he shall have the right of redemption . . . — ABPS

49. Either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself.

or his uncle, his cousin, or any blood-relation of his family, or, if he can afford it, he may redeem himself — NLB

or by his uncle or by a cousin, or by some fellow-clansman, or, if he become rich, he may buy himself back — Mof

50. And he shall reckon with him that bought him from the year that he was sold to him unto the year of ju-bi-le: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him.

With his purchaser he shall compute the years from the sale to the jubilee, distributing the sale price over these years as though he had been hired as a day laborer — NAB

With his buyer he shall count from the year when he was sold to him until the coming year of jubilee and the price of

[232] *Cf.* Lev. 25:43.

his release shall be according to the number of years, rating his time as that of a hired hand — Ber

In doing so, he will reckon up the number of years from the time of his sale to the next jubilee, and divide the price he was sold for by the number of years, as if he was a hireling paid yearly wages — Knox

51. If there be yet many years behind, according unto them he shall give again the price of his redemption out of the money that he was bought for.

If there are still many years, according to them he shall refund out of the price paid for him the price for his redemption — RSV

The more such years there are, the more of the sale price he shall pay back as ransom — NAB

52. And if there remain but few years unto the year of ju-bi-le, then he shall count with him, and according unto his years shall he give him again the price of his redemption.

if there are only a few years left until the year of jubilee, he must make a reckoning with him, refunding as redemption for himself an amount proportionate to the years left him — AAT

If the years have passed and only a few remain until the Jubilee, then he will repay only a small part of the amount he received when he sold himself — Tay

53. And as a yearly hired servant shall he be with him: and the other shall not rule with rigour over him in thy sight.

the calculation being made as if he were hired by the year. You must see that the man is not hardly dealt with — Jerus

He shall treat him as a wage earner; make sure he shall not severely lord it over him — Ber

As a servant hired from year to year, he shall be with him; and thou shalt not suffer him to be oppressed with labour in thy sight — Sept

54. And if he be not redeemed in these years, then he shall go out in the year of ju-bi-le, both he, and his children with him.[233]

And if he be not redeemed by these means . . . — ASV

But if he be not redeemed in any of these ways . . . — Rhm

If the man is not redeemed in the intervening years . . . — NEB

55. For unto me the children of Israel are servants; they are my servants whom I brought forth out of the land of Egypt: I am the LORD your God.[234]

They are no one's servants but mine, these sons of Israel . . . — Knox

For it is to Me that the Israelites are servants . . . — Tor

CHAPTER 26

1. Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the LORD your God.

You must make no idols for yourselves, nor erect a carved image or sacred pillar for yourselves, nor locate a figured stone in your land to pay homage to it . . . — AAT

You must make no idols; you must set up neither carved image nor standing-stone, set up no sculptured stone in your land, to prostrate yourselves in front of it . . . — Jerus

2. Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD.[235]

3. If ye walk in my statutes, and keep my commandments, and do them;

If you walk by My laws and obey My orders so as to practice them — Ber

If you follow My laws and faithfully observe My commandments — Tor

If you conform to my statutes, if you observe my commandments and carry them out — NEB

4. Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

I will give you the rain you need at the right time; the earth shall give its produce and the trees of the countryside their fruits — Jerus

---

[233] *Cf.* Lev. 25:41.
[234] *Cf.* Lev. 25:42.
[235] *Cf.* Lev. 19:30.

5. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.[236]

And the crushing of the grain will overtake the cutting of the grapes, and the cutting of the grapes will overtake the planting of the seed, and there will be bread in full measure . . . — Bas

threshing not done with by vintage time, or vintage by seed-time; you shall have food to your hearts' content — Knox

6. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land.

I will grant peace in the land, and you shall lie down untroubled by anyone; I will give the land respite from vicious beasts, and no sword shall cross your land — Tor

Securely you shall hold your lands; sleep safe in your beds, with peace on all your frontiers. I will rid you, too, of ravenous beasts, and never the sword shall lay your country waste — Knox

7. And ye shall chase your enemies, and they shall fall before you by the sword.

You will rout your enemies and lay them low with your sword — NAB

8. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

five of you putting a hundred aliens to flight, and a hundred of you ten thousand; so shall your enemies bite the dust at your approach — Knox

9. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.

I will look on you with favour and make you fruitful and multiply your numbers; I will ratify my compact with you — Mof

I will look after you, and multiply you, and fulfill My covenant with you — Tay

I will turn towards you, I will make you be fruitful and multiply, and I will uphold my Covenant with you — Jerus

10. And ye shall eat old store, and bring forth the old because of the new.

You shall have so much of old stores to eat, that you shall cast out the old to make way for the new — AAT

And you shall eat old store long kept, and you shall clear out the old to make way for the new — RSV

11. And I will set my tabernacle among you: and my soul shall not abhor you.

I will set My dwelling among you and My soul will not reject you — Ber

I will establish My abode in your midst, and I will not spurn you — Tor

And I will live among you, and not despise you — Tay

12. And I will walk among you, and will be your God, and ye shall be my people.

I will live in your midst . . . — Jerus

Ever present in your midst . . . — NAB

And I will be present among you . . . — Bas

13. I am the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.[237]

. . . out of slavery to them, and broke the bars of your yoke, and made you walk upright — AAT

. . . so that you should be slaves no longer; I have burst the thongs of your yoke and made you walk erect — Ber

14. But if ye will not hearken unto me, and will not do all these commandments;

Will you refuse me a hearing? Will you leave all my commands unfulfilled? — Knox

15. And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant:

if you refuse my laws and disregard my customs, and break my Covenant by not observing each one of my commandments — Jerus

16. I also will do this unto you;

then I, in turn, will give you your deserts — NAB

If so, this shall be my answer to you — Knox

I will even appoint over you terror, consumption, and the burning ague, that

---

[236] Cf. Lev. 25:19.
[237] Cf. Lev. 25:42.

shall consume the eyes, and cause sorrow of heart:
I will wreak misery upon you — consumption and fever, which cause the eyes to pine and the body to languish — Tor
I will punish you with terrible woes — with wasting and fever to dim the eyes and sap the life — NAB
I will bring upon you sudden terror, wasting disease, recurrent fever, and plagues that dim the sight and cause the appetite to fail — NEB
and ye shall sow your seed in vain, for your enemies shall eat it.
you will sow your crops in vain, for your enemies will eat them — Tay

17. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.
You shall feel my displeasure, when you are beaten down before your enemies, when you submit to tyrants who hate you, when you take flight before ever your foes attack — Knox

18. And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.
And if for all this you will not hearken to me, I will proceed to chastise you seven fold for your offences — Sept
If nevertheless you will not listen to Me, I will go on disciplining you sevenfold on account of your sins — Ber

19. And I will break the pride of your power;
I will shatter your vaunted power — AAT
So will I break your pomp of power — Rhm
I will break down your stubborn pride — NEB
And I will shiver to pieces your boasting power — Sprl
and I will make your heaven as iron, and your earth as brass:
I will make the sky hard as iron for you and the earth hard as bronze — Mof

20. And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.
You will then apply your strength uselessly, for neither will your land produce a crop nor will the trees of the land bear fruit — Ber
all your labour will be spent in vain, earth will yield you no harvest, and the trees no fruit — Knox
so that your strength shall be spent to no purpose. Your land shall not yield its produce, nor shall the trees of the land yield their fruit — Tor

21. And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.
If you defy me and will not listen to me, I will inflict seven strokes still on you, as your sins deserve — Mof
If then you become defiant in your unwillingness to obey me, I will multiply my blows another sevenfold, as your sins deserve — NAB
If you set yourselves against me and will not listen to me, I will heap these plagues on you in sevenfold punishment for your sins — Jerus

22. I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate.
I will send wild beasts to prey upon you and your cattle, till you are few in number, and your roads lie deserted — Knox
I will unleash among you the wild beasts, which shall bereave you of your children, destroy your livestock and decimate your number so that your roads shall be deserted — Ber

23. And if ye will not be reformed by me by these things, but will walk contrary unto me;
And if by this discipline you are not turned to me, but live at enmity with me — AAT
And if by these things ye will not be corrected by me, but will go on in opposition to me — Rhm
If after all this you have not learnt discipline but still defy me — NEB

24. Then will I also walk contrary unto you, and will punish you yet seven times for your sins.
. . . and I will smite you, even I, seven times for your sins — ASV
I, too, will defy you and will smite you for your sins seven times harder than before — NAB

25. And I will bring a sword upon you, that shall avenge the quarrel of my covenant:
And I will bring a sword upon you, that shall execute the vengeance of the covenant — ASV
I will revenge the breaking of My covenant by bringing war against you — Tay
and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.
and you shall huddle inside your towns; I will send pestilence among you, and you shall fall into the hands of an enemy — Mof
Though you then huddle together in your walled cities, I will send in pestilence among you, till you are forced to surrender to the enemy — NAB

26. And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied.
When I deprive you of the bread that sustains you, ten of your women will need but one oven for their baking, and your bread shall be doled out in rations, till you never have enough to eat — Mof
I will destroy your food supply so that one oven will be large enough to bake all the bread available for ten entire families; and you will still be hungry after your pittance has been doled out to you — Tay

27. And if ye will not for all this hearken unto me, but walk contrary unto me;[238]

28. Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.[239]
Then will I go into a rage of opposition to you . . . — Rhm

29. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.
Instead of meat you shall eat your sons and your daughters — NEB

30. And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols,
. . . cut down your incense altars, and cast your carcasses on the ruins of your idols — AAT
I will destroy your cult places and cut down your incense stands, and I will heap your carcasses upon your lifeless fetishes — Tor
and my soul shall abhor you.
and I will cast you off — Jerus

31. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.
I will turn your cities into a wilderness, and your holy places into a desert: the fragrance of your sacrifices will be acceptable to me no more — Knox
I will lay waste your cities and devastate your sanctuaries, refusing to accept your sweet-smelling offerings — NAB
I will make your cities desolate, and destroy your places of worship, and will not respond to your incense offerings — Tay

32. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.
And I myself will lay waste the land, and your enemies that shall dwell in it shall be astonished at it — ABPS
So devastated will I leave the land that your very enemies who come to live there will stand aghast at the sight of it — NAB

33. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.[240]
I will scatter you among the nations, unsheathing the sword of war upon you, till your land lies waste and your towns lie desolate — Mof
But you I will disperse among the nations, unsheathing the sword after you. Your land shall be desert and your cities ruins — Ber
I will scatter you among the heathen, and I will pursue you with the naked sword; your land shall be desolate and your cities heaps of rubbish — NEB

34. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths.
Then the land will observe its sabbaths

---

[238] Cf. Lev. 26:14, 18, 21, 23.
[239] Cf. Lev. 26:24.
[240] Cf. Lev. 26:31, 32.

indeed, lying desolate there, while you are in the land of your enemies. Then indeed the land will rest and observe its sabbaths — Jerus

Then shall the land make up for its sabbath years throughout the time that it is desolate and you are in the land of your enemies; then shall the land rest and make up for its sabbath years — Tor

Then shall the land be paid her sabbaths all the days she lieth desolate, while ye are in the land of your foes — then shall the land keep sabbath, and pay off her sabbaths — Rhm

35. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

As long as it lieth desolate it shall have rest, even the rest which it had not in your sabbaths, when ye dwelt upon it — ASV

when it is lying desolate, enjoying the rest it could not enjoy on the sabbaths when you lived in the land — Mof

during all the time that it lies desolate, enjoying the rest that you would not let it have on the sabbaths when you lived there — NAB

36. And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

Into the hearts of your survivors I will send faintness, so that the sound of a shaken leaf will startle them and they will flee as when they take flight from the sword; they shall fall when none is after them — Ber

I will strike fear into the hearts of those of you that are left; in the land of their enemies the sound of a falling leaf shall send them fleeing as men flee from the sword, and they shall fall though there is no one pursuing them — Jerus

37. And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.

stumbling over one another as if routed in battle, so little heart will be left among you to withstand your enemies — Knox

38. And ye shall perish among the heathen, and the land of your enemies shall eat you up.

You shall meet your end among the heathen, and your enemies' land shall swallow you up — NEB

You will be lost among the Gentiles, swallowed up by a hostile country — Knox

39. And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

. . . and also by the iniquities of their fathers with them they shall pine away — ABPS

. . . and as their fathers wasted away with their sins, so shall they — Mof

For their sins, those of you who are left shall perish in the lands of their enemies; they shall perish too for the sins of their fathers added to their own — Jerus

Those of you who survive shall be heartsick over their iniquity in the land of your enemies; more, they shall be heartsick over the iniquities of their fathers — Tor

40. If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

And they shall confess their iniquity, and the iniquity of their fathers, in their trespass which they trespassed against me, and also that, because they walked contrary to me — ASV

Then they shall confess their sins and the sins of their fathers, sins by which they betrayed me — worse, by which they set themselves against me — Jerus

Thus they will have to confess that they and their fathers were guilty of having rebelled against me and of having defied me — NAB

But if they confess their iniquity and the iniquity of their fathers in their treachery which they committed against me, and also in walking contrary to me — RSV

41. And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity;

I also walked contrary unto them, and brought them into the land of their enemies: if then their uncircumcised heart be humbled, and they then accept of the punishment of their iniquity — ASV

I in my turn will set myself against them and take them to the land of their enemies. Then their uncircumcised heart will be humbled, then they will atone for their sins — Jerus

so that I, too, had to defy them and bring them into their enemies' land. Then, when their uncircumcised hearts are humbled and they make amends for their guilt — NAB

so that I walked contrary to them and brought them into the land of their enemies; if then their uncircumcised heart is humbled and they make amends for their iniquity — RSV

When I, in turn, have been hostile to them and have removed them into the land of their enemies, then at last shall their obdurate heart humble itself, and they shall atone for their iniquity — Tor

. . . Yet if then their stubborn spirit is broken and they accept their punishment in full — NEB

42. Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

and I will remember my covenant with Jacob, Isaac, and Abraham, remember the land which they have left — Knox

43. The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.

However, the land shall be left behind by them and shall enjoy its Sabbaths while in their absence it lies desolate, and they must accept the penalty of their sins, because they despised My ordinances and their souls abhorred thy laws — Ber

But the land must first be rid of them, that in its desolation it may make up its lost sabbaths, and that they, too, may make good the debt of their guilt for having spurned my precepts and abhorred my statutes — NAB

44. And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the LORD their God.

Yet this is not the end. When they are in the land of their enemies, I will not so spurn them or abhor them as to destroy them altogether and break my Covenant with them; for I am Yahweh their God — Jerus

45. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the LORD.[241]

I will remember in their favour the covenant with the ancients, whom I freed from the land of Egypt in the sight of the nations to be their God: I, the LORD — Tor

I will remember on their behalf the covenant with the men of former times whom I brought out of Egypt in full sight of all the nations, that I might be their God. I am the LORD — NEB

46. These are the statutes and judgments and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.

Such were the decrees and the laws by which the Lord bound the sons of Israel to himself on mount Sinai, with Moses for his spokesman — Knox

These are the precepts, decrees and laws which the LORD had Moses promulgate on Mount Sinai in the pact between himself and the Israelites — NAB

CHAPTER 27

1. And the LORD spake unto Moses, saying,[242]

2. Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons shall be for the LORD by thy estimation.

. . . When a man shall accomplish a vow . . . — ASV

. . . When a man makes a special vow

[241] Cf. Lev. 22:23.

[242] Cf. Lev. 4:1.

of persons to the LORD at your valuation — RSV

. . . When a man makes a special vow to the Eternal which involves the value of persons — Mof

. . . When a man explicitly vows to the LORD the equivalent for a human being — Tor

3. And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.

And you will put the value of a male from twenty years to sixty years old at fifty shekels of silver, by the scale of the holy place — Bas

4. And if it be a female, then thy estimation shall be thirty shekels.

A woman from the age of twenty to sixty shall pay fifteen dollars — Tay

5. And if it be from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

Between the ages of five and twenty, a boy must pay twenty silver pieces, a girl ten — Knox

6. And if it be from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation shall be three shekels of silver.

If they run from a month old up to five years old, the valuation of males shall be five shekels of silver, and for females the valuation shall be three shekels of silver — AAT

7. And if it be from sixty years old and above; if it be a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

If the age is sixty years or over, the equivalent is fifteen shekels in the case of a male and ten shekels for a female — Tor

8. But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

If anyone is too poor to pay your valuation, he must bring the person before the priest, who shall value the person proportionately to the means of the man who makes the vow — Mof

However, if the one who took the vow is too poor to meet the fixed sum, the person must be set before the priest, who shall determine the sum for his ransom in keeping with the means of the one who made the vow — NAB

9. And if it be a beast, whereof men bring an offering unto the LORD, all that any man giveth of such unto the LORD shall be holy.

If anyone vows such a beast as is fit to be immolated in the Lord's honour, that beast is consecrated — Knox

If the offering vowed to the LORD is an animal that may be sacrificed, every such animal, when vowed to the LORD, becomes sacred — NAB

But if it is an animal that is vowed to be given to the Lord as a sacrifice, it must be given — Tay

10. He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

He shall not substitute anything for it or exchange it, a good for a bad, or a bad for a good; and if he makes any exchange of beast for beast, then both it and that for which it is exchanged shall be holy — RSV

He shall not change it for another, or substitute good for bad or bad for good. But if a substitution is in fact made of one beast for another, then both the original beast and its substitute shall be holy to the LORD — NEB

11. And if it be any unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest:

If it is a question of an unclean animal, and not suitable for offering to Yahweh, whatever it may be it must be presented to the priest — Jerus

12. And the priest shall value it, whether it be good or bad: as thou valuest it, who art the priest, so shall it be.

and the priest shall assess it. Whether high or low, whatever assessment is set by the priest shall stand — Tor

13. But if he will at all redeem it, then he shall add a fifth part thereof unto thy estimation.

If the man wants to buy it back, he shall add one fifth to its value — Ber

If he should ever wish to redeem it, he must add a fifth to the valuation — AAT

14. And when a man shall sanctify his house to be holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.[243]

If a man vows to consecrate his house to the Lord, the priest shall examine it and decide its worth. The valuation he makes shall be the price assigned to it — Knox

When a man dedicates his house to be set apart for the LORD, the priest shall evaluate it . . . — Ber

15. And if he that sanctified it will redeem his house, then he shall add the fifth part of the money of thy estimation unto it, and it shall be his.[244]

If the man who dedicates it wishes to buy his house back, he can have it on condition that he adds a fifth to your valuation-money — Mof

16. And if a man shall sanctify unto the LORD some part of a field of his possession, then thy estimation shall be according to the seed thereof: an homer of barley seed shall be valued at fifty shekels of silver.

If the object which someone dedicates to the LORD is a piece of his hereditary land, its valuation shall be made according to the amount of seed required to sow it, the acreage sown with a homer of barley seed being valued at fifty silver shekels — NAB

If a man dedicates any part of his field to the Lord, value it in proportion to its size, as indicated by the amount of seed required to sow it. A section of land that requires ten bushels of barley seed for sowing is valued at twenty-five dollars — Tay

If a man consecrates one of the fields of his patrimony to Yahweh, its value shall be calculated according to its productivity, at the rate of fifty silver shekels to one omer of barley — Jerus

17. If he sanctify his field from the year of ju-bi-le, according to thy estimation it shall stand.

If he dedicates his field from the year of jubilee, it shall stand at your full valuation — RSV

If he vows the field in the first year of a jubilee period, it must be estimated at its full worth — Knox

18. But if he sanctify his field after the ju-bi-le, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the ju-bi-le, and it shall be abated from thy estimation.

But if he consecrates his land after the jubilee, the priest shall compute the price according to the years that are left until the jubilee year, and its assessment shall be so reduced — Tor

but if he dedicates it after the year of jubilee, the priest shall estimate the price in silver according to the number of years remaining till the next year of jubilee, and this shall be deducted from your valuation — NEB

19. And if he that sanctified the field will in any wise redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him.[245]

. . . and it shall be secured to him — Sprl

. . . and it remains his — Ber

. . . and it shall pass to him — AAT

. . . and the field shall revert to him — Jerus

20. And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

But if he does not redeem the land, and the land is sold to another, it shall no longer be redeemable — Tor

21. But the field, when it goeth out in the ju-bi-le, shall be holy unto the LORD, as a field devoted; the possession thereof shall be the priest's.

but that field, when released at the jubilee, remains sacred to the Eternal, as a field set apart to him; it shall be held by the priest — Mof

But the field, when it becomes free at the year of Jubilee, will be holy to the Lord, as a field given under oath: it will be the property of the priest — Bas

when the buyer has to relinquish it at the jubilee year, it becomes a thing consecrated to Yahweh, the same as a field

---

[243] *Cf.* Lev. 27:12.
[244] *Cf.* Lev. 27:13.
[245] *Cf.* Lev. 27:15.

laid under ban: the man's property passes to the priest — Jerus

22. And if a man sanctify unto the LORD a field which he hath bought, which is not of the fields of his possession;[246]

. . . which is not part of the land of his patrimony — ABPS

. . . which was not a field of his inheritance — Lam

23. Then the priest shall reckon unto him the worth of thy estimation, even unto the year of the ju-bi-le: and he shall give thine estimation in that day, as a holy thing unto the LORD.

then the priest shall compute the valuation for it up to the year of jubilee, and the man shall give the amount of the valuation on that day as a holy thing to the LORD — RSV

the priest shall compute for him the proportionate assessment up to the jubilee year, and he shall pay the assessment as of that day, a sacred donation to the LORD — Tor

The priest shall estimate the value until the Year of Jubilee, and he shall immediately give that estimated value to the LORD — Tay

24. In the year of the ju-bi-le the field shall return unto him of whom it was bought, even to him to whom the possession of the land did belong.

At the year of jubilee the field shall revert to him from whom it was bought, to whom it belonged as hereditary land — AAT

at the year of jubilee the field goes back to the man from whom it was bought, to the man to whose family holding it belongs — Mof

25. And all thy estimations shall be according to the shekel of the sanctuary: twenty ge-rahs shall be the shekel.

All assessments shall be by the sanctuary weight, the shekel being twenty gerahs — Tor

Every valuation you make shall be made by the sacred standard (twenty gerahs to the shekel) — NEB

26. Only the firstling of the beasts, which should be the LORD'S firstling, no man shall sanctify it; whether it be ox, or sheep: it is the LORD'S.

The firstling of any animal, however, which as such belongs to the Eternal, is not to be dedicated; whether it is large cattle or small, it belongs to the Eternal already — Mof

First-born creatures, which belong to the Lord already, cannot be the subject of a vow or a consecration; ox or sheep, it belongs to the Lord by right — Knox

27. And if it be of an unclean beast, then he shall redeem it according to thine estimation, and shall add a fifth part of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.[247]

but if it is an unclean animal, it may be redeemed by paying one fifth more than its fixed value. If it is not redeemed, it shall be sold at its fixed value — NAB

28. Notwithstanding no devoted thing, that a man shall devote unto the LORD of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the LORD.

However, anything utterly devoted to the Lord — people, animals, or inherited fields — shall not be sold or redeemed, for they are most holy to the Lord — Tay

Nothing, however, that a man lays under ban for Yahweh may be redeemed; nothing he possesses, whether man, beasts, or fields of his patrimony. What is laid under ban is always a most holy thing and belongs to Yahweh — Jerus

But of all that a man owns, be it man or beast or land of his holding, nothing that he has proscribed for the LORD may be sold or redeemed; every proscribed thing is totally consecrated to the LORD — Tor

29. None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death.

No one devoted, who is to be utterly destroyed from among men, shall be ransomed; he shall be put to death — RSV

No human life that is forfeit can be redeemed; death is the only way — Knox

No one sentenced by the courts to die may pay a fine instead; he shall surely be put to death — Tay

---

[246] *Cf.* Lev. 27:16.

[247] *Cf.* Lev. 27:11, 13.

30. And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD'S: it is holy unto the LORD.

The whole tenth of the land, both of the produce of the land, and of the fruit of the trees, is for the Lord. It is dedicated to the Lord — Sept

All tithes of the land, whether in grain from the fields or in fruit from the trees, belong to the LORD, as sacred to him — NAB

31. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof.

If anyone wants to buy back this fruit or grain, he must add a fifth to its value — Tay

32. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the LORD.

The tithe of the herd or of the flock, every tenth animal counted by the herdsman, shall be sacred to the Eternal — Mof

Every tenth creature that passes under the counting rod shall be holy to the LORD; this applies to all tithes of cattle and sheep — NEB

The tithes of the herd and the flock shall be determined by ceding to the LORD as sacred every tenth animal as they are counted by the herdsman's rod — NAB

33. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

He shall not investigate whether it is good or bad; he shall make no exchanges. If he exchanges one for another then both animals shall be dedicated; it shall not be redeemed — Ber

there must be no picking out of good and bad, no substitution. If substitution takes place, both the animal and its substitute shall be things consecrated without possibility of redemption — Jerus

There shall be no inquiry whether it is good or bad, and no substitution. If any substitution is made, then both the tithe-animal and its substitute shall be forfeit as holy; it shall not be redeemed — NEB

34. These are the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.[248]

[248] *Cf.* Lev. 26:46.

THE BOOK OF NUMBERS

CHAPTER 1

1. And the LORD spake unto Moses in the wilderness of Sinai,
And Jehovah spake unto Moses . . . — ASV
Then spake Yahweh unto Moses . . . — Rhm
in the tabernacle of the congregation, on the first day of the second month,
in the tent of meeting . . . — ASV
. . . the Tent of the Presence . . . — NEB
in the second year after they were come out of the land of Egypt,
in the second year after Israel's migration from Egypt — Ber
saying,

2. Take ye the sum of all the congregation of the children of Israel,
Take a census of the entire assembly of the people of Israel — Ber
after their families, by the house of their fathers,
by their families, by their ancestral houses — Rhm
according to their families and clans — Ber
by clans and ancestral houses — NAB
clan by clan, family by family — AAT
by clans and families — Jerus
by the clans of its ancestral houses — Tor
with the number of their names, every male by their polls;
according to the number of names, every male, head by head — RSV
name by name; and get a record of every male — Ber
taking a count of the names of all the males, head by head — Jerus
counting the various individuals, that is, all the males, a head at a time — AAT
registering each male individually — NAB

3. From twenty years old and upward, all that are able to go forth to war in Israel;
from 20 years of age and upward, all who are subject to military service in the nation. — Ber
Every man of Israel, twenty years of age and over, fit to bear arms, — Jerus
all in Israel from twenty years old and upward who can go out to war — AAT
thou and Aaron shall number them by their armies.
you and Aaron shall number them, company by company — RSV
. . . by their groups — Tor
You and Aaron conscript them according to their respective armies — Ber
must be registered by you and Aaron and assigned to his fighting station — Jerus

4. And with you there shall be a man of every tribe; every one head of the house of his fathers.
Moreover there shall be a man, the leader of his clan, from each tribe to assist you — Ber
To assist you there shall be a man from each tribe, the head of his ancestral house — NAB
Thou and Aaron shall review them, and with you there shall be the chiefs, one from each tribe — Sept

5. And these are the names of the men that shall stand with you:
The names of these assistants are: — Ber
of the tribe of Reuben; Elizur the son of Shedeur
Of Reuben: Elizur the son of Shedeur — ASV

6. Of Simeon; Shelumiel the son of Zurishaddai.
Of Simeon: Shelumiel the son of Zurishaddai — ASV

7. Of Judah; Nahshon the son of Amminadab.
Of Judah: . . . — ASV

8. Of Issachar; Nethaneel the son of Zuar.
Of Issachar: . . . — ASV

9. Of Zebulun; Eliab the son of Helon.
of Zebulun: . . . — ASV

10. Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur.
Of the children of Joseph: Of Ephraim: . . . Of Manasseh: . . . — ASV
from the people of Joseph, first from Ephraim, Elishama the son of Ammihud; then from Manasseh, . . . — Ber

11. Of Benjamin; Abidan the son of Gideoni.
Of Benjamin: . . . — ASV

12. Of Dan; Ahiezer the son of Ammishaddai.
Of Dan: . . . — ASV

13. Of Asher; Pagiel the son of Ocran.
Of Asher: Pagiel the son of Ochran — ASV

14. Of Gad; Eliasaph the son of Deuel.
Of Gad: . . . — ASV

15. Of Naphtali; Ahira the son of Enan.
Of Naphtali: . . . — ASV

16. These were the renowned of the congregation,
These were men of repute in the community — Jerus
These were the select men of the community — AAT
These are they who have been summoned by the assembly — Rhm
These are they that were called of the congregation — ASV
These were the ones chosen from the congregation — RSV
These were councilors of the community — NAB
These are the national representatives — Ber
princes of the tribes of their fathers, heads of thousands in Israel.
princes of their fathers' tribes and chiefs of the family divisions of Israel — Ber
princes of their ancestral tribes, chiefs of the troops of Israel — NAB
the leaders of their ancestral tribes, who were the heads of the clans of Israel — AAT

17. And Moses and Aaron took these men which are expressed by their names:
So Moses and Aaron took these men who were designated by name — Ber
Moses and Aaron took these men who have been named — RSV

18. And they assembled all the congregation together on the first day of the second month,
and on the first day of the second month they mustered the whole community — Jerus
and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.
who registered themselves by families, by fathers' houses, according to the number of names from twenty years old and upward, head by head — RSV
they registered them by ancestry according to their clans, name by name, from 20 years of age and upward — Ber
and together they made a register by clans and households and families and persons, enrolling each man who was twenty years old or more — Knox
Every man of twenty years or more then declared his name and lineage according to clan and ancestral house — NAB
they had themselves registered by clans, family by family, with the various individuals counted from twenty years old and upward, a head at a time — AAT
The sons of Israel established their kinship by clans and families, and one by one the names of all men of twenty years and over were singled out — Jerus

19. As the LORD commanded Moses, so he numbered them in the wilderness of Sinai.
as the LORD commanded Moses. So he . . . — RSV
As Jehovah . . . — ASV
As Yahweh had commanded. Moses took a census of them in the wilderness of Sinai — Jerus

20. And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;
The people of Reuben, Israel's first-born, their generations, by their families, by their fathers' houses, according to the number of names, head by head, . . . , all who were able to go forth to war: — RSV
As for the descendants of Reuben, Israel's eldest son, their genealogical registration went according to their families and clans, name by name, all the males from 20 years old upward, who were subject to military service: — Ber
And they were [as followeth] — The sons of Reuben . . . — Rhm
They totaled as follows: The descendants of Reuben, Israel's first-born, the registration of the clans of their ancestral house, as listed by name, head by head, all males aged twenty years and over . . . — Tor

21. Those that were numbered of them, even of the tribe of Reuben, were forty and six thousand and five hundred.

those who were conscripted of the tribe of Reuben totaled 46,500 — Ber

forty six thousand five hundred were enrolled in the tribe of Reuben — NAB

22. **Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;**

Of the descendants of Simeon, their genealogical registration went according to their families and clans, name by name, all the males from 20 years old upward who were subject to military service — Ber

When the kinship of the sons of Simeon had been established by clans and families, the names of all the males of twenty years and over, fit to bear arms, were singled out one by one — Jerus

Of the decendants of Simeon, their registration clan by clan, family by family, as counted by individuals, a head at a time, that is, all the males from twenty years old and upward, all who could go out to war — AAT

23. **Those that were numbered of them, even of the tribe of Simeon, were fifty and nine thousand and three hundred.**

the number of the tribe of Simeon was fifty-nine thousand three hundred — RSV

the total of these for the tribe of Simeon was . . . — Jerus

those who were conscripted of the tribe of Simeon totaled . . . — Ber

24. **Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;**[1]

25. **Those that were numbered of them, even of the tribe of Gad, were forty and five thousand six hundred and fifty.**[2]

26. **Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;**[1]

27. **Those that were numbered of them, even of the tribe of Judah, were threescore and fourteen thousand and six hundred.**[2]

28. **Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;**

29. **Those that were numbered of them, even of the tribe of Issachar, were fifty and four thousand and four hundred.**

30. **Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;**

31. **Those that were numbered of them, even of the tribe of Zebulun, were fifty and seven thousand and four hundred.**

32. **Of the children of Joseph, namely, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;**

33. **Those that were numbered of them, even of the tribe of Ephraim, were forty thousand and five hundred.**

34. **Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;**

35. **Those that were numbered of them, even of the tribe of Manasseh, were thirty and two thousand and two hundred.**

36. **Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;**

37. **Those that were numbered of them, even of the tribe of Benjamin, were thirty and five thousand and four hundred.**

38. **Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and**

[1]For variations, see vss. 20 and 22.
[2]For variations, see vss. 21 and 23.

upward, all that were able to go forth to war;

39. Those that were numbered of them, even of the tribe of Dan, were threescore and two thousand and seven hundred.

40. Of the children of Asher, by their generations, after their famlies, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41. Those that were numbered of them, even of the tribe of Asher, were forty and one thousand and five hundred.

42. Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

43. Those that were numbered of them, even of the tribe of Naphtali, were fifty and three thousand and four hundred.

44. These are those that were numbered, which Moses and Aaron numbered, and the princes of Israel, being twelve men: each one was for the house of his fathers.
These are they who were numbered, whom Moses and Aaron and the twelve princes of Israel did number, the princes acting each one for his ancestral house — Rhm
These are those who were numbered, whom Moses and Aaron numbered with the help of the leaders of Israel, twelve men, each representing his fathers' house — RSV
Such was the register Moses and Aaron and the twelve chiefs of Israel made, household by household and family by family — Knox
Such were those whom Moses and Aaron counted up, along with the leaders of Israel, twelve men, each of whom represented his ancestral house — Mof

45. So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel;

46. Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty.
The grand total of those who were conscripted of the people of Israel by their families, from twenty years of age and upward who were subject to military service in the nation, was 603,550 — Ber
Every man of Israel of twenty years and over, fit to bear arms, was counted according to his patriarchal House. Altogether the full total was six hundred and three thousand and five hundred and fifty — Jerus

47. But the Levites after the tribe of their fathers were not numbered among them.
But the Levites were not numbered by their ancestral tribe along with them — RSV
But no family in the tribe of Levi was counted in the reckoning — Knox
But the Levites and their patriarchal tribe were not included in the count — Jerus

48. For the LORD had spoken unto Moses, saying,
Because the LORD had instructed Moses: — Ber
For Yahweh . . . — Rhm
For Jehovah . . . — ASV

49. Only thou shalt not number the tribe of Levi; neither take the sum of them among the children of Israel:
As for the tribe of Levi, do not conscript them or take their census with the other people in Israel — Ber
Do not, however, take any census of the Levites, or register them among the sons of Israel — Jerus

50. But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that belong to it:
Rather, see that you put them in charge of the Dwelling that contains the Testimony, its furniture and all its belongings — Ber
But to them you are to give the care of the Tent of meeting with its vessels and everything in it — Bas
You are to give the Levites charge of the Dwelling of the commandments with all its equipment and all that belongs to it — NAB
. . . the dwelling of the decrees . . . — AAT
. . . the Dwelling of the Presence . . . — Mof
. . . the Tabernacle of the Tokens . . . — NEB

. . . the Tabernacle of the Pact . . . — Tor

Give them charge of the tabernacle that bears record of me, all its appurtenances and all that goes with its worship — Knox

they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle.

They are to carry the tabernacle, and all its furnishings, and they are to take care of it and pitch their camp around it — Jerus

they are to take up the Tent, and be responsible for everything to do with it, and put up their tents round it — Bas

51. **And when the tabernacle setteth forward, the Levites shall take it down:**

The Levites will take the tabernacle down when the order is given for marching — Knox

When it is time for the Dwelling to be moved, the Levites shall dismantle it — Ber

and when the tabernacle is to be pitched, the Levites shall set it up:

and set it up when the order is given for encamping — Knox

Whenever the tabernacle is set up again, they are to do that — Jerus

and the stranger that cometh nigh shall be put to death.

and the common man . . . — JPS

And if anyone else comes near, he shall be put to death — RSV

but any layman who approaches it shall be executed — Ber

any outsider who dared to interfere was to be put to death — Mof

any unqualified person . . . — NEB

And the excluded [any not of the tribe of Levi] who approach the tabernacle shall be put to death — Amp

52. **And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts.**

The people of Israel shall pitch their tents by their companies, every man by his own camp and every man by his own standard — RSV

The people of Israel shall camp in their assigned positions under their standards, according to their armies — Ber

The sons of Israel are to pitch their tents in formation each in their own encampment, every man by his standard — Jerus

The Israelites must encamp by companies, each on his own camping ground and with his own standard — AAT

Each Israelite will pitch his tent among the regiment, the company, in which he goes to battle — Knox

53. **But the Levites shall pitch round about the tabernacle of testimony,**

while the Levites must encamp around the dwelling of the decrees — AAT

but the Levites were to pitch their tents round the Dwelling of the Presence — Mof

. . . the Dwelling of the commandments — NAB

. . . the Tent of the meeting — Bas

. . . the Tabernacle of the Pact — Tor

. . . the Tabernacle of the Tokens — NEB

that there be not wrath upon the congregation of the children of Israel:

to avert any indignation against the assembly of the people — Ber

In this way the wrath will be kept from falling on the whole community of the sons of Israel — Jerus

Otherwise God's wrath will strike the Israelite community — NAB

and the Levites shall keep the charge of the tabernacle of testimony.

. . . The habitation of the Testimony — Rhm

. . . the tabernacle that bears record of me — Knox

. . . the dwelling of the decrees — AAT

Moreover, the Levites shall take complete charge of this structure — Ber

54. **And the children of Israel did according to all that the LORD commanded Moses, so did they.**

So the people of Israel acted in accordance with all that the LORD had commanded Moses — Ber

. . . Jehovah . . . — Young

The sons of Israel did exactly as Yahweh had ordered Moses. They did as he said — Jerus

CHAPTER 2

1. And the LORD spake unto Moses and unto Aaron, saying,
Then spake Yahweh . . . — Rhm

2. Every man of the children of Israel shall pitch by his own standard, with the ensign of their fathers' house:
The Israelites shall encamp each by his own [tribal] standard or banner, with the ensign of their fathers' house — Amp
All the Israelites are to encamp in their several companies, under banners and emblems of their own, by their families — Knox
The children of Israel are to put up their tents in the order of their families, by the flags of their fathers' houses — Bas
The sons of Israel are to pitch their tents, every man by his own standard, under the banner of his patriarchal House — Jerus
far off about the tabernacle of the congregation shall they pitch.
. . . the tabernacle that bears witness of me . . . — Knox
over against the tent of meeting shall they pitch round about — RV
a good way off shall they pitch round about the tent of meeting — JPS
They shall camp around the meeting tent, but at some distance from it — NAB
They are to pitch their tents all round the tabernacle of the Testimony, at a measured distance — Jerus
they shall pitch their tents round the Tent of the Presence, facing it — NEB

3. And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies:
And they who encamp first, towards the east, shall be the division of the camp of Judas with their army — Sept
Those under the standard of the division of Judah are to camp according to their armies on the east side toward the sunrise — Ber
At the eastern end the sons of Juda will pitch their tents, arranged according to the companies in which they go to war — Knox
Those to encamp on the east side toward the sunrise shall be of the standard of the camp of Judah by their companies — RSV
Camped on the front, or east side: the standard of the division of Judah, troop by troop — Tor
and Nahshon the son of Amminadab shall be captain of the children of Judah.
The prince of Judah's descendants is Nahshon the son Ammindab — Ber
the leader of the people of Judah being Nahshon the son of Amminadab — RSV
Leader of the sons of Judah: Nahshon son of Amminadab — Jerus
Chieftan of the Judites: . . . — Tor

4. And his host, and those that were numbered of them, were threescore and fourteen thousand and six hundred.
whose host, that is, those of them that were numbered, amounted to seventy-four thousand six hundred — AAT
and his army made up of their conscriptees totals 74,600 — Ber
His command: seventy-four thousand six hundred men — Jerus
His troop, as enrolled: 74,600 — Tor

5. And those that do pitch next unto him shall be the tribe of Issachar:
Camping beside him shall be the tribe of Issachar — Ber
and Nathaneel the son of Zuar shall be the captain of the children of Issachar.
whose prince is Nethaneel the son of Zuar — Ber
led by Nathaniel the son of Zuar — Mof
Chieftan of the Issacharites: Nethanel son of Zuar — Tor

6. And his host, and those that were numbered thereof, were fifty and four thousand and four hundred.
his host as numbered being fifty-four thousand four hundred — RSV
whose host, that is, those in it that were numbered, amounted to fifty-four thousand four hundred — AAT
his command: fifty-four thousand four hundred men — Jerus
and his soldiers amounted in the census to fifty-four thousand four hundred — NAB
His troop, as enrolled: 54,400 — Tor

7. Then the tribe of Zebulun: and Eliab the son of Helon shall be captain of the children of Zebulun.
Next is the tribe of Zebulun, their prince being Eliab the son of Helon — Ber

Zabulon was led by Eliab son of Helon — Knox

8. And his host, and those that were numbered thereof, were fifty and seven thousand and four hundred.
whose hosts, that is, those in it that were numbered, amounted to fifty-seven thousand four hundred — AAT
his army, 57,400 — Ber

9. All that were numbered in the camp of Judah were an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies.
The total number of those belonging to the camp of Judah is one hundred and eighty-six thousand four hundred, arranged by companies — AAT
The total number that were conscripted of Judah's divisions is 186,400 by their respective armies — Ber
The total enrolled in the division of Judah: 186,400, for all troops — Tor
These shall first set forth.
They shall set out first on the march — RSV
they are to be the first to break camp and to march — Ber
they are always to be the first to set out — AAT

10. On the south side shall be the standard of the camp of Reuben according to their armies:
In like manner, on the south side shall be the standard of the division of Reuben according to their armies — Ber
to the south is to be the standard of the camp of Reuben arranged by companies — AAT
On the south side, the standard of the camp of Reuben, in battle array — Jerus
To the south the division of Reuben shall be stationed under the standard of its camp by tribal hosts — NEB
and the captain of the children of Reuben shall be Elizur the son of Shedeur.
the leader of the people of Reuben being Elizur the son of Shedeur — RSV
Chieftain of . . . — Tor

11. And his host, and those that were numbered thereof, were forty and six thousand and five hundred.
whose host, that is, those in it that were numbered, amounted to forty-six thousand five hundred — AAT
his army . . . — Sept

12. And those which pitch by him shall be the tribe of Simeon: and the captain of the children of Simeon shall be Shelumiel the son of Zurishaddai.
Encamped next to him: The tribe of Simeon. Leader of the sons of Simeon: Shelumiel son of Zurishaddai — Jerus

13. And his host, and those that were numbered of them, were fifty and nine thousand and three hundred.
His command: fifty-nine thousand three hundred men — Jerus
whose host, that is, those of them that were numbered, amounted to fifty-nine thousand three hundred — AAT
The number of his army was fifty-nine thousand, three hundred — Bas

14. Then the tribe of Gad: and the captain of the sons of Gad shall be Eliasaph the son of Reuel.
then the tribe of Gad; their prince, Eliasaph the son of Reuel — Ber
Then the tribe of Gad with Eliasaph, the son of Reuel, as leader of the Gadites. — AAT

15. And his host, and those that were numbered of them, were forty and five thousand and six hundred and fifty.
The number of his army was forty-five thousand six hundred and fifty — Bas

16. All that were numbered in the camp of Reuben were an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies.
The total number that were conscripted of Reuben's divisions is 151,450 by their respective armies — Ber
The assembled strength of the camp of Reuben numbers in all a hundred and fifty-one thousand four hundred and fifty — Jerus
The total enrolled in the division of Reuben: 151,450, for all troop — Tor
And they shall set forth in the second rank.
and they journey second — Young
they are always to be the second to set out — AAT
They are to be second in order of breaking camp — Jerus
they are to break camp and march second — Ber

17. Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp:

. . . the tabernacle of the testimony . . . — Sept

Then the tent of meeting with the ranks of the Levites is to move forward in the central position — Ber

next the Tent of Meeting will move, since the camp of the Levites is situated in the middle of the other camps — Jerus

Then the meeting tent and the camp of the Levites shall set out in the middle of the line — NAB

Then, midway between the divisions, the Tent of Meeting, the division of the Levites, shall move — Tor

When the Tent of the Presence moves, the camp of the Levites shall keep its station in the center of the other camps — NEB

as they encamp, so shall they set forward, every man in his place by their standards.

as they encamp, so shall they set out, each in position, standard by standard — RSV

As in camp, so also on the march, every man shall be in his proper place, with his own division — NAB

they were to take it down in the same way as they had set it up, and march with due place and rank assigned to them — Knox

they were to march, as they encamped, in their respective companies — Mof

they shall move in the order of their encamping, each man in his proper place under his standard — NEB

in the same order as their tents are placed, they are to go forward, every man under his flag — Bas

18. On the west side shall be the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim shall be Elishama the son of Ammihud.

To the west shall be the standard of the division of Ephraim according to their armies. The prince of Ephraim's descendents is Elishama the son of Ammihud — Ber

On the west side, the standard of the camp of Ephraim, in battle array. Leader of the sons of Ephraim: Elishama son of Ammihud — Jerus

On the West: the standard of the division of Ephraim, troop by troop . . . — Tor

On the west side shall be the flag of the children of Ephraim, with Elishama the son of Ammihud, as their chief — Bas

19. And his host, and those that were numbered of them, were forty thousand and five hundred.

And the enrolled of his host were forty thousand and five hundred — ABPS

The number of his army was forty thousand, five hundred — Bas

20. And by him shall be the tribe of Manasseh: and the captain of the children of Manasseh shall be Gamaliel the son of Pedahzur.

Camping beside him shall be the tribe of Manasseh, their prince being Gamaliel the son of Pedahzur — Ber

21. And his host, and those that were numbered of them, were thirty and two thousand and two hundred.

his army, 32,200 — Ber

whose host, that is, those of them that were numbered, amounted to thirty-two thousand two hundred — AAT

22. Then the tribe of Benjamin: and the captain of the sons of Benjamin shall be Abidan the son of Gideoni.

then the tribe of Benjamin: their prince, Abidan the son of Gideoni — Ber

then the tribe of Benjamin, with Abidan, the son of Gideoni, as their chief — Bas

23. And his host, and those that were numbered of them, were thirty and five thousand and four hundred.

The number of his army was thirty-five thousand, four hundred — Bas

whose host, that is, those of them that were numbered, amounted to thirty-five thousand four hundred — AAT

24. All that were numbered of the camp of Ephraim were an hundred thousand and eight thousand and an hundred, throughout their armies.

the assembled strength of the camp of Ephraim numbers in all a hundred and eight thousand one hundred — Jerus

The total number that were conscripted of Ephraim's division is 108,100 according to their respective armies — Ber

And they shall go forward in the third rank.

They shall set out third on the march — RSV

They shall break camp third — ABPS

25. The standard of the camp of Dan shall be on the north side by their armies: and the captain of the children of Dan shall be Ahiezer the son of Ammishaddai.

On the north side shall be the flag of the children of Dan, with Ahiezer, the son of Ammishaddai, as their chief — Bas

In like manner on the north side shall be the standard of the division of Dan according to their armies. The prince of Dan's descendents is Ahiezer the son of Ammishaddai — Ber.

On the north side shall be the divisional camp of Dan, arranged in caompanies . . . — NAB

On the north: the standard of the division of Dan, troop by troop . . . — Tor

26. And his host, and those that were numbered of them, were threescore and two thousand and seven hundred.

and his soldiers amounted in the census to sixty-two thousand seven hundred — NAB

whose host, that is, those of them that were numbered, amounted to sixty-two thousand seven hundred — AAT

The number of his army was sixty-two thousand, seven hundred — Bas

27. And those that encamp by him shall be the tribe of Asher; and the captain of the children of Asher shall be Pagiel the son of Ocran.

And those to encamp next to him shall be the tribe of Asher, the leader of the people of Asher being Pagiel the son of Ochran — RSV

28. And his host, and those that were numbered of them, were forty and one thousand and five hundred.

whose host, that is, those of them that were numbered, amounted to forty-one thousand five hundred — AAT

The number of his army was forty-one thousand, five hundred — Bas

His command: forty-one thousand five hundred men — Jerus

his army, 41,500 — Ber

29. Then the tribe of Naphtali: and the captain of the children of Naphtali shall be Ahira the son of Enan.

Then the tribe of Naphtali, with Ahira, the son of Enan, as their chief — Bas

30. And his host, and those that were numbered of them, were fifty and three thousand and four hundred.

The number of his army was fifty-three thousand, four hundred — Bas

His command: fifty-three thousand four hundred men — Jerus

31. All they that were numbered in the camp of Dan were an hundred thousand and fifty and seven thousand and six hundred.

The number of all the armies of the tents of Dan was a hundred and fifty-seven thousand, six hundred — Bas

The total number of those conscripted of Dan's divisions is 157,600 — Ber

They shall go hindmost with their standards.

They shall set out last, standard after standard — Amp

32. These are those which were numbered of the children of Israel by the house of their fathers:

These are the people of Israel as numbered by their fathers' houses — RSV

The foregoing is a list of those who were conscripted of the divisions of Israel according to their respective armies — Ber

Such was the tally of the sons of Israel when the census was made according to patriarchal Houses — Jerus

all those that were numbered of the camps throughout their hosts were six hundred thousand and three thousand and five hundred and fifty.

the total of the armies as numbered by companies amounted to six hundred and three thousand five hundred and fifty — AAT

The full count of the entire camp, grouped under the various commands, is a six hundred and three thousand five hundred and fifty — Jerus

33. But the Levites were not numbered among the children of Israel; as the LORD commanded Moses.

. . . Jehovah . . . — ASV

The Levities, as Yahweh had commanded Moses, were not included in this census of the sons of Israel — Jerus

The Levites, however, were not conscripted with the rest of the people of Israel since the LORD had commanded Moses otherwise — Ber

34. And the children of Israel did according to all that the LORD commanded Moses:

. . . Jehovah . . . — ABPS

The sons of Israel did exactly as Yahweh had ordered Moses — Jerus

so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

so they put up their tents by their flags, and they went forward in the same order, by their families, and by their fathers' houses — Bas

so they encamped in their respective companies and marched, clan by clan, family by family — Mof

as they encamped under their standards, so they broke camp and marched, each with his respective family and clan — Ber

in marching order they pitched their tents, and their marching order was by families and households — Knox

CHAPTER 3

1. These also are the generations of Aaron and Moses in the day that the LORD spake with Moses in mount Sinai.

And these are the generations of Aaron and Moses in the day that Jehovah spake . . . — ASV

This is the genealogical register of Aaron and Moses at the time when the LORD spoke . . . — Ber

The following are the descendants of Aaron and Moses at the time . . . — AAT

Now these were the pedigrees of Aaron and Moses, — in the day when Yahweh spake . . . — Rhm

2. And these are the names of the sons of Aaron; Nadab the firstborn, and Abihu, Eleazar, and Ithamar.

The names of Aaron's sons are Nadab the oldest, then Abihu, Eleazar, and Ithamar — Ber

3. These are the names of the sons of Aaron, the priests which were annointed, whom he consecrated to minister in the priest's office.

. . . on whom the holy oil was put, who were marked out as priests — Bas

. . . whom he ordained to minister in the priest's office — RSV

these are the names of the sons of Aaron, the anointed priest, whose hand he hath consecrated for acting as priest — Young

All these sons of Aaron were anointed priests, their hands enriched and consecrated for priestly duties — Knox

all of them the sons of Aaron and anointed priests whom he installed in priestly office — Ber

4. And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children:

But Nadab and Abihu died before Yahweh . . . — Rhm

. . . when they offered irregular fire . . . — Mof

. . . when they offered unholy fire . . . — RSV

But when Nadab and Abihu offered profane fire before the LORD in the desert of Sinai, they met death in the presence of the LORD, and left no sons — NAB

Nadab and Abihu met death at the hands of the LORD because they offered improper fire before the LORD in the desert of Sinai . . . — AAT

But Nadab and Abihu died by the will of the LORD, when they offered alien fire . . . — Tor

and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

so Eleazar and Ithamar officiated as priests with their father — Sept

consequently, Eleazar and Ithamar served as priests during the lifetime of Aaron their father — Ber

and so it fell to Eleazar and Ithamar to exercise the priesthood under their father Aaron — Jerus

Thereafter, only Eleazar and Ithamar performed the priestly functions under the direction of their father Aaron — NAB

5. And the LORD spake unto Moses, saying,

And Jehovah spake . . . — ASV

. . . Yahweh . . . — Rhm

The Eternal said . . . — Mof

6. Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

Have the tribe of Levi come forward and take their stand before Aaron, the priest, to minister to him — AAT

Dedicate the tribe of Levi to me, and bid them wait on the pleasure of Aaron, the high priest — Knox

Muster the tribe of Levi and put it at the disposal of Aaron the priest: they are to be at his service — Jerus

. . . and assign them to Aaron the priest that they may assist him — Ber

7. And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle.

They shall perform duties for him and for the whole congregation before the tent of meeting, as they minister at the tabernacle — RSV

In order that they may be responsible to him and to all Israel for the care of the Tent of meeting, and to do the work of the House — Bas

And they shall carry out his instructions and the duties connected with the whole assembly . . . — Amp

They are to undertake the duties that are laid on him and on the entire community before the Tent of Meeting, in their service of the tabernacle — Jerus

. . . the Tent of the Presence, undertaking the service of the Tabernacle — NEB

. . . before the tent of meeting, — to do the labourious work of the habitation — Rhm

8. And they shall keep all the instruments of the tabernacle of the congregation,

they shall have charge of all the furnishings of the tent of meeting — RSV

and the charge of the children of Israel, to do the service of the tabernacle.

and attend to the duties for the people of Israel as they minister at the tabernacle — RSV

and take charge of [attending] the Israelites. to serve in the tabernacle — Amp

and attend to Israel's service of maintaining the work of the Dwelling — Ber

and they are to undertake the duties that are laid on the sons of Israel in their service of the tabernacle — Jerus

. . . to do the labourious work of the habitation — Rhm

9. And thou shalt give the Levites unto Aaron and to his sons:

You must assign the Levites . . . — AAT

And you shall give the Levites [as servants and helpers] to Aaron . . . — Amp

Thou shalt put the Levites at the disposal of Aaron . . . — Knox

they are wholly given unto him out of the children of Israel.

they are to be assigned to him from the rest of the Israelites as servants — AAT

they are formally assigned to him . . . — Tor

. . . especially dedicated . . . — NEB

. . . as representatives of all the people of Israel — Tay

they have been set aside from among the Israelites as dedicated to me — NAB

10. And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office:

. . . and they shall attend to their priesthood — RSV

but it is to Aaron and his sons that thou wilt entrust the priestly office — Knox

But only Aaron and his descendents shall you appoint to have charge of the priestly functions — NAB

To Aaron and his line you shall commit the priestly office and they shall perform its duties — NEB

and the stranger that cometh nigh shall be put to death

and the common man . . . — JPS

any layman who dares to interfere . . . — Mof

any unqualified person . . . — NEB

and any outsider . . . — Tor

but if anyone else comes near, he shall be put to death — RSV

No one else must minister there, on pain of death — Knox

but the excluded [any one daring to assume priestly duties or privileges who is not of the house of Aaron and called of God] who comes near [the holy things] shall be put to death — Amp

11. And the LORD spake unto Moses, saying,

12. And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel:

It is I who have chosen the Levites from the Israelites in place of . . . — NAB

I myself have taken the Levites . . . — Mof

For I, . . . even I, have adopted the men of Levi from among the people of Israel as a substitute for all those who are the first to be born of their mothers throughout the nation — Ber

therefore the Levites shall be mine;

the Levites belong to me — AAT

13. Because all the firstborn are mine;

on the basis that all the first-born belong to Me — Ber

all first-born things belong to me — Knox

for on the day that I smote all the firstborn in the land of Egypt I hallowed

unto me all the firstborn in Israel, both man and beast:
. . . I consecrated for my own . . . — RSV
. . . I made all the first-born in Israel sacred to me . . . — NAB
. . . I claimed as my own . . . — Mof
you remember it was when I killed all the first-born in the land of Egypt that I set apart for Myself this similar group in Israel, both man and beast — Ber
ever since I smote the first-born in the land of Egypt, I have claimed the eldest birth, whether of man or of beast as forfeit — Knox

mine shall they be: I am the LORD.
therefore, they belong to Me. I am Jehovah — Ber
they belong to me, to myself, the LORD — AAT
mine did they become [and belong] unto me, Yahweh — Rhm
They are mine; I am Yahweh — Jerus

14. And the LORD spake unto Moses in the wilderness of Sinai, saying,
And Jehovah . . . — ABPS
Then spake Yahweh . . . — Rhm
The LORD further directed Moses in the wilderness of Sinai: — Ber

15. Number the children of Levi after the house of their fathers, by their families:
Number thou the sons of Levi by their ancestral houses, by their families — Rhm
. . . clan by clan, family by family — Mof
Review the children of Levi, according to the houses of their families, according to their communities — Sept
Take a census of the descendents of Levi according to their clans and families — Ber

every male from a month old and upward shalt thou number them.
all the males of the age of one month and over must be counted — Jerus

16. And Moses numbered them according to the word of the LORD, as he was commanded.
. . . according to the word of Jevhovah . . . — ABPS
. . . Yahweh . . . — Rhm
So Moses made a register, as the LORD had bidden him — Knox

17. And these were the sons of Levi by their names;
These are Levi's sons by name: — Ber

Gershon, and Kohath, and Merari.

18. And these are the names of the sons of Gershon by their families; Libni, and Shimei.
and these are the names of Gershon's sons by families — Ber
these were the names of the sons of Gershon arranged by clans: . . . — AAT
The descendents of Gershon, by clans, were named Libni and Shimei — NAB

19. And the sons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel.
the sons of Kohath arranged by clans were Amram, Izhar . . . — AAT

20. And the sons of Merari by their families, Mahli, and Mushi.
and the sons of Merari arranged by clans were Mahli and Mushi — AAT

These are the families of the Levites according to the house of their fathers.
These are the clans of Levi, grouped according to their patriarchal families — Jerus
These were the clans of the Levites by ancestral houses — NAB
. . . within their ancestral houses — Tor

21. Of Gershon was the family of the Libnites, and the family of the Shimites:
To Gershon belong to the clan of the Libnites, and the clan of the Shimeites — AAT
The clan of Gershon is comprised of the families of Libni and Shimei — Ber

these are the families of the Gershonites.
these were the clans of . . . — AAT
these two making up the clan — Ber

22. Those that were numbered of them, according to the number of all the males, from a month old and upward, even those that were numbered of them were seven thousand and five hundred.
their number, all the males a month or more old, totaled 7,500 — Ber

23. The families of the Gershonites shall pitch behind the tabernacle westward.
The clans of the Gershonites were to encamp behind the dwelling to the west — AAT
These families of Gershon were to camp behind the tabernacle on the west side — Ber

24. And the chief of the house of the father

of the Gershonites shall be Eliasaph the son of Lael.
with Eliasaph the son of Lael as their clan leader — Ber
with Eliasaph, the son of Lael, as the leader of the families belonging to the Gershonites — AAT

25. And the charge of the sons of Gershon in the tabernacle of the congregation shall be the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation,
And the charge of the sons of Gershon was over the tent of meeting, the habitation, and the tent, — the covering thereof and the screen for the entrance of the tent of meeting — Rhm
The duties of the Gershonites in the Tent of Meeting comprised: the tabernacle, the tent, . . . — Tor
The parts of the tabernacle which were to be in their charge were the tent itself and its canopy, and the screen stretched over the doorway by which the tabernacle was entered — Knox
The men were responsible for the following articles in connection with the meeting tent: the Dwelling and the tent, particularly its covering and the curtain at its entrance — Ber

26. And the hangings of the court, and the curtain for the door of the court, which is by the tabernacle, and by the altar round about, and the cords of it for all the service thereof,
the hangings and the door curtain of the court which is around the Dwelling, the altar and the ropes for all the work connected with the tent — Ber
the hangings of the court, the screen for the doorway into the court inclosing the dwelling and the altar, and the ropes for it, in short all its appurtenances — AAT
. . . and of all else needed for its maintenance — NEB

27. And of Kohath was the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites:
of Kohath were the family of the Amramites, and the family of the Izharites, . . . — RSV
To Kohath belonged the clan of the Amramites, the clan of the Izharites, . . . — AAT
From Kohath are decended the Amramite, the Izharite, the Hebronite and the Uzzielite clans — Jerus
the clan of Kohath consists of the families of Amram, Izhar, Hebron, and Uzziel — Ber
these are the families of the Kohathites.
these four making up the clan — Ber

28. In the number of all the males, from a month old and upward, were eight thousand and six hundred, keeping the charge of the sanctuary.
their enrollment, likewise reckoned from all the males a month or more old, amounted to 8,600. They were the custodians for the sanctuary — Ber
Their full number, counting the males of one month and over, came to eight thousand six hundred. They were in charge of the sanctuary — Jerus

29. The families of the sons of Kohath shall pitch on the side of the tabernacle southward.
The clans of the sons of Kohath . . . — AAT
. . . were to encamp on the south side of the tabernacle — RSV

30. And the chief of the house of the father of the families of the Kohathites shall be Elizaphan the son of Uzziel.
with Elizaphan the son of Uzziel as the clan leader of their families — Ber
The leader of the house of the Kohathite clans was Elizaphan son of Uzziel — Jerus
The chieftan . . . — Tor

31. And their charge shall be the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof.
Their duties comprised: the ark, the table, . . . — Tor
Specifically, they were in charge of the Ark, the table, the lampstand, the altars, the utensils of the sanctuary used in the service, the veil, and all the work entailed with them — Ber
They had charge of whatever pertained to the ark, the table, the lampstand, the altars, the utensils with which the ministry of the sanctuary was exercised, and the veil — NAB

32. And Eleazar the son of Aaron the priest shall be chief over the chief of the Le-

vites, and have the oversight of them that keep the charge of the sanctuary.

. . . chief over the leaders of the Levites . . . — RSV

The head chieftan of the Levites was . . . — Tor

. . . he was supervisor over . . . — NAB

Eleazar the son of Aaron, who was the chief leader of the Levites, had the oversight of the sanctuary attendants — Ber

The chief of the Levite leaders was Eleazar, son of Aaron the priest. He was the head of all those who were in charge of the sanctuary — Jerus

33. Of Merari was the family of the Mahlites, and the family of the Mushites:

To Merari belonged the clan of the Mahlites and the clan of the Mushites — AAT

The clan of Merari consists of the families of Mahli and Mushi — Ber

From Merari are decended the Mahlite and the Mushite clans — Jerus

these are the families of Merari.

these were the clans of Merari — AAT

these two making up the Merari clan — Ber

34. And those that were numbered of them, according to the number of all the males, from a month old and upward, were six thousand and two hundred.

their number, all the males a month or more old, totaled 6,200 — Ber

When all their males of a month of more were registered, they numbered . . . — NAB

35. And the chief of the house of the father of the families of Merari was Zuriel the son of Abihail:

The Merari clans were led by Zuriel the son of Abihail — Mof

The leader of this clan with its families were Zuriel . . . — Ber

these shall pitch on the side of the tabernacle northward.

they were to encamp on the north side of the tabernacle — RSV

36. And under the custody and charge of the sons of Merari shall be the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto,

And the appointed charge of the sons of Merari shall be . . . — RV

The assigned duties . . . — Tor

The men of Merari had charge of the frames of the Dwelling, its bars, pillars, sockets, all the accessories, and the work connected with them — Ber

They were to guard the frames and poles of the tabernacle, the posts with their sockets, and all that went with such an office — Knox

The Merarites were charged with the care of whatever pertained to the boards of the Dwelling, its bars, columns, pedestals, and all its fittings — NAB

The sons of Merari were in charge of the framework of the tabernacle, with its crossbars, posts and sockets, all its accessories and fittings — Jerus

. . . were in charge of the planks, bars, posts, and sockets of the Tabernacle, together with its vessels and all the equipment needed for its maintenance — NEB

37. And the pillars of the court round about, and their sockets, and their pins, and their cords.

the posts of the outer court, too, with their sockets, the pegs and the ropes — Knox

and also the posts round the court, with their sockets, pegs and cords — Jerus

also the pillars of the surrounding court with their sockets, pegs and ropes — Ber

the posts, sockets, pegs, and cords of the surrounding court — NEB

38. But those that encamp before the tabernacle toward the east, even before the tabernacle of the congregation eastward, shall be Moses, and Aaron and his sons, keeping the charge of the santuary for the charge of the children of Israel;

. . . Tabernacle . . . Tent of the Presence . . . — NEB

And those to encamp before the tabernacle on the east, before the tent of meeting toward the sunrise, were Moses and Aaron and his sons, having charge of the rites within the sanctuary, whatever had to be done for the people of Israel — RSV

Finally, those who were to camp in front of the tabernacle — that is, to the east of the meeting tent — were Moses and Aaron and his sons, who had complete charge of the sanctuary for the service of the people of Israel — Ber

. . . They discharged the obligations of the sanctuary for the Israelites — NAB
. . . attending to everything in the sanctuary, everything that is required for worship by the Israelites — Mof
and the stranger that cometh nigh shall be put to death.
and any one else who came near was to be put to death — RSV
and any layman who approached too near was to be executed — Ber
and the excluded [one not a descendent of Aaron and called of God] who came near [the sanctuary] was to be put to death — Amp

39. All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, were twenty and two thousand.
Altogether, the total count of Levites of the age of one month and over, whom Moses numbered by clans as Yahweh had ordered, came to twenty-two thousand — Jerus
. . . Jehovah . . . — Young
The grand total of those who were enrolled by families from Levi by Moses and Aaron in accord with the LORD's command — Namely, all the males a month or more old — was 22,000 — Ber

40. And the LORD said unto Moses, Number all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names.
And Jehovah . . . — Young
. . . and reckon up the number of their names — Rhm
. . . and make a list of their names — Tor
. . . and compute their total number — NAB
. . . number them one by one — Mof
. . . and take a census of them by individuals — AAT
The LORD further directed Moses: Take a census of all the first-born males a month or more old in the nation of Israel to determine how many there are — Ber
Yahweh said to Moses: Take a census of all the first-born among the sons of Israel, all the males from the age of one month and over; take a census of them by name — Jerus

41. And thou shalt take the Levites for me (I am the LORD) instead of all the firstborn among the children of Israel;
. . . in place of the first sons of the children of Israel — Bas
Then as a substitute for these first-born, take the men of Levi for Me — I am the LORD — Ber
Then assign the Levites to me, the LORD, in place of all the first-born of the Israelites — NAB
Then you will present the Levites to me, Yahweh, in place of the first-born of Israel — Jerus
and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.
in the same way you will give me their cattle in place of the first-born cattle of the sons of Israel — Jerus
And they must have cattle to match in number all the first-born cattle the Israelites possess — Knox
and the Levi's cattle in place of all the first-born cattle belonging to the people — Ber

42. And Moses numbered, as the LORD commanded him, all the firstborn among the children of Israel.
So Moses numbered all the first-born among the people of Israel, as the LORD commanded — RSV
So Moses took a census . . . — NAB

43. And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and three-score and thirteen.
and this prescribed group totaled 22,273 — Ber
The total count, by name, of the first-born from the age of one month and over came to . . . — Jerus
All the first-born males as listed by name . . . — Tor

44. And the LORD spake unto Moses, saying,

45. Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle;
Take the Levites in place of all the first-born of Israel's sons, and the cattle of the Levites in place of their cattle — Jerus
and the Levites shall be mine: I am the LORD.

. . . I am Jehovah — Young
the Levites shall be my own, Yahweh's own — Jerus
so shall the Levites belong unto me, me Yahweh — Rhm

46. And for those that are to be redeemed of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are more than the Levites;
The ransoms which you are to require from the 273 — that is, from the first-born in Israel over and above the men of Levi — — Ber
For ransom of the two hundred and seventy-three of the first-born of the sons of Israel in excess of the number of Levites — Jerus
As ransom for the two hundred and seventy three first-born of the Israelites who outnumber the Levites — NAB

47. Thou shalt even take five shekels apiece by the poll,
shall be five dollars a head — Ber
you are to take five shekels for each — Jerus
you must pay twelve shillings a head — Mof
after the shekel of the sanctuary shalt thou take them: (the shekel is twenty gerahs:)
reckoning by the shekel of the sanctuary, the shekel of twenty gerahs, ye shall take them — RSV
reckoning by the sanctuary shekel of twenty gerahs: ye shall collect them, — Amp
the standard being the dollar of the sanctuary where twenty nickels make a dollar — Ber
reckoning by the sacred shekel, that is, twenty gerahs — Mof
take this by the sanctuary weight, twenty gerahs to the shekel — Tor

48. And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.
Then give the ransom silver from this excess group to Aaron and his sons — Ber
and give the money by which the excess number of them is redeemed to Aaron and his sons — RSV

49. And Moses took the redemption money of them that were over and above them that were redeemed by the Levites:
Accordingly, Moses collected the silver for the redemption from those whose number exceeded the total redeemed by the Levites — Ber
Moses received this money as the ransom for this extra number unransomed by the Levites — Jerus
So Moses took ransom for those who were left out of the count when the Levites stood as ransom for the first-born sons of Israel — Knox

50. Of the firstborn of the children of Israel took he the money; a thousand three hundred and threescore and five shekels, after the shekel of the sanctuary:
. . . a thousand three hundred and sixty-five silver pieces by sanctuary reckoning — Knox
From the first-born of the Israelites he received in silver one thousand three hundred and sixty five shekels according to the sanctuary standard — NAB
and the precious metal which he received from these firstborn in Israel amounted to 1,365 scantuary dollars — Ber

51. And Moses gave the money of them that were redeemed unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.
and Moses gave the redemption money to Aaron and his sons. . . . — RSV

CHAPTER 4

1. And the LORD spake unto Moses and unto Aaron, saying,

2. Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers,
Take a census of the sons of Kohath from among the sons of Levi, by their families and their fathers' houses — RSV
. . . by clans and families — Jerus
. . . by clans and ancestral houses — NAB
. . . clan by clan, family by family — Mof
Take a separate census of the Kohathites among the Levites, by the clans of their ancestral houses — Tor

3. From thirty years old and upward even until fifty years old, all that enter into

the host, to do the work in the tabernacle of the congregation.
including those from the age of 30 up to those who are 50, all who qualify to enter the service to do the work in the meeting tent — Ber
all the men of the Kohathites between thirty and fifty years of age; these are to undertake obligatory tasks in the meeting tent — NAB
. . . the Tent of the Presence — NEB

4. **This shall be the service of the sons of Kohath in the tabernacle of the congregation, about the most holy things:**
The following are to be the duties of the Kohathites in the tent of meeting with regard to the most sacred objects — AAT
These are the duties of the sons of Kohath in the Tent of Meeting: they are to have charge of the most holy things — Jerus
. . . in the tent of meeting, the holy of holies — Young
Now these are the services of . . . in the tabernacle of the testimony, a most sacred service — Sept

5. **And when the camp setteth forward,**
When it is time to break camp — Ber
And when the camp marches forward — Lam
Aaron shall come, and his sons, and they shall take down the covering vail,
Aaron and his sons shall go in and take down the veil and the screen — RSV
. . . the screening veil — Rhm
and cover the ark of testimony with it:
and with it cover the Ark that contains the testimonial evidence — Ber
and enwrap therein the ark of the testimony — Rhm
and put it over the ark of the Presence — Mof
and cover the Ark of the Pact with it — Tor
. . . the Ark of the Tokens . . . — NEB

6. **And shall put thereon the covering of badgers' skins,**
and shall put thereon a covering of sealskin — ASV
Over this they shall place a covering of treated leather — Ber
then they shall put on it a covering of goatskin — RSV
wrapping a leather sheet over it — Mof
And shall put on it the covering of dolphin or porpoise skin — Amp
. . . a covering of blue skins — Sept
. . . a cover of tahash skin — NAB
. . . a covering of fine leather — Jerus
and shall spread over it a cloth wholly of blue,
spread an all-violet cloth on top of that — Ber
and spread a complete wrapper of blue over above — Rhm
and on top of that spread a cloth made entirely of violet material — AAT
and spread a cloth of pure blue on top — Tor
and shall put in the staves thereof.
and then adjust the carrying poles — Ber
and shall put in its poles — RSV
and put its poles in place — AAT
They are to fix the poles to the ark — Jerus

7. **And upon the table of shewbread they shall spread a cloth of blue,**
And over the table of the bread of the Presence they shall spread a cloth of blue — RSV
Over the table of Presence-bread they must spread a cloth of violet material — AAT
And over the Presence-table they shall spread a wrapper of blue — Rhm
. . . the offertory table . . . — Jerus
. . . the table of the holy bread . . . — Bas
. . . the table of display . . . — Tor
and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal:
. . . the bowls and the cups wherewith to pour out — ASV
upon which shall be placed the dishes, the spoons, the bowls, and the jars for the libation — Ber
and put upon it the plates and cups, as well as the bowls and pitchers for libations — NAB
and the continual bread shall be thereon:
and the continual shewbread . . . — Lam
and the regular bread . . . — Tor
the Bread regularly presented shall also lie upon it — NEB
the perpetual bread also thereupon shall remain — Rhm
along with the perennial bread — Mof
and the holy bread with them — Bas

and the bread set forth there as always — Knox
the bread of perpetual offering is also to be on it — Jerus
the established bread offering shall remain on the table — NAB
with the ever present bread remaining on it — AAT
and the loaves which are continually thereon shall be upon it — Sept

8. And they shall spread upon them a cloth of scarlet,
Over the offertory table they are to spread a violet cloth — Jerus
Over these they shall spread a scarlet cloth — NAB
And they shall throw over it a scarlet mantle — Sept
and they shall spread over them a wrapper of crimson — Rhm
and cover the same with a covering of badgers' skins,
wrap it all with a covering of treated leather — Ber
and cover the same with a covering of goatskin — RSV
and put over that a covering of dolphin or porpoise skin — Amp
and cover the whole with a covering of fine leather — Jerus
. . . tahash skin — NAB
and cover it with a blue skin covering — Sept
and shall put in the staves thereof.
and insert the carrying poles[1] — Ber

9. And they shall take a cloth of blue, and cover the candlestick of the light,
They shall then take a violet cloth and cover the lampstand of light — Ber
Then shall they take a wrapper of blue, and cover the light-giving lampstand — Rhm
Then they shall take a blue mantle, and cover the candlestick which giveth light — Sept
and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it:
its lamps, snuffers, and trays, and all the oil containers from which they service it — Ber
with its lamps, its snuffers, its trays, and all the vessels for oil with which it is supplied — RSV
. . . and all the oil jars that belong to it — Jerus
with its lamps, trimming shears, and trays, as well as the various containers of oil from which it is supplied — NAB

10. And they shall put it and all the vessels thereof within a covering of badgers' skins,
Afterwards they should put it and all its accessories in a wrapping of treated leather — Ber
and they shall put it with all its utensils in a covering of goatskin[2] — RSV
and shall put it upon a bar.
and place it on a carrying frame — Ber
and so they will make it ready for carrying — Knox

11. And upon the golden altar they shall spread a cloth of blue,
And upon the golden incense altar . . . — Amp
and cover it with a covering of badgers' skins,[3]
and shall put to the staves thereof:
and insert its carrying poles[4] — Ber

12. And they shall take all the instruments of ministry, wherewith they minister in the sanctuary,
They shall then take all the ministering utensils used in the service of the sanctuary — Ber
They are also to take all the other objects used in the service of the santuary — Jerus
and put them in a cloth of blue, and cover them with a covering of badgers' skins,
wrap them first in a violet cloth and next with a covering of treated leather[5] — Ber
and shall put them on a bar:
and put them on a fram[6] — Rhm

13. And they shall take away the ashes from the altar, and spread a purple cloth thereon:
They must remove the ashes from the other altar, and spread a purple cloth over it — AAT
After cleaning the ashes out of the altar,

---

[1] See vs. 6 for other renderings.
[2] See vs. 6 for other renderings.
[3] See vs. 6 for other renderings.
[4] See vs. 6 for other translations.
[5] See vs. 6 for other translations.
[6] Compare vs. 10.

they shall spread a reddish-purple cloth over it — Ber

And they shall take away the ashes from the altar [of burnt offering], and spread a purple cloth over it — Amp

14. And they shall put upon it all the vessels thereof, wherewith they minister about it,

and shall place on this all the utensils that are used in connection with it — Ber

and they shall put on it all the utensils of the altar, which are used for the service there — RSV

even the censers, the fleshhooks, and the shovels, and the basons, all the vessels of the altar;

namely, the fire pans, the forks, the shovels, and the basins, all the utensils of the altar — Ber

. . . and the tossing-bowls, all the utensils of the altar — Rhm

the fire-pans, the prongs, the shovels, and the bowls — Mof

the fire pans, hooks, scoops, sprinkling basins and all the altar vessels — Jerus

and they shall spread upon it a covering of badgers' skins, and put to the staves of it.[7]

15. And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward;

Finally, after Aaron and his sons have finished packing the sanctuary and all its contents, and the camp is starting to move on — Ber

Then when Aaron and his sons have wrapped up the sanctuary and all its appurtenances ready for the march — Knox

When Aaron and his sons have finished covering all the sacred objects and all their accessories at the breaking of the camp — Jerus

after that the sons of Kohath shall come to bear it: but they shall not touch any holy thing, lest they die.

after that the Kohathites must come to carry them, but without touching the sacred objects themselves, in which case they would die — AAT

These things are the burden of the sons of Kohath in the tabernacle of the congregation.

These are to be the duties of the Kohathites in the tent of meeting — AAT

These are the things of the tent of meeting which the sons of Kohath are to carry — RSV

. . . the Tent of the Presence — NEB

16. And to the office of Eleazar the son of Aaron the priest pertaineth the oil for the light,

Now Eleazar, the son of Aaron the priest, shall attend to the oil for the light — Ber

and the sweet incense, and the daily meat offering, and the anointing oil,

the fragrant incense, the continual cereal offering, and the anointing oil — RSV

the fragrant incense, the continual meal offering, and the anointing oil — Ber

the fragrant incense, the perpetual oblation and the chrism — Jerus

the fragrant incense, the established cereal offering, and the anointing oil — NAB

. . . the regular grain offering . . . — NEB

. . . the ever present cereal-offering . . . — AAT

and the oversight of all the tabernacle, and of all that therein is, in the sanctuary, and in the vessels thereof.

with the oversight of all the tabernacle and all that is in it, of the sanctuary and its vessels — RSV

moreover, he shall be in charge of the entire Dwelling and everything that is in it, both the sanctuary and its equipment — Ber

he is to have charge of the whole dwelling and of all that is in it, whether it pertains to the sanctuary itself or its fittings — AAT

he must watch over the whole tabernacle and everything in it: the sacred objects and their accessories — Jerus

17. And the LORD spake unto Moses and unto Aaron, saying,

Then spake Yahweh . . . — Rhm

And Jehovah spake . . . — ASV

The LORD further cautioned Moses and Aaron: — Ber

18. Cut ye not off the tribe of the families of the Kohathites from among the Levites:

Let not the tribe of the families of the Kohathites be destroyed from among the Levites — RSV

[7]See vs. 6.

Do not let the group of Kohathite clans perish from the body of the Levites — NAB

You must not let the families of Kohath be extirpated, and lost to the tribe of Levi — NEB

Since the tribe of the families of the Kohathites [are only Levites and not priests], do not [by exposing them to the sin of touching the most holy things] cut them off from among the Levites — Amp

19. But thus do unto them, that they may live, and not die, when they approach unto the most holy things:

but do thus with them, that they may live and not die . . . — RSV

That they may live and not die when they approach the most sacred objects, this is what you shall do for them: — NAB

Aaron and his sons shall go in, and appoint them every one to his service and to his burden:

Let Aaron and his sons enter and assign each individual his task and his particular load — Ber

Aaron and his sons shall go in and assign to each of them his task in what he must carry — NAB

20. But they shall not go in to see when the holy things are covered, lest they die.

And let them not go in abruptly, to view the holy things, so they shall not die — Sept

but they shall not go in to look upon the holy things even for a moment, lest they die — RSV

but the Kohathites shall not go in to look upon the sacred objects, even for an instant; if they do, they will die — NAB

But let not the Kohathites go inside and witness the dismantling of the sanctuary, lest they die — Tor

21. And the LORD spake unto Moses, saying,

Then spake Yahweh . . . — Rhm

. . . Jehovah . . . — ABPS

22. Take also the sum of the sons of Gershon throughout the houses of their fathers, by their families;

Take a census, too, of the men of Gershon, according to their clans and families — Ber

. . . by ancestral houses and clans — NAB

. . . by families and clans — Jerus

. . . family by family, clan by clan — AAT

23. From thirty years old and upward until fifty years old shalt thou number them; all that enter in to perform the service, to do the work in the tabernacle of the congregation.

and enroll those between the ages of 30 and 50, that is, all who qualify to enter the service for work in the meeting tent — Ber

count all the men between thirty and fifty years of age, those fit to bear arms, who are liable for service in the Tent of Meeting — Jerus

. . . these are to undertake obligatory tasks in the meeting tent — NAB

. . . the Tent of the Presence — NEB

24. This is the service of the families of the Gershonites, to serve, and for burdens:

This is the service of the families of the Gershonites, in serving and bearing burdens — RSV

The following shall be the duties of the families of Gershon in serving and carrying: — Ber

These are the duties of the Gershonite clans, their functions and their burdens — Jerus

This is the service of the families of the Gershonites in serving and in bearing burdens [when on the march]: — Amp

25. And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation,

They shall carry the curtains of the Dwelling: the meeting tent — Ber

. . . the hangings of the Tabernacle, the Tent of the Presence — NEB

his covering, and the covering of the badgers' skins that is above upon it, and the hanging for the door of the tabernacle of the congregation,

with its covering, and the covering of goatskin that is on top of it, and the screen for the door of the tent of meeting, — RSV

with its covering and the covering of fine leather that goes over it, the screen for the entrance to the Tent of Meeting — Jerus

with its covering and the outer wrapping of tahash skin, and the curtain at the entrance of the meeting tent — NAB

. . . and the screen, at the entrance of the tent of meeting — Rhm

its covering, and the covering of dolphin or porpoise skin that is on top of it, and the hanging of screen for the door of the tent of meeting — Amp

its covering, that is the covering of porpoise-hide which is over it, the screen at the entrance to the Tent of the Presence — NEB

26. And the hangings of the court, and the hanging for the door of the gate of the court, which is by the tabernacle and by the altar round about,

the hangings of the court, and the door curtain for the gate of the court which surrounds the tabernacle and the altar — Ber

. . . the tabernacle and the altar [of burnt offering] — Amp

and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.

their ropes, and all the accessories for their use. In addition, they are to do everything that has to be done in connection with these articles — Ber

with all the ropes and equipment, attending to everything connected with these — Mof

27. At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service:

All these duties of the men of Gershon, both in total transport and labor, shall be under the supervision of Aaron and his sons — Ber

The service of the Gershonites shall be entirely under the direction of Aaron and his sons, with regard to what they must do and what they must carry — NAB

All the duties of the Gershonites, in all that they have to carry and in all that they have to do, are to be under the direction of Aaron and his sons — AAT

and ye shall appoint unto them in charge all their burdens.

they will make known what burden falls to each — Knox

and you are to appoint the latter over them to look out for what they are to carry — AAT

you shall make each man of them responsible for what he is to carry — NAB

28. This is the service of the families of the sons of Gershon in the tabernacle of the congregation:

. . . of the sons of the Gershonites in the tent of meeting — ASV

Such shall be the duties of the Gershonite clans . . . — Jerus

This is the work of the families of Gershon in connection with the tent of meeting — Ber

and their charge shall be under the hand of Ithamar the son of Aaron the priest.

and they shall be under the direction of . . . — Bas

and their work is to be under the oversight of . . . — RSV

Their work will be supervised by . . . — Jerus

29. As for the sons of Merari, thou shalt number them after their families, by the house of their fathers;

. . . you shall number them by their families and their father's houses — RSV

As for the Merarites, you must number them, clan by clan, family by family — AAT

. . . you are to enroll them according to their families and clans — Ber

. . . by clans and ancestral houses — NAB

30. From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the service, to do the work of the tabernacle of the congregation.

those who are between the ages of 30 and 50, all who qualify to enter the service for work in the tent of meeting — Ber

Count all the men between thirty and fifty years of age, those fit to bear arms, who are liable for service in the Tent of Meeting — Jerus

. . . all that enter into the host, to do laborious work in the tent of meeting — Rhm

. . . who come on duty to perform service in the Tent of the Presence — NEB

31. And this is the charge of their burden, according to all their service in the tabernacle of the congregation;

Specifically, these are the things which they must carry as all their work in this tent: — Ber

And this is what they are charged to carry, as the whole of their service in the tent of meeting — RSV

. . . in virtue of their service in the Tent of the Presence — NEB

And this is what they are assigned to carry and to guard [on the march], according to all their service in the tent of meeting — Amp

This is what they shall be responsible for carrying, all the years of their service in the meeting tent: — NAB

the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,

The boards of the tabernacle and its bars, pillars and pedestals — Ber

the framework of the tabernacle, its crossbars, its posts and sockets — Jerus

32. And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service:

the pillars of the surrounding court and their pedestals, pegs and ropes, with all their accessories and servicing — Ber

. . . and all that is needed for the maintenance of them — NEB

and by name ye shall reckon the instruments of the charge of their burden.

Moreover, you leaders point out to each the articles which he is to carry — Ber

and you shall assign by name the objects which they are required to carry — RSV

and you shall assign to them by name the articles which they are to carry [on the march] — Amp

you are to draw up a list of their names with the burden that each man must carry — Jerus

33. This is the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation,

This is the work of the families of Merari with regard to all their tasks in the meeting tent — Ber

. . . the Tent of the Presence — NEB

under the hand of Ithamar the son of Aaron the priest.

all this is under the supervision of Ithamar, the son of Aaron the priest — Ber

34. And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers,

. . . and the leaders of the congregation enrolled the men of Kohath according to their families and clans — Ber

. . . and the leaders of the community numbered the Kohathites clan by clan and family by family — AAT

. . . took a census of the sons of Kohath, by clans and families — Jerus

35. From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:

all those between the ages of 30 and 50 who are qualified to enter the service for work in the meeting tent[8] — Ber

36. And those that were numbered of them by their families were two thousand seven hundred and fifty.

The total number of their appointees according to their families was 2,750 — Ber

37. These were they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation,

. . . everyone who worked in the meeting tent — Ber

. . . all those who performed duties relating to the Tent of Meeting — Tor

. . . all those who were liable for service in the Tent of Meeting — Jerus

This was the total number in the detailed lists of the Kohathite families who did duty in the Tent of the Presence — NEB

which Moses and Aaron did number according to the commandment of the Lord by the hand of Moses.

38. And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers,

A census was taken of the sons of Gershon, by clans and families — Jerus

39. From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,[9]

40. Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty.

By clans and families the total was two

[8]See vs. 30 for other translations.

[9]See vs. 30 for variant renderings.

thousand six hundred and thirty men — Jerus

41. These are they that were numbered of the families of the sons of Gershon,
That was the enrollment of the Gershonite clans — Tor
Such was the census of all the men of the Gershonite clans — NAB
of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the LORD.
everyone who was to work in the meeting tent, those whom Moses and Aaron commissioned under the LORD's direction — Ber
of all those who were liable for service in the Tent of Meeting, whom Moses and Aaron counted at the bidding of Yahweh — Jerus
who came on duty for service in the Tent of the Presence, and were recorded by Moses and Aaron . . . — NEB
. . . according to the commandment of Jehovah — ASV

42. And those that were numbered of the families of the sons of Merari, throughout their families by the house of their fathers.[10]

43. From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,[11]

44. Even those that were numbered of them after their families, were three thousand and two hundred.
— those recorded by their clans came to 3,200 — Tor

45. These be those that were numbered of the families of the sons of Merari,
These are they that were numbered . . . — ASV
This was the number of the Merari clans — Jerus
Such was the census of the men of the Merari clans — NAB
whom Moses and Aaron numbered according to the word of the LORD by the hand of Moses.
whom Moses and Aaron counted at the bidding of Yahweh through Moses — Jerus
. . . according to the commandment of Jehovah by Moses — ASV

46. All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers,
The whole enrollment of the men of Levi obtained by Moses, Aaron and the leaders of Israel, when they numbered them by their families and clans — Ber

47. From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation,
all the men between thirty and fifty years of age, fit to bear arms and liable for serving or carrying in the Tent of Meeting — Jerus
. . . who were to undertake tasks of service or transport of the meeting tent — NAB
. . . every one that could enter to do the work of service and the work of bearing burdens in the tent of meeting — RSV
. . . all that might enter to toil in the work of labouring and in the work of bearing burdens in the tent of meetings — Rhm

48. Even those that were numbered of them were eight thousand and five hundred and fourscore.
amounted to eight thousand five hundred and eighty — Jerus
the total number registered was . . . — NAB

49. According to the commandment of the LORD they were numbered by the hand of Moses, every one according to his service, and according to his burden:
At the LORD's command they were each assigned their respective duties and burdens — Ber
At the bidding of Yahweh through Moses, the census was taken to assign to every man his duty and his task — Jerus
According to the LORD's bidding to Moses, they gave them their individual assignments for service and for transport — NAB
At the bidding of Yahweh were they put in charge by the mediation of Moses, man by man over his labour and over his burden — Rhm
According to the commandment of the LORD through Moses they were ap-

[10]Compare vs. 38.
[11]See vs. 30 for variant translations.

pointed, each to his task of serving or carrying — RSV

thus were they numbered of him, as the LORD commanded Moses.

and their enrollment was accomplished after the manner in which the LORD had instructed Moses — Ber

Yea, they who were put in charge by him were they whom Yahweh commanded Moses — Rhm

they were numbered as Yahweh had ordered Moses — Jerus

. . . Jehovah . . . ABPS

CHAPTER 5

1. And the LORD spake unto Moses, saying,

2. Command the children of Israel, that they put out of the camp every leper,

. . . to expel from the camp everyone who suffers from a malignant skin disease — NEB

and every one that hath an issue,

and every one having a discharge — RSV

and every one who hath a gonorrhea — Sept

and anyone who has any sort of flow from his body — Bas

and whosoever is defiled by the dead:

. . . defiled by touching a corpse — Ber

. . . who has become unclean by contact with a corpse — NAB

and whosoever has defiled himself — Lam

3. Both male and female shall ye put out, without the camp shall ye put them;

whether male or female, they shall be expelled from and sent outside the camp — Ber

male or female, out with them — put them outside the camp! — Mof

that they defile not their camps, in the midst whereof I dwell.

that they make not their camps unclean, in the midst whereof I have my habitation — Rhm

4. And the children of Israel did so, and put them out without the camp:

And the people of Israel did so, and drove them outside the camp — RSV

as the LORD spake unto Moses, so did the children of Israel.

doing it as the LORD had directed Moses — Ber

. . . Yahweh . . . — Rhm

. . . Jehovah . . . — ABPS

5. And the LORD spake unto Moses, saying,

6. Speak unto the children of Israel,

. . . the people of Israel — RSV

When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty;

If a man or a woman commits any of the crimes of mankind, thus dealing unfaithfully with the LORD, then that person is guilty. — Ber

If a man or a woman commits any of the sins by which men break faith with Yahweh, that person incurs guilt. — Jerus

. . . that person has incurred guilt which demands reparation. — NEB

If a man or a woman commit any of the crimes into which men fall, breaking faith with the Eternal and incurring guilt, — Mof

When a man or woman commits any wrong toward a fellow man, thus breaking faith with the LORD, and that person realizes his guilt, — Tor

7. Then they shall confess their sin which they have done:

He must then confess the crime which he has committed — Ber

and he shall recompense his trespass with the principal thereof,

and he shall make full restitution for his wrong — RSV

. . . restore in full the amount for which he is liable — Jerus

and restore his ill-gotten gains in its original amount — AAT

and add unto it the fifth part thereof,

with one fifth added — Ber

and in addition give one fifth of their value — NAB

and give it unto him against whom he hath trespassed.

and restore it to the person wronged — Ber

8. But if the man have no kinsmen to recompense the trespass unto,

But if the man has no next of kin to whom restitution can be made — Ber

But if the person wronged is dead, and there is no near relative to whom the payment can be made — Tay

let the trespass be recompensed unto the LORD, even to the priest;
this reparation, now due to the LORD, shall go for the priest — Ber
the goods to be restored shall be the LORD's and shall fall to the priest — NAB
the property wrongfully held that is to be restored must go to the LORD, to the priest — AAT
beside the ram of the atonement, whereby an atonement shall be made for him.
over and above the ram of atonement with which the priest makes atonement for the guilty man — Jerus
this is apart from the atonement ram with which the priest makes amends for the guilty man — NAB
besides the ram of propitiation, wherewith a propitiatory-covering is to be put over him — Rhm

9. **And every offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his.**
Moreover, every offering of all the sacred gifts presented by the people of Israel shall belong to the priest — Ber
Indeed, every contribution made by Israelites, every sacred gift presented to the priest, shall belong to that priest — Mof

10. **And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.**
The sacred gifts of every man shall belong to him; whatever any man gives to the priest shall be his — Ber
Each Israelite man may dispose of his own sacred contributions; they become the property of the priest to whom he gives them — NAB
whatever a man consecrates is his own; whatever is given to the priest belongs to the priest — Jerus
And every man's hallowed things shall be the priest's; whatever any man gives the priest shall be his — Amp
and all offerings made to the sanctuary, once they have been put in the priest's hand, become his — Knox

11. **And the LORD spake unto Moses, saying,**

12. **Speak unto the children of Israel, and say unto them,**
Say to the people of Israel — RSV
If any man's wife go aside, and commit a trespass against him,
If any man's wife does wrong . . . — Lam
If any man's wife goes wrong and proves unfaithful to him — AAT
When any man's wife shall turn aside, and commit against him an act of unfaithfulness — Rhm

13. **And a man lie with her carnally,**
so that another man has intercourse with her — Ber
by having intercourse with another man — NAB
and it be hid from the eyes of her husband,
though her husband has not sufficient evidence of the fact — NAB
without the husband's knowledge — Jerus
even though the affair be concealed from the eyes of her husband — Ber
and be kept close, and she be defiled, and there be no witness against her, neither she be taken with the manner;
and she is undetected though she has defiled herself, and there is no witness against her, since she was not taken in the act — RSV
and the crime is undetected, because, though she has been defiled, there is no direct evidence against her and she was not caught in the act — NEB
and she keeps secret the fact that she has defiled herself without being forced, and there is no witness against her — Tor

14. **And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:**
still, if he becomes suspicious and is jealous of his wife because she really is defiled, or if the same doubts come to his mind even though she has not defiled herself, — Ber
or if a man is overcome by a feeling of jealousy that makes him suspect his wife, whether she was actually impure or not — NAB
then, if a spirit of jealousy comes over the husband and makes him jealous for the wife who has disgraced herself, or again if this spirit of jealousy comes upon him and makes him jealous for his wife even when she is innocent — Jerus

What, then, if a man be inflamed with jealousy against his wife, that either is defiled, or has brought false suspicion on herself? — Knox

15. Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth part of an ephah of barley meal;

the man shall bring his wife to the priest along with an offering for her — three and one-half quarts of barley flour — Ber

he shall pour no oil upon it, nor put frankincense thereon;

He is not, however, to pour oil on it or place incense on it — Ber

without oil or perfume — Bas

for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

since it is an offering of suspicion, one for remembering, intended to bring sin to mind — Ber

since it is a cereal offering of jealousy, a cereal offering for an appeal in a question of guilt — NAB

for a jealousy gift it is, a reminding gift bringing to mind iniquity — Rhm

because it is a grain-offering for jealousy, a grain-offering of protestation conveying an imputation of guilt — NEB

this is the jealous man's sacrifice, and the purpose of his offering is to detect unfaithfulness — Knox

since it is a cereal-offering having to do with suspicion, a memorial cereal-offering, intended to recall iniquity — AAT

for it is a suspicion offering — to bring out the truth as to whether or not she is guilty — Tay

16. And the priest shall bring her near, and set her before the LORD:

Then shall the priest bring her near, — and cause her to stand before Yahweh — Rhm

The priest shall place her to front to the Eternal — Mof

The priest is then to bring the woman forward and stand her before Yahweh — Jerus

17. And the priest shall take holy water in an earthen vessel;

In addition, he shall take holy water in a clay jar — Ber

. . . hallowed water . . . — Rhm

. . . lustral water . . . — Knox

. . . living water . . . — Jerus

. . . pure spring water . . . — Sept

And the priest shall take holy water [probably from the sacred laver] . . . — Amp

and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water;

pick up some dust from off the floor of the tabernacle, and put it in the water — Ber

and on the water throw dust that he has taken from the floor of the tabernacle — Jerus

. . . the floor of the habitation . . . — Rhm

. . . the floor of the dwelling . . . — AAT

18. And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy offering:

Then after placing the woman before the LORD he shall let her hair down, place in her hands the offering for remembering — the one of suspicion — — Ber

Then, as the woman stands before the LORD, the priest shall uncover her head and place in her hands the cereal offering of her appeal, that is, the cereal offering of jealousy — NAB

He shall unbind her hair and place the suspicion offering in her hands to determine whether or not her husband's suspicions are justified — Tay

and the priest shall have in his hand the bitter water that causeth the curse:

And in his hand the priest shall have the water of bitterness that brings the curse — RSV

with the priest himself holding the water that produces pain, that brings a curse — AAT

in his own hand will be the baneful waters, embittered now by his curse — Knox

and in the hand of the priest shall be the deadly water that bringeth a curse — Rhm

. . . the water of discovery over which an imprecation is to be made — Sept

. . . the bitter water of testing — Lam

. . . the water of contention that brings out the truth — NEB

19. And the priest shall charge her by an oath, and say unto the woman,

Next, the priest shall make her take an oath saying to her — Ber

If no man have lain with thee, and if thou hast not gone aside to uncleanness with another instead of thy husband,

If a man has not had intercourse with you and you have not had sexual relations with other than your husband — Ber

If no other man has had intercourse with you, and you have not gone astray by impurity while under the authority of your husband — NAB

be thou free from this bitter water that causeth the curse:

then be free from the effects of this bitter water which brings a curse — Ber

be immune to this water that produces pain, that brings a curse — AAT

then these baneful waters I have cursed will have no power to harm thee — Knox

then may your innocence be established by the water of contention that brings out the truth — NEB

be thou uninjured by this water of discovery, over which an imprecation is to be made — Sept

20. But if thou hast gone aside to another instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband:

But if you have turned to another in place of your husband . . . — Ber

21. Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman,

— the priest shall make the woman swear with an oath of adjuration and continue — Ber

then (let the priest make the woman take the oath of the curse, and say to the woman) — RSV

. . . Here the priest shall impose an imprecatory oath on the woman. He shall say to her: — Jerus

The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to rot, and thy belly to swell;

. . . by making your thighs shrivel and your abdomen swell — Ber

the LORD make you an execration and an oath among your people, when the LORD makes your thigh fall away and your body swell — RSV

. . . sending on you wasting of the legs and disease of the stomach — Bas

. . . by bringing upon you miscarriage and untimely birth — NEB

. . . as the LORD causes your thigh to sag and your belly to distend — Tor

The LORD make thee a by-word of all that is accursed among his people, make thy thigh rot and thy belly swell till it bursts — Knox

Yahweh give thee up for a curse and for an oath in the midst of thy people, — in that Yahweh shall give up thy thigh to fall away, and thy womb to swell — Rhm

may the LORD make you an example of malediction and imprecation among your people by causing your thighs to waste away and your belly to swell! — NAB

22. And this water that causeth the curse shall go into thy bowels, to make thy belly to swell, and thy thigh to rot:

this curse-bringing water shall enter your stomach, making your abdomen swell and your thighs shrivel — Ber

may this water that brings the curse pass into your bowels and make your body swell and your thigh fall away — RSV

. . . enter your womb . . . — Mof

may this water that brings a curse enter your bowels, causing your womb to be easily fertilized, but making you have miscarriages — AAT

so shall this water that causeth the curse enter into thy body, causing womb to swell and thigh to fall away — Rhm

May this water of cursing enter your bowels to swell your belly and shrivel your organs! — Jerus

And the woman shall say, Amen, amen.

and the woman must say, "So be it; so be it." — AAT

And the woman shall be required to say, 'Yes, let it be so.' — Tay

23. And the priest shall write these curses in a book, and he shall blot them out with the bitter water:

. . . and dip it in the water of discovery, over which the imprecation was made — Sept

Then the priest shall write these curses in a book, and wash them off into the water of bitterness — RSV

Then the priest shall write the curses down and wash the writing into the water that causes pain — Mof

Then shall the priest write these curses in a scroll, — and wipe them out into the deadly water — Rhm

24. And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, and become bitter.

and when he gives the woman this water, bitter with curses, to drink, it shall cause bitter pain upon entering her system — Ber

he must make the woman drink the water that produces pain, that brings a curse, so that the water that brings a curse may enter into her and cause pain — AAT

(When he requires the woman to drink the water, it becomes bitter within her [if she is guilty].) — Tay

25. Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the LORD, and offer it upon the altar:

Meanwhile, the priest shall take the meal offering of suspicion from her hand and move it back and forth before the LORD bringing it to the altar — Ber

He shall take a handful from the grain-offering by way of token . . . — NEB

But first he shall take the cereal offering of jealousy . . . — NAB

The priest must then take the cereal-offering having to do with suspicion . . . — AAT

Then the priest shall take the suspicion offering from the woman's hand and wave it before Jehovah, and carry it to the altar — Tay

26. And the priest shall take an handful of the offering, even the memorial thereof, and burn it upon the altar,

Moreover, he shall take a handful of it as a memorial portion and burn it on the altar — Ber

and the priest shall take a handful of the cereal offering, as its memorial portion, and burn it upon the altar — RSV

And he will take some of it in his hand, burning it on the altar as a sign — Bas

and the priest shall take a handful from the meal-offering, a remembrance thereof, and make a perfume at the altar — Rhm

He shall take a handful, respresenting all of it, and burn the handful upon the altar — Tay

and afterward shall cause the woman to drink the water.

Only then shall he have the woman drink the water — NAB

27. And when he hath made her to drink the water, then it shall come to pass, that, if she be defiled, and have done trespass against her husband,

Once he has given her the water to drink, it shall be that if she has defiled herself and has been unfaithful to her husband — Ber

After he has made her drink it, if it is true that she has disgraced herself, deceiving her husband — Jerus

that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot:[1]

as soon as the deadly water that causeth a curse hath entered into her so soon shall her womb swell and her thigh fall away — Rhm

then the water that brings a curse, on entering into her, shall cause pain, her womb shall become easily fertilized, but she shall have miscarriages — AAT

and the woman shall be a curse among her people.

thus shall the woman become . . . Rhm

and she will be a by-word of all that is accursed among the people — Knox

28. And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

. . . she will remain unharmed and bear children — Ber

. . . she will be immune and will still be able to bear children — NAB

But if she is innocent, she will take no harm, and will become a mother of children — Knox

29. This is the law of jealousies, when a wife goeth aside to another instead of her husband, and is defiled;

. . . when a woman who is married transgresseth and is polluted — Sept

This is the ritual in cases of jealousy, when a woman has gone astray and disgraced herself while under her husband's authority, — Jerus

[1]See vss. 21 and 22.

This is the law in cases of suspicion, when a woman while married to her husband goes wrong and defiles herself — AAT

This, then, is the law concerning a wayward wife — Tay

30. Or when the spirit of jealousy cometh upon him, and he be jealous over his wife,

or when a fit of suspicion comes over a man and he becomes suspicious of his wife — AAT

and shall set the woman before the LORD, and the priest shall execute upon her all this law.

in which case he shall have the woman stand before the LORD, and the priest shall deal with her in strict accord with this law — AAT

When a husband brings such a woman before Yahweh, the priest must apply this ritual to her in full — Jerus

31. Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

The husband shall be guiltless, but the woman must bear the punishment of her sin — Jerus

thus shall the man be cleared of iniquity; but that woman shall bear her iniquity — Rhm

the husband is without blame; the fault is her's and she must answer for it — Knox

Her husband shall not be brought to trial for causing her horrible disease, for she is responsible — Tay

CHAPTER 6

1. And the LORD spake unto Moses, saying,

And Jehovah . . . — ABPS

And Yahweh . . . — Rhm

2. Speak unto the children of Israel, and say unto them,

Tell the people of Israel — Ber

When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the LORD:

. . . the vow of a Nazirite, to separate himself unto Jehovah — ASV

If a man or woman shall do the signal act of making a vow of a Nazarite — namely, to live in consecration to the LORD — Ber

. . . to dedicate himself to the LORD — NAB

If a man or a woman wishes to make a vow, the vow of the nazirite by which he is pledged to Yahweh — Jerus

When a man or a woman shall make a solemn vow to preserve the strictest purity for the LORD — Sept

When any man or woman would make the special vow of One Separate, by separating himself unto Yahweh — Rhm

When either man or woman shall make a special vow, the vow of a Nazarite, that is, one separated and consecrated to the LORD — Amp

3. He shall separate himself from wine and strong drink,

he must abstain from wine and intoxicating drink. — Ber

and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

he shall drink no vinegar made from wine or strong drink, and shall not drink any juice of grapes or eat grapes, fresh or dried — RSV

drinking no fermented wine, no hard liquor, and drinking no grape-juice at all, nor eating fresh grapes or dried — AAT

he may neither drink wine vinegar, other vinegar, or any kind of grape juice nor eat either fresh or dried grapes — NAB

. . . strong drink or wine or even fresh wine, grape juice, grapes, or raisins! — Tay

4. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.

. . . from the skins even to the stones of raisins — Lam

During the entire period of his consecration, he must not eat anything which is prepared from the grapevine, not even the seeds and skins — Ber

. . . not even unripe grapes or grape skins — NAB

. . . not even the seeds or the skins — RSV

5. All the days of the vow of his separation there shall be no razor come upon his head:

Furthermore, during the entire period of his consecration vow, no razor . . . — Ber

As long as his vow to be a Nazirite holds, no razor . . . — AAT

until the days be fulfilled, in the which he separateth himself unto the LORD, he shall be holy, and shall let the locks of the hair of his head grow.

Until the period of his dedication to the LORD is over, he shall be sacred, and shall let the hair of his head grow freely — NAB

. . . hallowed shall he be . . . — Rhm

he shall let his hair grow long and plait it until he has completed the term of his dedication; he shall keep himself holy to the LORD — NEB

6. All the days that he separateth himself unto the LORD he shall come at no dead body.

For the entire period of his consecration to Yahweh he must not go near a corpse — Jerus

7. He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die:

Not even for his father or mother . . . may he become unclean — NAB

. . . ritually unclean . . . — NEB

Neither for his father, nor for his mother, nor for brother or sister, if they die, shall he make himself unclean — RSV

because the consecration of his God is upon his head.

on his head he carries his consecration to God — Jerus

because he is under an oath to keep himself separate for God — Bas

for a crown to his God rests on his head — AAT

for he is set apart for the Eternal, and bound by that — Mof

since hair set apart for his God is upon his head — Tor

because the Nazirite vow to his God is on his head — NEB

for his vow of consecration remains in effect — Tay

8. All the days of his separation he is holy unto the LORD.

During his entire period as a Nazarite he must be holy to the LORD — Ber

As long as he remains a Nazirite, he remains consecrated to the LORD — AAT

. . . he is a person consecrated to Yahweh — Jerus

9. And if any man die very suddenly by him, and he hath defiled the head of his consecration;

If someone should die suddenly in his presence and he defile his consecrated head — Ber

. . . and he defiles his head with its crown — AAT

. . . and so makes his consecrated hair unclean — Jerus

. . . then shall he count unclean his head of separation — Rhm

. . . so that his dedicated head becomes unclean — NAB

If someone suddenly falls dead by his side touching him and thereby making his hair, which has been dedicated, ritually unclean — NEB

then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.

. . . on the day he cleanseth himself, on the seventh day shall he shave it — Rhm

then he must shave it on his purification day; the seventh day he shall shave it completely — Ber

he shall shave his head seven days later, on the day appointed for his ritual cleansing — NEB

10. And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:

. . . either two turtle doves or two young pigeons . . . at the door of the meeting tent — Ber

. . . the entrance of the tent of meeting — Rhm

. . . the Tent of the Presence — NEB

11. And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him,

whereupon the priest shall offer the one . . . that he might make atonement for him — Ber

and the priest shall make of one a sin-bearer and of one an ascending-sacrifice and so put a propitiatory-covering over him — Rhm

for that he sinned by the dead, and shall hallow his head that same day.

since he sinned in the matter of the corpse . . . — Ber

for the defilement that he has contracted from the corpse . . . — Jerus

because he incurred sin through the corpse. That same day he must reconsecrate his head — AAT

12. And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a trespass offering:
and separate himself to the LORD for the days of his separation, and bring a male lamb a year old for a guilt offering — RSV
He must begin all over again with a new vow, and must bring a male lamb a year old for a guilt offering — Tay
The man shall re-dedicate himself to the LORD for the term of his vow and bring a yearling-ram as a guilt offering — NEB
but the days that were before shall be lost, because his separation was defiled.
but the former time shall be void, because his separation was defiled — RSV
. . . because his dedicated head became unclean — NAB
His former days of consecration go for nothing, once they have been interrupted by defilement — Knox
The days of his vow that were fulfilled before his defilement no longer count — Tay

13. And this is the law of the Nazarite, when the days of his separation are fulfilled:
And this is the law of the Separate One . . . — Rhm
This is the ritual to be followed . . . — Jerus
. . . for the Nazirite, when the time of his separation has been completed — RSV
. . . when the period is completed for which he was to be a Nazirite — AAT
Now this is the procedure of the Nazarite for the day on which his consecration period is completed — Ber
he shall be brought unto the door of the tabernacle of the congregation:
. . . the door of the tent of meeting — RSV
. . . the entrance to the Tent of the Presence — NEB

14. And he shall offer his offering unto the LORD, one he lamb of the first year without blemish for a burnt offering,
and then he must present his offering to the LORD, one perfect yearling male lamb as a burnt offering — AAT
. . . a flawless year-old male lamb . . . — Ber
. . . — one he-lamb a year old without defect for an ascending-sacrifice — Rhm
and one ewe lamb of the first year without blemish for a sin offering,
. . . for a sin-bearer — Rhm
for sacrifice for sin, a yearling ewe lamb without blemish — Jerus
and one ram without blemish for peace offerings,
for communion sacrifice, a ram without blemish — Jerus
. . . as a welcome-offering — Knox
. . . as a shared-offering — NEB
. . . an offering of thanksgiving — Sept

15. And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings.
and a basket of unleavened bread — cakes of fine flour mixed with oil, and unleavened wafers daubed with oil — together with their meal offering and libations — Ber
. . . and unleavened wafers spread with oil, and their cereal offering and their drink offerings — RSV
. . . and unleavened wafers spread with oil, with the oblations and libations appropriate to them — Jerus
and a basket of unleavened cakes — fine meal in round cakes overflowed with oil, and thin cakes of unleavened bread anointed with oil, — with their meal-offering and their drink-offerings — Rhm

16. And the priest shall bring them before the LORD, and shall offer his sin offering, and his burnt offering:
Then shall the priest, bring [them] near before Yahweh, — and offer his sin-bearer and his ascending-sacrifice — Rhm
The priest shall present these offerings before the Lord: first the sin offering and the burnt offering — Tay

17. And he shall offer the ram for a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread:
and offering the ram as a thanksgiving sacrifice to the LORD, with the basket of unleavened cakes — AAT
then the ram for a peace offering, along with the basket of bread made without yeast — Tay
the priest shall offer also his meat offering, and his drink offering.

as well as its cereal-offering and libation — AAT
he shall also offer its meal-offering and libation — Ber
and the priest must offer the accompanying oblation and libation — Jerus
and finally the grain offering along with the drink offering — Tay

18. And the Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation,
. . . his dedicated head . . . — Ber
. . . his consecrated hair . . . — Jerus
And the Nazirite shall shave his consecrated head at the door of the tent of meeting — RSV
Then shall the Separate One shave at the entrance of the tent of meeting his head of separation — Rhm
Then let his long hair, the sign of his oath, be cut off at the door at the Tent of meeting — Bas
and shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the peace offerings.
and shall take the hair from his consecrated head and put it on the fire . . . — RSV
. . . lay it on the fire which is under the thanksgiving sacrifice — AAT
collect the hair, and put it in the fire that is under the peace offering — NAB

19. And the priest shall take the sodden shoulder of the ram,
and the priest shall take the boiled shoulder of the ram — ASV
. . . the roasted shoulders of the lamb — Tay
and one unleavened cake out of the basket, and one unleavened wafer,
along with an unleavened cake and wafer from the basket — Ber
. . . one unleavened cake and one thin cake . . . — Bas
. . . one unleavened round cake from the basket, and one unleavened thin cake — Rhm
and shall put them upon the hands of the Nazarite, after the hair of his separation is shaven:
. . . after he has shaved himself of the hair of his consecration — Ber
. . . his dedicated hair — NAB

20. And the priest shall wave them for a wave offering before the LORD:
With them he must make the gesture of offering before Yahweh — Jerus
The priest shall then present them as a special gift before the LORD — NEB
this is holy for the priest, with the wave breast and heave shoulder:
they are to be a holy portion for the priest, together with the breast of the wave-offering and the shoulder of the heave-offering — Ber
They become sacred and shall belong to the priest, along with the breast of the wave-offering and the leg of the raised offering — NAB
these being consecrated to the priest, along with the waved breast and the thigh of the contribution — AAT
and after that the Nazarite may drink wine.
Only after this may the nazirite drink wine — NAB

21. This is the law of the Nazarite who hath vowed, and of his offering unto the LORD for his separation, beside that that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.
This is the law of the Nazarite, who shall vow to give his offering to the LORD in accordance with his consecration, not including what extra he may be able to do; according to the vow which he has taken, so must he conform to the law of his consecration — Ber
This is the law for the Nazarite who takes a vow. His offering to the LORD shall be according to his vow as a Nazirite, apart from what else he can afford; in accordance with the vow which he takes, so shall he do according to the law for his separation as a Nazirite — RSV
This is the law of One Separate . . . — Rhm
. . . he must carry out the terms of the vow that he took in accord with the law pertaining to his position as a Nazarite — AAT
So must the time of his dedication be brought to an end, and so must his vow be fulfilled, apart from any special undertaking he may have made. To achieve the purpose of such consecration, he must carry out the full intentions of his vow — Knox
Such is the ritual for the nazirite. If, besides the hair, he has also vowed a per-

sonal offering to Yahweh, he must (apart from anything else that his means allow) fulfill the vow that he has made — Jerus

These are the regulations concerning a Nazirite and his sacrifices at the conclusion of his period of special dedication. In addition to these sacrifices he must bring any further offering he promised at the time he took his vow to become a Nazirite — Tay

22. And the LORD spake unto Moses, saying,

23. Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

. . . Ye shall bless Israel in these words: — Mof

24. The LORD bless thee, and keep thee:

Jehovah bless thee . . . — ASV

Yahweh bless thee . . . — Rhm

. . . and watch over you — NEB

May the Eternal bless you and protect you! — Mof

The LORD bless you, and guard you — AAT

May the Lord bless and protect you — Tay

25. The LORD make his face shine upon thee, and be gracious unto thee:

Yahweh . . . — Rhm

May the Eternal smile on you and favour you! — Mof

The LORD deal kindly and graciously with you! — Tor

may the Lord's face radiate with joy because of you — Tay

26. The LORD lift up his countenance upon thee, and give thee peace.

May Yahweh uncover his face to you and bring you peace — Jerus

The LORD look upon you kindly and give you peace! — NAB

The LORD bestow His favor upon you and grant you peace! — Tor

May the Eternal befriend you and prosper you! — Mof

27. And they shall put my name upon the children of Israel; and I will bless them.

In this manner they shall invoke My name upon the people of Israel and I Myself will bless them — Ber

This is how they are to call down my name . . . — Jerus

Thus they shall link My name with the people of Israel . . . — Tor

CHAPTER 7

1. And it came to pass on the day that Moses had fully set up the tabernacle,

On the day when Moses had finished setting up the tabernacle — RSV

and had anointed it, and sanctified it, and all the instruments thereof,

and had anointed and consecrated it with all its furnishings — RSV

. . . its equipment — Ber

both the altar and all the vessels thereof, and had anointed them, and sanctified them;

and had anointed and consecrated the altar with all its utensils — RSV

2. That the princes of Israel, heads of the house of their fathers, who were the princes of the tribes, and were over them that were numbered, offered:

that the princes of Israel, the leaders of their tribal houses — these are the tribal princes in charge of those who were enrolled — made a presentation — Ber

. . . the heads of their families (that is, the leaders of the tribes, those that were at the head of those numbered), made offerings — AAT

an offering was made by the princes of Israel, who were heads of ancestral houses; the same princes of the tribes who supervised the census. — NAB

Then the leaders of Israel — the chiefs of the tribes, the men who had organized the census — brought their offerings — Tay

3. And they brought their offering before the LORD, six covered wagons, and twelve oxen;

and they brought their oblation before Jehovah . . . — ASV

. . . six draught wagons and twelve oxen — AAT

The offering they brought before the LORD consisted of six baggage wagons and twelve oxen — NAB

a wagon for two of the princes, and for each one an ox:

a wagon for every two of the princes, and for each one an ox — ASV

and they brought them before the tabernacle.
and they presented them in front of the dwelling — AAT

4. And the LORD spake unto Moses, saying,

5. Take it of them, that they may be to do the service of the tabernacle of the congregation;
Accept these from them, that they may be used in doing the service of the tent of meeting — ASV
. . . in effecting the work . . . — Ber
. . . that these things may be put to use in the service of the meeting tent — NAB
. . . the Tent of the Presence — NEB
. . . the tabernacle of the testimony — Sept
and thou shalt give them unto the Levites, to every man according to his service.
. . . to each in proportion to the amount of his work — AAT
. . . to every man according to the need of his laborious work — Rhm
. . . for the better carrying out of their various duties — Knox
. . . to each as his work requires — Ber

6. And Moses took the wagons and the oxen, and gave them unto the Levites.
So Moses accepted . . . and assigned them to . . . — NEB

7. Two wagons and four oxen he gave unto the sons of Gershon, according to their service:
. . . he gave to the Gershonites in proportion to the amount of their work — AAT
. . . as their work required — Ber

8. And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest.
. . . in proportion to the amount of their work under the direction under Ithamar . . . — AAT
likewise, four wagons and eight bullocks to the men of Merari as their work required, under the supervision of Ithamar . . . — Ber
. . . for the duties they had to perform under the direction of Ithamar — Jerus

9. But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them was that they should bear upon their shoulders.
To the men of Kohath, however, he gave nothing, because it was their responsibility to attend to the work of the holy things which they had to carry on their shoulders — Ber
. . . because they had to carry on their shoulders the sacred objects which were their charge — NAB
None of the wagons or teams was given to the Kohath division, for they were required to carry their portion of the Tabernacle upon their shoulders — Tay

10. And the princes offered for dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar.
Now the princes presented the dedicatory gift for the altar on the day it was anointed, offering it before the altar — Ber
And the leaders offered offerings for the dedication of the altar on the day it was anointed; and the leaders offered their offering before the altar — RSV
. . . the altar (of burnt offering) — Amp

11. And the LORD said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.
And Jehovah said to Moses . . . — ABPS
. . . They shall offer their offerings, one leader each day, for the dedication of the altar — RSV
. . . Let each of them bring his gift on a different day for the dedication of the altar — Tay

12. And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah:
The one who presented his offering on the first day was Nahshon, son of Amminadab, prince of the tribe of Judah — NAB
The one who presented his gift on the first day in behalf of the tribe of Judah was Nahshon the son of Amminadab — Ber

13. And his offering was one silver charger,
His gift was one silver dish — Ber
. . . silver platter — ASV
. . . silver bowl — Jerus
the weight thereof was an hundred and thirty shekels,
weighing about 3¼ pounds — Ber
weighing about five pounds — Mof
one silver bowl of seventy shekels, after the shekel of the sanctuary;

one silver basin of seventy shekels. . . . — RSV
. . . in terms of the sacred shekel — AAT
a silver bowl weighing nearly three pounds (on the sacred scale of weights) — Mof
and one silver basin of about 1¾ pounds, in accordance with the standard weight of the sanctuary — Ber
one silver sprinkling bowl . . . — Jerus
one tossing bowl . . . — Rhm
both of them were full of fine flour mingled with oil for a meat offering:
. . . mixed with oil for a cereal offering — RSV
. . . for a grain-offering — Ber

14. One spoon of ten shekels of gold, full of incense:
one gold cup . . . — AAT
one golden dish of ten shekels . . . — RSV
a golden saucer weighing nearly five ounces . . . — Mof
one gold pan of about four ounces . . . — Ber
He also brought a tiny gold box of incense which weighed only about six ounces — Tay

15. One young bullock, one ram, one lamb of the first year, for a burnt offering:
one young bull from the cattle, one ram and one year-old lamb for a burnt-offering — Ber
. . . as an ascending-sacrifice — Rhm

16. One kid of the goats for a sin offering:
One goat for the sacrifice for sin — Jerus
one male goat as a sin offering — AAT
. . . as a sin-bearer — Rhm

17. And for a sacrifice of peace offerings,
and, for the communion sacrifice — Jerus
Jerus
and for a sacrifice of thanksgiving — Sept
and, by way of sacrifice for a recompense-offering — Mof
and for his sacrifice of well-being — Tor
. . . a shared-offering — NEB
two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Nahshon the son of Amminadab.

18. On the second day Nethaneel the son of Zuar, prince of Issachar, did offer:
On the second day Nethanel the son of Zuar . . . — RSV

19. He offered for his offering one silver charger, the weight whereof was an hundred and thirty shekels,[1]
The gift which he presented was likewise one silver dish . . . —
one silver bowl of seventy shekels, after the shekel of the sanctuary;[2]
both of them full of fine flour mingled with oil for a meat offering:[3]

20. One spoon of gold of ten shekels, full of incense:[4]

21. One young bullock, one ram, one lamb of the first year, for a burnt offering:[5]

22. One kid of the goats for a sin offering:[6]

23. And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Nethaneel the son of Zuar.[7]

24. On the third day Eliab the son of Helon, prince of the children of Zebulun, did offer:
On the third day, the prince of Zebulun's descendants, Eliab the son of Helon, made his offering: — Ber

25. His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:[8]

26. One golden spoon of ten shekels, full of incense:

27. One young bullock, one ram, one lamb of the first year, for a burnt offering:

28. One kid of the goats for a sin offering:

29. And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Eliab the son of Helon.[9]

30. On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, did offer:

31. His offering was one silver charger of the weight of an hundred and thirty shekels,

---

[1]See vs. 13.
[2]See vs. 13.
[3]See vs. 13.
[4]See vs. 14 for other translations.
[5]See vs. 15.
[6]See vs. 16.
[7]Compare vs. 17.
[8]See vss. 13 and 19.
[9]Compare vss. 14-17 and vss. 20-23.

one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

32. One golden spoon of ten shekels, full of incense:

33. One young bullock, one ram, one lamb of the first year, for a burnt offering:

34. One kid of the goats for a sin offering:

35. And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Elizur the son of Shedeur.[10]

36. On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, did offer:

37. His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

38. One golden spoon of ten shekels, full of incense:

39. One young bullock, one ram, one lamb of the first year, for a burnt offering:

40. One kid of the goats for a sin offering:

41. And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Shelumiel the son of Zurishaddai.[11]

42. On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, offered:

43. His offering was one silver charger of the weight of an hundred and thirty shekels, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

44. One golden spoon of ten shekels, full of incense:

45. One young bullock, one ram, one lamb of the first year, for a burnt offering:

46. One kid of the goats for a sin offering:

47. And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Eliasaph the son of Deuel.[12]

48. On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, offered:

49. His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

50. One golden spoon of ten shekels, full of incense:

51. One young bullock, one ram, one lamb of the first year, for a burnt offering:

52. One kid of the goats for a sin offering:

53. And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Elishama the son of Ammihud.[13]

54. On the eighth day offered Gamaliel the son of Pedahzur, prince of the children of Manasseh:

55. His offering was one silver charger of the weight of an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

56. One golden spoon of ten shekels, full of incense:

57. One young bullock, one ram, one lamb of the first year, for a burnt offering:

58. One kid of the goats for a sin offering:

59. And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Gamaliel the son of Pedahzur.[14]

60. On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, offered:

61. His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

62. One golden spoon of ten shekels, full of incense:

---

[10]Compare vss. 30-35 with vss. 12-17.
[11]Compare vss. 36-41 with vss. 12-17.
[12]Compare vss. 42-47 with vss. 12-17.
[13]Compare vss. 48-53 with vss. 12-17.
[14]Compare vss. 54-59 with vss. 12-17.

63. One young bullock, one ram, one lamb of the first year, for a burnt offering:

64. One kid of the goats for a sin offering:

65. And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Abidan the son of Gideoni.[15]

66. On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, offered:

67. His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

68. One golden spoon of ten shekels, full of incense:

69. One young bullock, one ram, one lamb of the first year, for a burnt offering:

70. One kid of the goats for a sin offering:

71. And for a sacrifice of peace offering, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Ahiezer the son of Ammishaddai.[16]

72. On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, offered:

73. His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

74. One golden spoon of ten shekels, full of incense:

75. One young bullock, one ram, one lamb of the first year, for a burnt offering:

76. One kid of the goats for a sin offering:

77. And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Pagiel the son of Ocran.[17]

78. On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, offered:

79. His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

80. One golden spoon of ten shekels, full of incense:

81. One young bullock, one ram, one lamb of the first year, for a burnt offering:

82. One kid of the goats for a sin offering:

83. And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Ahira the son of Enan.[18]

84. This was the dedication of the altar, in the day when it was anointed by the princes of Israel:
These were the offerings made by the leaders of Israel for the dedication of the altar on the day it was anointed — Jerus
This was the dedication offering for the altar [of burnt offering], on the day when it was anointed — Amp
The foregoing was the dedicatory gift from the princes of Israel for the altar on the day it was anointed: — Ber
Such were the gifts presented by the chieftains of Israel . . . — Mof
twelve chargers of silver, twelve silver bowls, twelve spoons of gold:
it included twelve silver dishes, twelve silver basins, twelve gold pans — Ber
twelve silver bowls, twelve silver sprinkling bowls, and twelve golden bowls — Jerus
twelve chargers of silver, twelve tossing bowls of silver, twelve spoons of gold — Rhm
. . . twelve saucers of gold — Knox
. . . twelve censers of gold — Sept
twelve silver plates, twelve silver basins, twelve gold cups — AAT

85. Each charger of silver weighing an hundred and thirty shekels, each bowl seventy:
Each silver plate weighing one hundred and thirty shekels, and each basin seventy — AAT
each dish weighing about five pounds, each bowl nearly three pounds — Mof
each silver dish weighed about 3¼ pounds and each silver basin, about 1¾ pounds — Ber

---

[15]Compare vss. 60-165 with vss. 12-17.
[16]Compare vss. 66-71 with vss. 12-17.
[17]Compare vss. 72-75 with vss. 12-17.
[18]Compare vss. 78-83 with vss. 12-17.

Each silver bowl . . . each sprinkling bowl . . . — Jerus
each charger of silver . . . each tossing bowl . . . — Rhm
each charger . . . each cup . . . — Sept
all the silver vessels weighed two thousand and four hundred shekels, after the shekel of the sanctuary:
The total weight of the silver utensils was about sixty pounds, in accordance with the standard weight of the sanctuary — Ber
the silver of these objects weighing in all two thousand four hundred sanctuary shekels — Jerus
the total amount of silver . . . in terms of the sacred shekel — AAT

86. The golden spoons were twelve, full of incense, weighing ten shekels apiece, after the shekel of the sanctuary:
The twelve gold pans full of incense weighed about four ounces apiece, in accordance with the standard weight of the sanctuary — Ber
all the gold of the spoons was an hundred and twenty shekels.
the total amount of gold in the cups . . . — AAT
and the weight of gold in the twleve saucers . . . about five pounds — Mof
the gold of these bowls . . . — Jerus

87. All the oxen for the burnt offering were twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering:
The total number of animals for the burnt-offering was twelve young bulls from the cattle, twelve rams, and twelve male year-old lambs with their grain-offerings — Ber
All the herd for the ascending-sacrifice . . . — Rhm
all the cattle . . . with their cereal offering — RSV
and the kids of the goats for sin offering twelve.
for the sin-offering, twelve male goats — Ber
twelve young he-goats for the bearing of sin — Rhm

88. And all the oxen for the sacrifice of the peace offerings were twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty.
The sum total of animals for the communion sacrifice: . . . — Jerus
and the total number of animals for the peace offering sacrifice was . . . — Ber
. . . sacrifices of well-being . . . — Tor
. . . the shared-offering . . . — NEB
. . . the sacrifice of thanksgiving . . . — Sept
This was the dedication of the altar, after that it was anointed.
This was the dedication of the altar [of burnt offering] . . . — Amp
This was the dedication offering for the altar, after it was anointed — RSV

89. And when Moses was gone into the tabernacle of the congregation to speak with him,
And when Moses went into the tent of meeting to speak with the LORD — RSV
. . . the tabernacle of the testimony . . . — Sept
. . . the Tent of the Presence . . . — NEB
then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubims:
he heard the Voice speaking to him from above the mercy seat that was upon . . . — Amp
. . . from above the cover on the ark of the Presence . . . — Mof
. . . from above the propitiatory that was on the ark of the decrees . . . — AAT
. . . the Ark of the Pact . . . — Tor
. . . the Ark of the Tokens . . . — NEB
then the Voice came to his ears from over the cover which was on the ark of witness, from between the two winged ones — Bas
and he spake unto him.
in this manner He spoke to him — Ber
and He spoke to [Moses] — Amp

CHAPTER 8

1. And the LORD spake unto Moses, saying,
And Jehovah . . . — ABPS
And Yahweh . . . — Rhm

2. Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the candlestick.
. . . When you place the lamps, let the

seven lamps shine frontward from the lampstand — Ber
. . . the seven lamps are to shed light on the space in front of the lampstand — AAT
. . . see that they shed their light forwards in front of the lamp-stand — NEB

3. **And Aaron did so; he lighted the lamps thereof over against the candlestick,**
Aaron acted accordingly; he placed the lamps so that they faced outward from the lampstand — Ber
as the LORD commanded Moses.
As Yahweh commanded Moses — Rhm
as Jehovah . . . — Young
as the Eternal . . . — Mof

4. **And this work of the candlestick was of beaten gold, unto the shaft thereof, unto the flowers thereof, was beaten work:**
And this was the workmanship of the lampstand, hammered work of gold; from its base to its flowers, it was hammered work — RSV
And this was the material of the lampstand, gold beaten work, being beaten work in both its base and its calyxes — AAT
The lampstand was wrought in beaten gold, from base to branches — beaten gold entirely — Mof
This lamp-stand was fashioned of wrought gold, both the stem in the middle of it and the branches that sprang from either side and all their ornament — Knox
The lampstand was made of beaten gold in both its shaft and its branches — NAB
according unto the pattern which the LORD had shewed Moses, so he made the candlestick.
Moses had made the lampstand in strict accord with the pattern that the LORD had shown him — AAT

5. **And the LORD spake unto Moses, saying,**
The Eternal said . . . — Mof

6. **Take the Levites from among the children of Israel, and cleanse them.**
Set aside the Levites in Israel and cleanse them — Mof
Take the Levites apart from the rest of the Israelites and cleanse them ritually — NEB

7. **And thus shalt thou do unto them, to cleanse them:**
This is how you are to purify them: — Jerus
Sprinkle water of purifying upon them,
. . . the water of purification . . . — JPS
. . . the water of expiation . . . — RV
. . . the holy water which takes away sin . . . — Bas
. . . sin-cleansing water . . . — Rhm
the water for use in case of sin is to be sprinkled on them — AAT
and let them shave all their flesh,
and have them shave their entire bodies with a razor — Ber
and let them wash their clothes, and so make themselves clean.
. . . They will then be clean — Jerus

8. **Then let them take a young bullock with his meat offering, even fine flour mingled with oil,**
. . . with its cereal-offering consisting of fine flour mixed with oil — AAT
. . . with its prescribed grain-offering . . . — NEB
. . . a young bull from the cattle with its grain-offering — fine flour mixed with oil — Ber
Then let them take a young bull and its cereal offering of fine flour mixed with oil — RSV
Then shall they take a choice young bullock, with the meal-offering thereof, even fine meal overflowed with oil — Rhm
and another young bullock shalt thou take for a sin offering.
and a second choice young bullock shalt thou take as a sin-bearer — Rhm

9. **And thou shalt bring the Levites before the tabernacle of the congregation:**
And you shall present the Levites before the tent of meeting — RSV
Next bring the men of Levi to the front of the meeting tent — Ber
. . . the Tent of the Presence — NEB
. . . the tabernacle of the testimony — Sept
and thou shalt gather the whole assembly of the children of Israel together:
where you shall assemble also the whole community of the Israelites — NAB

10. **And thou shalt bring the Levites before the LORD:**
and thou shalt present the Levites before Jehovah — ASV
When you present the Levites before the LORD, — RSV

and the children of Israel shall put their hands upon the Levites:
the people of Israel shall lay their hands upon . . . — RSV

11. And Aaron shall offer the Levites before the LORD for an offering of the children of Israel,
Aaron shall then offer the Levites as a wave offering before the LORD from the people of Israel — Ber
and Aaron shall set the Levites apart before the LORD, as a gift from the sons of Israel — Sept
. . . present the Levites before the Lord as a special gift from the Israelites — NEB
Aaron shall then offer the Levites, making the gesture of offering before Yahweh on behalf of the sons of Israel — Jerus
that they may execute the service of the LORD.
so that the Levites may be in position to execute the LORD's service — Ber
that they may be qualified to perform . . . — AAT
so shall they be for performing the laborious work of Yahweh — Rhm
and they shall be dedicated to the service of the LORD — NEB
The Israelites will represent all the people in serving the Lord — Tay

12. And the Levites shall lay their hands upon the heads of the bullocks:
As for the Levites, have them lay . . . — Ber
and thou shalt offer the one for a sin offering and the other for a burnt offering, unto the LORD, to make an atonement for the Levites.
. . . as a sin-offering . . . as a whole-offering . . . — NEB
then make thou of the one a sin-bearer and of the other an ascending-sacrifice unto Yahweh, to put a propitiatory-covering over the Levites — Rhm
one of which you are to offer as a sacrifice for sin, and the other as a holocaust to Yahweh; this is how the rite of atonement for the Levites is to be performed — Jerus

13. And thou shalt set the Levites before Aaron, and before his sons, and offer them for an offering unto the LORD.
. . . presenting them to the LORD as a special gift — NEB
. . . and offer them for a wave-offering unto Jehovah — ASV
Having brought the Levites before Aaron and his sons, you will present them to Yahweh with the gesture of offering — Jerus

14. Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine.
In this way you will dedicate the Levites from among the rest of the people of Israel, and the Levites . . . — Tay

15. And after that shall the Levites go in to do the service of the tabernacle of the congregation:
Thereafter the men of Levi shall enter to perform duties connected with the meeting tent — Ber
Only then shall the Levites enter upon their service in the meeting tent — NAB
. . . the Tent of the Presence — NEB
. . . the tabernacle of the testimony — Sept
and thou shalt cleanse them, and offer them for an offering.
. . . and offer them as a wave offering — Ber
You must purify them and offer them with the gesture of offering — Jerus
ritually cleansed and presented as a special gift — NEB

16. For they are wholly given unto me from among the children of Israel; instead of such as open every womb, even instead of the firstborn of all the children of Israel, have I taken them unto me.
for they must definitely be given to Me from among the people of Israel as a substitute for all who open the womb, the first born of all the people of Israel, for I have chosen them for Myself — Ber
for they have been assigned to me from the rest of the Israelites as servants; I have taken them for myself instead of all . . . — AAT
. . . in place of every mother's first son . . . — Bas

17. For all the firstborn of the children of Israel are mine, both man and beast:
all the first-born among the sons of Israel, man and beast, do indeed belong to me — Jerus
This is because all the first-born in the

nation of Israel are rightfully Mine, both among man and beast — Ber

on the day that I smote every firstborn in the land of Egypt I sanctified them for myself.

. . . every first-born creature . . . — NEB

. . . I consecrated them for myself — RSV

. . . I made them mine — Bas

. . . did I hallow them unto me — Rhm

18. And I have taken the Levites for all the firstborn of the children of Israel.

. . . instead of all the first-born among the people of Israel — RSV

. . . as a substitute for all Israel's first-born — Ber

and in lieu of all Israel's first born sons I claim the Levites for myself — Knox

19. And I have given the Levites as a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation,

I have chosen them out from the rest of the people to be at the disposal of Aaron and his sons, to do me service in the tabernacle — Knox

. . . to perform the service of her people in the meeting tent — Ber

. . . to do the laborious work of . . . — Rhm

. . . to discharge the duties of the Israelites in the meeting tent — NAB

. . . the Tent of the Presence — NEB

and to make an atonement for the children of Israel:

and to put a propitiatory-covering over the sons of Israel — Rhm

and to take away sin from the children of Israel — Bas

that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

. . . in the nation of Israel when her people approach the Holy Place — Ber

so that none of the sons of Israel may be struck down for approaching the sanctuary — Jerus

and then no calamity will befall them . . . — NEB

. . . in case the people of Israel should come near the sanctuary — RSV

The rest of the people must not come close to the sanctuary, on pain of being smitten with a plague — Knox

20. And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites,

. . . dealt with the Levites exactly as Yahweh had directed Moses concerning them — Jerus

Thus, then, did Moses and Aaron and the whole community . . . deal with the Israelites, carrying out exactly the command which the LORD had given Moses concerning them — NAB

so did the children of Israel unto them.

21. And the Levites were purified, and they washed their clothes;

And the Levites purified themselves from sin, and they washed their clothes — ASV

And the Levites accepted the cleansing from sin and washed their clothes — Rhm

and Aaron offered them as an offering before the LORD; and Aaron made an atonement for them to cleanse them.

then Aaron offered them as a wave offering in the presence of the LORD and made atonement for them for their purification — Ber

and Aaron offered them as a wave-offering before Yahweh, — and Aaron put a propitiary-covering over them to make them pure — Rhm

and Aaron presented them with the gesture of offering before Yahweh. Then he performed the rite of atonement over them to purify them — Jerus

and Aaron presented them as a special gift before the LORD and made expiation for them, to cleanse them — NEB

22. And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons:

And after that the Levites went in to do their service in the tent of meeting in attendance upon Aaron and his sons — RSV

Only then did they enter upon their service in the meeting tent under the supervision of Aaron and his sons — NAB

as the LORD had commanded Moses concerning the Levites, so did they unto them.

In short, they took the proper steps with

the Levites, even as the LORD had directed Moses concerning them — Ber

23. And the LORD spake unto Moses, saying,

24. This is it that belongeth unto the Levites:
This applies to the men of Levi: — Ber
from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation:
Starting at the age of 25, they shall commence to engage in active duty in the service of the meeting tent — Ber
Each from his twenty-fifth year onward shall perform the required service in the meeting tent — NAB

25. And from the age of fifty years they shall cease waiting upon the service thereof, and shall serve no more:
. . . they shall withdraw from the work of the service and serve no more — RSV
but after fifty everyone must withdraw from active service and give up his position — Mof

26. But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service.
he may help his fellows in the tent of meeting in the performance of their duties, but he must do no menial work — AAT
yet shall they wait upon their brethren in the tent of meeting by keeping charge, but laborious work shall they not perform — Rhm
Thereafter they shall assist their fellow workers in the meeting tent in keeping with the office, but shall not discharge the regular duties — Ber
but he will still help his brothers to insure the services in the Tent of Meeting, though he himself will no longer have any ministry — Jerus
Thus shalt thou do unto the Levites touching their charge.
Thus shall you do to the Levites in assigning their duties — RSV

CHAPTER 9

1. And the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,
And Yahweh spake unto Moses in the desert of Sinai . . . — Rhm
In the first month of the second year after their departure from the land of Egypt, the LORD had instructed Moses in the wilderness of Sinai — Ber

2. Let the children of Israel also keep the passover at his appointed season.
. . . at its appointed time — RSV

3. In the fourteenth day of this month, at even, ye shall keep it in his appointed season:
On the fourteenth day of this month, in the evening, you shall keep it at its appointed time — RSV
The fourteenth of this month at dusk is the assigned date for you to keep it — Ber
This shall be between dusk and dark on the fourteenth day of this month, and you shall keep it at this appointed time — NEB
according to all the rites of it, and according to all the cermonies thereof, shall ye keep it.
according to all its statutes and all its ordinances you shall keep it — RSV
and be sure to observe it according to all its rules and regulations — Ber
You must keep it with all the laws and customs proper to it — Jerus

4. And Moses spake unto the children of Israel, that they should keep the passover.
So Moses directed the nation of Israel to keep the passover — Ber
. . . to prepare the passover — Rhm

5. And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.
And they did so, celebrating the Passover in the desert of Sinai during the evening twilight of the fourteenth day of the first month, just as the LORD had commanded Moses — NAB

6. And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day:
Certain men, however, were not able to observe the Passover that day, because they had been defiled, contacting a person's corpse — Ber

It happened that some men were ritually unclean through contact with a corpse — NEB

and they came before Moses and before Aaron on that day:

Those men, therefore, came to Moses and Aaron the same day — Ber

7. **And those men said unto him, We are defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?**

and told him their predicament. "We have been defiled by a man's corpse, but why should we be prohibited from presenting among the people of Israel and sacrifical gift of the LORD at its designated time?" — Ber

8. **And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you.**

. . . Wait, that I may hear . . . — RSV

. . . Wait there till I learn what orders Yahweh gives about you — Jerus

9. **And the LORD spake unto Moses, saying,**

10. **Speak unto the children of Israel, saying,**

Speak to the nation of Israel in this manner: — Ber

If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the LORD.

If anyone of you or of your descendants is defiled by a corpse or is on a long trip, he too must keep the Passover — Ber

. . . becomes unclean by touching a dead body or is on a journey abroad, he can still keep a Passover for Yahweh — Jerus

11. **The fourteenth day of the second month at even they shall keep it,**

Let them, however, observe it on the fourteenth day of the second month at dusk — Ber

But in that case he shall prepare the victim in the second month, between dusk and dark on the fourteenth day — NEB

and eat it with unleavened bread and bitter herbs.

taking it with unleavened bread and bitter-tasting plants — Bas

eating unleavened bread and wild herbs with it — Knox

12. **They shall leave none of it unto the morning, nor break any bone of it:**

leaving not a morsel of it over till next morning, and breaking not one bone of the lamb — Mof

according to all the ordinances of the passover they shall keep it.

they must follow all the rules of the passover — Mof

13. **But the man that is clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people:**

But the man who is clean and is not on a journey, yet refrains from keeping the passover, that person shall be cut off from his people, — RSV

The man who, being ritually clean and not absent on a journey, neglects to keep the passover, shall be cut off from his father's kin — NEB

because he brought not the offering of the LORD in his appointed season, that man shall bear his sin.

because he did not offer the LORD's offering at its appointed time; that man shall bear his sin — RSV

. . . that individual must pay for his sin — Ber

. . . that man shall bear the consequences of his sin — NAB

14. **And if a stranger shall sojourn among you, and will keep the passover unto the LORD: according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.**

If a proselyte is residing with you, and would observe . . . he must follow the statute for the proselyte as for the native born of the lamb — AAT

Even aliens that lodge with you or have come to dwell among you must omit no rule of observance when they keep pasch in the Lord's honour; the law binds citizen and alien alike — Knox

15. **And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony:**

Now on the day the habitation was reared the cloud covered the habitation, even the tent of the testimony — Rhm

. . . the cloud [of God's presence] . . . — Amp

On the day when the tabernacle was erected, the cloud covered the Dwelling, the tent containing the testimonial evidence — Ber

. . . the Tent of the Tokens — NEB
. . . the tent of the commandments — NAB

and at even there was upon the tabernacle as it were the appearance of fire, until the morning.

and in the evening a brightness like fire appeared over it till morning — NEB
and that evening the cloud changed to the appearance of fire, and stayed that way throughout the night — Tay
and when evening came, fire seemed to hang over the canopy of it till morning — Knox

16. So it was alway: the cloud covered it by day, and the appearance of fire by night.

So the Cloud covered it continually, at night taking the appearance of fire — Jerus

17. And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed:

The people of Israel, moreover, would break camp and depart whenever the cloud was taken up from above the tent — Ber

and in the place where the cloud abode, there the children of Israel pitched their tents.

and at the place where the cloud settled . . . — NEB

18. At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents.

At the LORD'S command the people of Israel pulled up stakes, and at His command they halted remaining in camp as long as the cloud was stationed above the tabernacle — Ber
At the bidding of Yahweh . . . — Rhm

19. And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not.

. . . kept the charge of Jehovah . . . — ASV
Whenever the cloud remained in this position for some time, the men of Israel would not break camp but would perform the service of the LORD — Ber
Even when the cloud tarried many days over the Dwelling, the Israelites obeyed the LORD and would not move on — NAB
And when the cloud lengthened out its stay upon the habitation many days then would the sons of Israel keep the watch of Yahweh and would not set forward — Rhm
. . . the sons of Israel payed worship to Yahweh and did not break camp — Jerus
. . . remained in attendance on the LORD and did not move on — NEB
. . . the Israelites would keep the instructions of the LORD, and not set out — AAT

20. And so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandments of the LORD they journeyed.

and it was the same when the cloud continued over the Tabernacle only a few days: at the command of the LORD they struck camp — NEB
Yet sometimes the cloud was over the Dwelling only for a few days. It was at the bidding of the LORD that they stayed in the camp, and it was at his bidding that they departed — NAB

21. And so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed:

Sometimes the cloud would remain only from evening until morning: in this case in the morning after the cloud was taken up, they would break camp — Ber
If the cloud happened to remain from evening to morning, they set out when it lifted the next morning — Jerus

whether it was by day or by night that the cloud was taken up, they journeyed.

Whether it was during the day or at night, whenever the cloud was removed they would pull up stakes — Ber
Whether by day or by night, they moved as soon as the cloud lifted — NEB

22. Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not:

Whether it was for a day or two, for a month or a year, whenever the cloud stayed long over the tabernacle, the

Israelites remained where they were and did not move on — NEB

If the cloud continued to remain over the tabernacle for a day or two, or a month, or even for a longer period, . . . — Ber

but when it was taken up, they journeyed.

but when it lifted, the moved on — NAB

23. At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed:

At the bidding of Yahweh they encamped, and at the bidding of Yahweh they set forward — Rhm

they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

they kept the instructions of the LORD . . . — AAT

ever heeding the charge of the LORD, as he had bidden them through Moses — NAB

They payed worship to Yahweh, according to the orders, which Yahweh had given through Moses — Jerus

They performed the LORD's service as He had directed through Moses — Ber

the watch of Yahweh they kept, at the bidding of Yahweh by the hand of Moses — Rhm

At the LORD's command, given through Moses, they remained in attendance on the LORD — NEB

CHAPTER 10

1. And the LORD spake unto Moses, saying,

The LORD further said to Moses: — Ber

2. Make thee two trumpets of silver; of a whole piece shalt thou make them:

Make two trumpets; make them of beaten silver — Jerus

Make you two silver trumpets; fashion them of hammered work — Ber

that thou mayest use them for the calling of the assembly, and for the journeying of the camps.

and use them for summoning the community, and for sounding the order to break camp — Jerus

They shall serve you to summon the community and to set the divisions in motion — Tor

3. And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

When both the trumpets are blown, the people will know that they are to gather at the entrance of the Tabernacle — Tay

. . . the meeting tent — NAB

. . . the Tent of the Presence — NEB

4. And if they blow but with one trumpet, then the princes, which are heads of the thousands of Israel, shall gather themselves unto thee.

If, however, they blow only one, then just the princes, the leaders of Israel's thousands, are to assemble before you — Ber

. . . the chiefs of Israel's battalions . . . — Jerus

. . . the chieftains, the heads of the clans of Israel . . . — AAT

. . . the chiefs who are heads of the Israelite clans shall muster — NEB

5. When ye blow an alarm,[1] then the camps that lie on the east parts shall go forward.

When the trumpet blast is accompanied by a battle cry, the camps pitched to the east shall set out — Jerus

When you sound the first alarm, those encamped on the east side shall set out; — NAB

When you give the signal for a shout, those encamped on the east side are to move off — NEB

But when you sound short blasts, the divisions encamped on the east shall move forward — Tor

. . . on the east side [of the tabernacle] . . . — Amp

6. When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys.

and at the sound of a second blast, those situated on the south side shall break camp; a blast is given for their departure — Ber

and when you sound short blasts a second time, those encamped on the south shall move forward. Thus short blasts shall be blown for setting them in motion, — Tor

At the second blast accompanied by a

[1]The meaning of the Hebrew text is uncertain.

battle cry, the camps pitched to the south shall set out — Jerus

When the signal is given for a second shout those encamped to the south are to move off. A signal to shout is the signal to move off — NEB

7. But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.

If you merely want to summon the assembly, however, then blow, but without giving a blast — Ber

but to assemble the community the trumpets shall be sounded without battle cry — Jerus

But when calling forth an assembly you are to blow an ordinary blast, without sounding the alarm — NAB

while to convoke the congregation you shall blow long blasts, not short ones — Tor

8. And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

Aaron's sons, the priests, are to blow the trumpets, and the use of them shall be continually binding upon you throughout your future generations — Ber

. . . this is a perpetual law for you and your descendants — Jerus

9. And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets;

When you go to war in your own country . . . — Ber

When your country goes out to war, to repel hostile attack, the trumpets must give a wailing sound — Knox

. . . you must sound the trumpet with a battle cry — Jerus

When you go into battle against an invader and you are hard pressed by him, you shall raise a cheer when the trumpets sound, — NEB

and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies.

and this will serve as a reminder of you before the LORD your God and you will be delivered from your enemies — NEB

The LORD your God will take note of your situation and you will be delivered from your enemies — Ber

Yahweh your God will remember you . . . — Jerus

appealing to the Lord your God to save you from the power of your enemies — Knox

10. Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings;

On any celebration day, also on your appointed feasts and on the first day of your months, you are to blow the trumpets over your burnt-offerings and over the sacrifices of your peace-offerings — Ber

On your days of celebration, your festivals, and your new-moon feasts . . . — NAB

And on your joyous occasions, your fixed festivals and new moon days, you shall sound the trumpets over your burnt offerings and your sacrifices of well-bring — Tor

. . . your holocausts and your communion sacrifices — Jerus

. . . your burnt-offerings and thanksgiving sacrifices — AAT

. . . your whole-offerings and your shared-offerings — NEB

. . . over your ascending-sacrifices, and over your peace-offerings — Rhm

that they may be to you for a memorial before your God: I am the LORD your God.

and the trumpets shall be a reminder on your behalf before the LORD your God . . . — NEB

And God will be reminded of his covenant with you . . . — Tay

. . . I am the Eternal your God — Mof

. . . I am Jehovah your God — ASV

. . . I — Yahweh am your God — Rhm

11. And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.

. . . the cloud ascended from above the Dwelling containing the testimonial evidence — Ber

. . . the cloud rose from the Dwelling of the commandments — NAB

. . . the cloud lifted from the Tabernacle of the Tokens — NEB

. . . the Tabernacle of the Pact — Tor

. . . the dwelling of the decrees — AAT

. . . the cloud [of the Lord's presence] was taken up . . . — Amp
The Cloud lifted from the Tabernacle on the twentieth day of the second month of the second year of Israel's leaving Egypt — Tay

12. And the children of Israel took their journeys out of the wilderness of Sinai;
and the people of Israel set out by stages from the wilderness of Sinai — RSV
and the Israelites broke camp and departed in prescribed groups . . . — Ber
. . . from the desert of Sinai in successive stages — AAT
The sons of Israel set out, in marching order, from the wilderness of Sinai — Jerus
and the sons of Israel marched away, company by company, from the desert of Sinai — Knox
and the cloud rested in the wilderness of Paran.
until the cloud came to rest in . . . — NEB
and the [guiding] cloud rested in . . . — Amp
. . . the desert of Paran — AAT

13. And they first took their journey according to the commandment of the LORD by the hand of Moses.
They set out for the first time at the command of the LORD by Moses — RSV
The first time that they broke camp at the command of the LORD given through Moses,[2] — NEB

14. In the first place went the standard of the camp of the children of Judah according to their armies:
The first to start out . . . — Ber
The standard of the camp of the Judeans, arranged by companies, was the first to set out — AAT
the standard of the division of Judah moved off first with its tribal hosts — NEB
in the vanguard was the standard of the camp of the sons of Judah, in battle array. — Jerus
and over his host was Nahshon the son of Amminadab.
Nahshon the son of Amminadab being in command of this army — Ber

15. And over the host of the tribe of the children of Issachar was Nethaneel the son of Zuar.
In command of the sons of Issachar, in battle array, was Nethanel, son of Zuar — Jerus
Nethaneel the son of Zuar commanded the division comprised of the tribe of Issachar's descendants — Ber

16. And over the host of the tribe of the children of Zebulun was Eliab the son of Helon.
and Eliab the son of Helon, commanded the division comprised of the tribe of Zebulun's descendants — Ber

17. And the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle.
And when the tabernacle was taken down, the sons of Gershon and the sons of Merari, who carried the tabernacle, set out — RSV
The tabernacle was then dismantled and the men of Gershon and Merari, the bearers of the Dwelling set out — Ber

18. And the standard of the camp of Reuben set forward according to their armies:
Next came the camp standard of Reuben according to its divisions — Ber
The camp of the Reubenites, under its own standard and arranged in companies, was the next to set out — NAB
and then the standard of the camp of Reuben, arranged by companies, would set out — AAT
Then came the standard of the camp of the sons of Reuben, in battle array — Jerus
and over his host was Elizur the son of Shedeur.
Elizur the son Shedeur being in command of this army — Ber

19. And over the host of the tribe of the children of Simeon was Shelumaiel the son of Zurishaddai.
And at the head of the army of the children of God . . . — Bas
in command of the tribe of the sons of Simeon, in battle array, was . . . — Jerus

20. And over the host of the tribe of the children of Gad was Eliasaph the son of Deuel.

21. And the Kohathites set forward, bearing the sanctuary:

[2]The NEB, NAB, and others do not take verse 13 as an independent sentence but construe it as the introductory portion of a sentence which is continued in verse 14.

then the Kohathites, who carried the sacred objects, would set out. — AAT
The Kohathites, the bearers of the holy things, moved off next, — NEB
and the other did set up the tabernacle against they came.
and on their arrival found the tabernacle set up — NEB
and the dwelling would be erected in anticipation of their arrival — AAT
but before they arrived at their destination the tabernacle was to be already erected — Ber

22. And the standard of the camp of the children of Ephraim set forward according to their armies:
Then came the standard of the camp of the sons of Ephraim, in battle array — Jerus
Next followed the camp standard of Ephraim's descendants according to its divisions — Ber
The camp of the Ephraimites next set out, under its own standard and arranged in companies — NAB
and over his host was Elishama the son of Ammihud.
Elishama the son of Ammihud was in command of this army — Ber

23. And over the host of the tribe of the children of Manasseh was Gamaliel the son of Pedahzur.
At the head of the army of the children of Manasseh was . . . — Bas
Gamaliel . . . commanded the division made up of the tribe of Mannasseh's descendants — Ber
in command of the tribes of the sons of Mannaseh, in battle array, was . . . — Jerus

24. And over the host of the tribe of the children of Benjamin was Abidan the son of Gideoni.
At the head of the army of the children of Benjamin was . . . — Bas
and Abidan . . . commanded the division consisting of the tribe of Benjamin's descendants — Ber

25. And the standard of the camp of the children of Dan set forward, which was the rearward of all the camps throughout their hosts:
Bringing up the rear for all the camps was the camp standard of Dan's descendants according to its division — Ber
Last of all, the rearguard of all the camps, came the standard of the camp of the sons of Dan, in battle array — Jerus
Then the standard of the camp of the men of Dan, acting as the rear guard of all the camps, set out by their companies — RSV
and over his host was Ahiecer the son of Ammishaddai.
Ahiezer . . . being in command of this army — Ber

26. And over the host of the tribe of the children of Asher was Pagiel the son of Ocran.
At the head of the army of the children of Asher was . . . — Bas
in command of the tribe of the sons of Asher, in battle array, was Pagiel the son of Ochran — Jerus

27. And over the host of the tribe of the children of Naphtali was Ahira the son of Enan.
And at the head of the army of . . . — Bas
in command of the sons of Naphtali, in battle array, was . . . — Jerus
And Ahira the son of Enan commanded the division composed of the tribe of Naphtali's descendants — Ber

28. Thus were the journeyings of the children of Israel according to their armies, when they set forward.
This was the order of march of the people of Israel according to their hosts, when they set out — RSV
This was the order of march for the Israelites when they set out, arranged by companies — AAT
This was the order of departure for the Israelites, company by company — NAB
Such was the Israelites' order of march, as they marched troop by troop — Tor

29. And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law,
Before they left, however, Moses had told Hobab, the son of Reuel the Midianite, Moses' father-in-law — Ber
As they were setting out, Moses said to his brother-in-law Hobab, son of Reuel the Midianite — NAB
We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel.

We are setting out for the place of which the LORD said, 'I will give it to you'; come with us, and we will do you good; for the LORD has promised good to Israel — RSV

. . . Come with us, and we will deal generously with you, for the LORD has given an assurance of good fortune for Israel — NEB

. . . Come along with us and we shall make it worth your while, because the LORD has mentioned good things about Israel — Ber

. . . for the LORD has promised Israel prosperity — AAT

. . . for Yahweh has promised happiness to Israel — Jerus

. . . for the Lord has given wonderful promised to Israel! — Tay

. . . come with us, and share our fortunes; the Lord has promised to bless Israel — Knox

30. And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

. . . I cannot go; I must return to my native land and to my family — Ber

. . . No, I will not; I would rather go to my own country and my own people — NEB

31. And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.

Moses said, Please, do not leave us; you know where we can camp in the desert, and you will serve as eyes for us — NAB

. . . and can be our guide — Tor

32. And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee.

And if you go with us, whatever good the LORD will do to us the same will we do to you — RSV

33. And they departed from the mount of the LORD three days' journey:

After breaking camp, they left the mountain of the LORD and traveled for three days — Ber

. . . the mountain of Yahweh . . . — Rhm

They departed from the mountain of the LORD [Mt. Sinai] . . . — Amp

and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them.

The ark of the covenant of Yahweh went at their head for this journey of three days, searching out a camping place for them — Jerus

and the Ark of the Covenant of the LORD kept a day's journey ahead of them to find them a place to rest — NEB

34. And the cloud of the LORD was upon them by day, when they went out of the camp.

. . . whenever they set out from the camp — RSV

The LORD's cloud was over them daily as they traveled from camp — Ber

35. And it came to pass, when the ark set forward, that Moses said,

Whenever the ark would start, Moses would say — AAT

Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.

O LORD, arise and let Thy enemies be dispersed; make those who hate Thee flee from Thy presence — Ber

Arise, Yahweh, may your enemies be scattered / and those who hate you run / for their lives before you! — Jerus

Advance, O LORD! . . . — Tor

36. And when it rested, he said, Return, O LORD, unto the many thousands of Israel.

But when it rested he said, — Return, O Yahweh! unto the myriads of the thousands of Israel — Rhm

And when it halted, he would say . . . — Tor

. . . Rest, LORD of the countless thousands of Israel — NEB

. . . Come back, Yahweh, / to the thronging hosts of Israel — Jerus

CHAPTER 11

1. And when the people complained, it displeased the LORD: and the LORD heard it; and his anger was kindled;

Now the people complained of misfortune in the LORD's hearing and when the LORD heard it, His anger flamed up — Ber

Now the people set up a lament which was offensive to Yahweh's ears, and Yahweh heard it, His anger blazed. — Jerus

And the people were as murmurers, speaking evil in the ears of the LORD . . . — RV

Meanwhile, the people were assailing the Lord with complaints, and bemoaning their hard lot. The Lord was roused to anger when he heard it — Knox

And the people grumbled and deplored their hardships . . . — Amp

and the fire of the LORD burnt among them, and consumed them that were in the uttermost parts of the camp.

. . . and consumed some of the best parts of the camp — AAT

. . . and consumed some outlying parts of the camp — RSV

. . . and consumed the outskirts of the camp — NAB

whereupon the fire of the LORD burned among them; it devoured those at the far end of the camp — Ber

and fire from the LORD broke out among them, and was raging at one end of the camp — NEB

2. And the people cried unto Moses; and when Moses prayed unto the LORD, the fire was quenched.

The people then came wailing to Moses, who supplicated the LORD and the fire died down — Ber

Then the people made outcry unto Moses . . . — Rhm

. . . and he interceded with Yahweh . . . — Jerus

. . . and the fire abated — ASV

3. And he called the name of the place Taberah: because the fire of the LORD burnt among them.

He called the name of the place Taberah [burning] . . . — Amp

Ever after, the area was known as "The Place of Burning" . . . — Tay

It was this divine punishment by fire which gave the place its name, the Place of Burning — Knox

4. And the mixed multitude that was among them fell a lusting:

Now the rabble that was among them had a strong craving — RSV

. . . the alien rabble . . . — Ber

The foreign elements . . . — NAB

Then the Egyptians who had come with them . . . — Tay

Now there was a mixed company of strangers who had joined the Israelites. These people began to be greedy for better things — NEB

The riff-raff among them craved flesh as food — Mof

And the mixed multitude among them [the rabble who followed Israel from Egypt] began to lust greatly [for familiar and dainty food] — Amp

and the children of Israel also wept again, and said, Who shall give us flesh to eat?

and the Israelites themselves wept once again and cried, Will no one give us meat? — NEB

. . . and said, O that we had meat to eat! — RSV

5. We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

We still remember the fish we used to eat gratis in Egypt, not to mention the cucumbers, watermelons, . . . — Ber

In Egypt we had fish for the asking, cucumbers and watermelons, . . . — NEB

6. But now our soul is dried away:

. . . wasted away — Bas

Now our throats are parched — NEB

but now we are hungry — AAT

but now our strength is dried up — RSV

But now our souls are famished — Ber

there is nothing at all, beside this manna, before our eyes.

we have nought save this manna to look at — RV

there is no food to be seen at all, nothing but this manna! — Mof

There is nothing but manna for us to look at! — Jerus

7. And the manna was as coriander seed, and the colour thereof as the colour of bdellium.

. . . and its colour was the colour of Chrystal — Sept

The manna was like coriander seed and had the appearance of resinous gum — Ber

(The manna looked like coriander seed, the colour of gum resin — NEB

Now the manna was like a seed of grain, like small clear drops — Bas

The manna was about the size of corian-

der seed, and looked like droplets of gum from the bark of a tree — Tay
The manna was like coriander seed, and its appearance was like that of dalium [perhaps a precious stone] — Amp
The manna was like grains of coriander seed resembling pearls — Mof

8. And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it:
After the people had gone out and gathered it, they would grind it with millstones or beat it in a mortar. It was then boiled in a pot and made into cakes — Ber
The people went round gathering it, and ground it in a mill or crushed it with a pestle: it was then cooked in a pot and made into pancakes — Jerus
. . . loaves — NAB
. . . rolls — Knox
. . . round cakes — Rhm
and the taste of it was as the taste of fresh oil.
and the taste of it was like the taste of cakes baked with oil — RSV
they tasted like pancakes fried in vegetable oil — Tay
It tasted like butter-cakes — NEB
. . . like bread kneaded with oil — Knox
. . . like the taste of a sweet cake made with oil — Rhm

9. And when the dew fell upon the camp in the night, the manna fell upon it.
The manna fell with the dew during the night — Tay

10. Then Moses heard the people weep throughout their families, every man in the door of his tent:
. . . wailing . . . — NEB
. . . whining . . . — Ber
Moses heard the people weeping, family by family, each at the doorway of his tent — AAT
Moses heard all the families standing around their tent doors weeping — Tay
From household after household Moses heard these complaints, as the men sat bemoaning themselves at their tent doors — Knox
and the anger of the LORD was kindled greatly; Moses also was displeased.
. . . blazed hotly . . . — RSV
. . . blazed exceedingly . . . — AAT
. . . and Moses was troubled — NEB
. . . felt chagrined — Ber
. . . was grieved — NAB
The anger of Yahweh flared out, and Moses greatly worried over this — Jerus
then kindled the anger of Yahweh fiercely, and in the eyes of Moses it was grievous — Rhm
. . . and in the view of Moses it was evil — Sept

11. And Moses said unto the Lord, wherefore hast thou afflicted thy servant?
. . . Why hast thou dealt ill with thy servant — RSV
. . . Why do you treat your servant so badly — Jerus
. . . Wherefore hast thou let thy servant come to grief — Rhm
Why hast thou brought trouble on they servant — NEB
. . . Why pick on me — Tay
and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?
. . . that Thou hast placed the responsibility of all these people upon me — Ber
. . . so that you load on me the weight of all this nation — Jerus
How is it that I have fallen out of favour with thee? Must I carry a whole people like a weight on my back — Knox
How have I displeased the LORD that I am burdened with the care of this whole people — NEB

12. Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the suckling child, unto the land which thou swarest unto their fathers?
Was it I who conceived all this people? Or was it I who gave them birth, that you tell me to carry them at my bosom, like a foster father carrying an infant, to the land you have promised under oath to their fathers — NAB
. . . that you should say to me, Carry them in your bosom, like a nurse with a baby at the breast, to the land that I swore to give their fathers — Jerus
Are they *my* children? Am I their father? Is that why you have given me the job of nursing them along like babies until we get to the land you promised their ancestors — Tay

Am I their mother? Have I brought them into the world, and am I called upon to carry them in my bosom, like a nurse with her babies, to the land promised by thee on oath to their fathers — NEB

13. Whence should I have flesh to give unto all this people?
Where am I to get meat to give to all this people — RSV
for they weep unto me, saying, Give us flesh, that we may eat.
For they weep before me and say . . . — RSV
They pester me with their wailing and their "Give us meat to eat" — NEB

14. I am not able to bear all this people alone, because it is too heavy for me.
I am not able to carry this nation by myself alone; the weight is too much for me — Jerus
This whole people is a burden too heavy for me; I cannot carry it alone — NEB

15. And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.
If this is the way Thou art going to deal with me, please kill me now, if I have found favor in Thy eyes; do not make me face my misfortune! — Ber
If this is how you want to deal with me, I would rather you killed me! If only I had found favour in your eyes, and not lived to see such misery as this! — Jerus
If this is the way you will deal with me, then please do me the favor of killing me at once, so that I need no longer face this distress — NAB
If you're going to treat me like this, please kill me right now; it will be a kindness! Let me out of this impossible situation! — Tay

16. And the LORD said unto Moses Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them;
. . . men known to you as elders and officers in the community — NEB
and bring them unto the tabernacle of the congregation, that they may stand there with thee.
Bring them to the tent of meeting, and let them stand there with you — Ber
. . . the Tent of the Presence . . . — NEB

17. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them;
. . . the Spirit who rests upon you . . . — Ber
and they shall bear the burden of the people with thee, that thou bear it not thy self alone.
So they will share with you the burden of this nation, and you will no longer have to carry it by yourself — Jerus

18. And say thou unto the people, Sanctify yourselves against tomorrow, and ye shall eat flesh:
. . . Consecrate yourselves for tomorrow and you shall eat meat — RSV
. . . Hallow yourselves in readiness for tomorrow . . . — NEB
. . . You must purify yourselves in readiness for the banquet of meat you will have to-morrow — Knox
for you have wept in the ears of the LORD, saying, Who shall give us flesh to eat? For it was well with us in Egypt: therefore the LORD will give you flesh and ye shall eat.
for you have kept whining before the LORD and saying, If only we had meat to eat! Indeed, we were better off in Egypt! . . . — Tor
For in the hearing of the LORD you have cried, Would that we had meat for food! Oh, how well off we were in Egypt! . . . — NAB
. . . How happy we were in Egypt! So be it! Yahweh will give you meat to eat — Jerus

19. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days:

20. But even a whole month, until it come out at your nostrils, and it be loathsome unto you:
but for an entire month until it comes out of your nose and becomes nauseating to you — Ber
but for a full month, until you're sick of it and cannot bear the smell of it — Jerus
for one whole month you will have meat until you vomit it from your noses — Tay
because that ye have despised the LORD which is among you, and have wept before him, saying, Why came we forth out of Egypt?

This is the result of your having spurned the LORD, who is among you, and of your having grumbled to His face, saying, Why did we ever leave Egypt — Ber

because you have rejected the LORD who dwells in your midst, wailing in his presence and saying . . . — NEB

For you have rejected the LORD who is among you, by whining before Him and saying . . . — Tor

21. And Moses said, The people, among whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.

. . . six hundred thousand foot soldiers . . . — Jerus

. . . but Thou hast said, I will give them so much meat that they shall gorge for an entire month — Ber

. . . Here am I with six hundred thousand men on the march around me, and thou dost promise them meat to eat for a whole month — NEB

22. Shall the flocks and the herds be slain for them, to suffice them? Or shall all the fish of the sea be gathered together for them, to suffice them

If we butcher all our flocks and herds it won't be enough! We would have to catch every fish in the ocean to fulfill your promise! — Tay

23. And the LORD said unto Moses, Is the LORD'S hand waxed short? Thou shalt see now whether my word shall come to pass unto thee or not.

. . . Is this beyond the LORD'S reach? . . . — NAB

. . . Has my arm lost its power? . . . — Knox

. . . Shall the hand of Yahweh fail? . . . — Rhm

. . . Is the LORD'S power so limited . . . — AAT

Yahweh answered Moses, Is the arm of Yahweh so short? You shall see whether the promise I have made to you comes true or not — Jerus

. . . Is there a limit to the power of the LORD? You will see this very day whether or not my words come true — NEB

. . . When did I become weak? Now you shall see whether my word comes true or not! — Tay

24. And Moses went out, and told the people the words of the LORD, and gathered the seventy men from the elders of the people, and sent them round about the tabernacle.

. . . round about the tent — ASV

25. And the LORD came down in a cloud, and spake unto him, and took up the spirit that was upon him, and gave it unto the seventy elders:

. . . He drew upon the spirit that was on him . . . — Tor

. . . took of the Spirit who was upon him . . . — Ber

and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.

After the Spirit had come upon them, they prophesied once, but not again — Ber

as the spirit alighted on them, they fell into a prophetic ecstasy, for the first and only time — NEB

. . . they spoke in ecstasy, but did not continue — Tor

. . . they prophesied [sounding forth the praises of God and declaring His will] . . . — Amp

26. But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them;

Now two men remained in the camp, one named Eldad, and the other named Medad, and the spirit rested upon them — RSV

Two men . . . had remained in camp; yet the spirit rested upon them — Tor

. . . the Spirit rested upon them — Amp

and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.

They were among those registered, but they had not gone out to the tent, and so they prophesied in the camp — RSV

. . . and they spoke in ecstasy in the camp — Tor

though they had not gone to the Tent, their names were enrolled among the rest. They began to prophecy in the camp — Jerus

27. And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

. . . are acting the prophet in the camp! — Tor

. . . are prophesying [sounding forth the praises of God and declaring His will] in the camp — Amp

28. And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them.

. . . one of his chosen men . . . — RSV

. . . who had been Moses' attendant since he was a youth . . . — Ber

. . . one of Moses' personally chosen assistants, protested, Sir, make them stop! — Tay

29. And Moses said unto him, Enviest thou for my sake?

. . . Art thou jealous for my sake — ASV

. . . Are you wrought up on my account — Tor

would God that all the LORD'S people were prophets, and that the LORD would put his spirit upon them!

I wish that all the LORD'S people were prophets: that the LORD would put His Spirit upon them too — Ber

30. And Moses gat him into the camp, he and the elders of Israel.

And Moses and the elders of Israel returned to the camp — RSV

31. And there went forth a wind from the LORD, and brought quails from the sea,

. . . across the sea — AAT

Then a wind from the LORD sprang up; it drove quails in from the west — NEB

Now a wind had sprung up from Yahweh, and cut off quails from the sea — Rhm

and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth.

and drove them down where the camp was, a day's journey away on each side; quails that hovered only two cubits above the ground — Knox

scattering them in the neighborhood of the camp about as far as one could walk in a day in either direction from the camp and lowering them to about three feet above the ground — Ber

They lay for a distance of a day's march either side of the camp, two cubits thick on the ground — Jerus

and let them fall into the camp and all around it! As far as one could walk in a day in any direction, there were quail flying three of four feet above the ground — Tay

32. And the people stood up all that day, and all that night, and all the next day, and they gathered the quail;

The people went out and spent all that day, all that night, and all the next day gathering the quail — Ber

he that gathered least gathered ten homers; and they spread them all abroad for themselves round about the camp.

. . . They spread them out to dry all about the camp — NEB

. . . They were spread out to be cured, all round the camp — Mof

The least anyone gathered was 100 bushels! Quails were spread out all around the camp — Tay

33. And while the flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people,

While the meat was still unchewed between their teeth, the LORD'S anger flared up against the people — Ber

But the meat was scarcely between their teeth, and they had not so much as bitten it, when the LORD'S anger broke out against the people — NEB

. . . blazed forth against the people — Tor

Though they had heated for themselves kilns all around the camp, the flesh was already between their teeth before it was quite dead. Whereupon the anger of the LORD . . . — Sept

and the LORD smote the people with a very great plague.

. . . a deadly plague — NEB

and the Eternal slaughtered them with a terrible plague — Mof

and Jehovah . . . — ABPS

and Yahweh . . . — Rhm

34. And he called the name of that place Kibroth-hattaavah: because there they buried the people that lusted.

. . . because there they buried the people who had been greedy for meat — NEB

. . . because there they buried the people who had the craving — RSV

. . . the people who had been so greedy — Ber

. . . the people who had indulged their greed — Jerus

and the place was called ever after, the Graves of Greed, from the men that

lay buried there whose greed was their undoing — Knox
So the name of that place was called, The Place of the Graves Caused by Lust . . . — Tay

35. And the people journeyed from Kibrothhattaavah unto Hazeroth; and abode at Hazeroth.
. . . . and there they remained — Ber

CHAPTER 12

1. And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married:
Miriam conversed with Aaron about Moses regarding . . . — Ber
. . . because of the Cushite woman whom he had married — ASV
While they were in Hazeroth, Miriam and Aaron spoke against Moses on the pretext of the marriage he had contracted with a Cushite woman — NAB
for he had married an Ethiopian woman.
. . . a Cushite woman — ASV

2. And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us?
They complained, Is it through Moses alone that the LORD speaks? Does he not speak through us also — NAB
And the LORD heard it.
and Jehovah . . . — Young
And Yahweh . . . — Rhm

3. (Now the man Moses was very meek, above all the men which were upon the face of the earth.)
Now this man Moses was very gentle, more than any other person on earth — Ber
. . . the most humble of men . . . — Jerus
. . . was patient exceedingly . . . — Rhm
. . . was very modest . . . — AAT
. . . a most devout creature . . . — Mof
Moses was in fact a man of great humility . . . — NEB

4. And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam,
Then said Yahweh suddenly . . . — Rhm
Immediately . . . — Tay
Come out ye three unto the tabernacle of the congregation. And they three came out.
Go out all three of you to the Tent of the Presence. . . . — NEB
. . . the tent of meeting. . . . — Amp

5. And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle and called Aaron and Miriam:
. . . came down hidden in cloud, summoning Aaron and Miriam — Knox
and the LORD came down in a column of cloud, and stood at the doorway of the tent. "Aaron and Miriam!" he called — AAT
Then the Lord descended in the Cloud and stood at the entrance of the Tabernacle. "Aaron and Miriam, step forward," he commanded — Tay
and they both came forth.

6. And he said, Hear now my words:
. . . Pay attention to My words — Ber
If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream.
If he were your prophet and nothing more, / I would make myself known to him in a vision, / I would speak with him in a dream — NEB
If either of you were a prophet of the LORD, in visions would I make myself known to him, in dreams would I speak through him — AAT
Should there be a prophet among you, / in visions will I reveal myself to him, / in dreams will I speak to him — NAB
When a prophet of the LORD rises among you, . . . — Tor

7. My servant Moses is not so, who is faithful in all mine house.
. . . trusted in all My house — Ber
. . . With all my house he has been entrusted — AAT
Not so with my servant Moses: / he is at home in my house — Jerus
But my servant Moses is not such a prophet / he alone is faithful of all my household — NEB
Moses is not my servant on such terms as these: I entrust him with the management of all my household — Knox

8. With him will I speak mouth to mouth, even apparently, and not in dark speeches;
. . . not in dark sayings — Rhm

With him I speak face to face, / openly and not in riddles — NEB
. . . plainly and not in riddles — Jerus
With him I speak in person, plainly, not obscurely — Ber
. . . not by means of parable and image — Knox

and the similitude of the LORD shall he behold:

and he beholds the likeness of the LORD — Tor
The presence of the LORD he beholds — NAB
He shall view the very form of the LORD — Ber
. . . the form of Yahweh — Jerus
He hath actually seen the glory of God — Sept

wherefore then were ye not afraid to speak against my servant Moses?

How do you dare speak against my servant Moses — NEB

9. And the anger of the LORD was kindled against them; and he departed.

The anger of Yahweh blazed out against them . . . — Jerus

10. And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow:

and as soon as the cloud withdrew from the Tent, there was Miriam a leper, white as snow! — Jerus
. . . her skin diseased and as white as snow — NEB
. . . there was Miriam stricken with snow-white scales — Tor
. . . there was Miriam, a snow-white leper! — NAB

and Aaron looked upon Miriam, and, behold, she was leprous.

And Aaron turned towards Miriam, and behold, . . . — RSV
. . . he saw that she was stricken with scales — Tor

11. And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

. . . begged Moses, Oh, please, my master, do not count this offense against us in which we have acted so foolishly, in which we have sinned — Ber
. . . please do not charge us with the sin we have foolishly committed! — NAB
. . . Pray, my lord, do not make us pay the penalty of sin, foolish and wicked though we have been — NEB
. . . Oh, sir, do not punish us for this sin; we were fools to do such a thing — Tay
. . . do not punish us for the folly that we have done and the sin that we have committed — AAT
. . . My lord, I entreat thee, do not hold us to account for this mad rebellion of ours — Knox

12. Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

Let her not be like something still-born, whose flesh is half eaten away when it comes from the womb — NEB
I entreat you, do not let her be like a monster, coming from its mother's womb with flesh half corrupted — Jerus
Must she, then, be no better than a dead woman, cast off like an untimely birth? See, how her flesh is already half devoured with leprosy! — Knox

13. And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.

14. And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days?

. . . Suppose her father had spat in her face, would she not have to remain in disgrace for seven days — NEB
. . . she would be defiled seven days. — Tay
. . . If her father had done no more than spit in her face, would she not hide for seven days in shame — Mof
. . . would she not be humiliated for seven days — Ber
. . . must she not have spent seven days hiding her blushes — Knox

let her be shut out from the camp seven days, and after that let her be received in again.

15. And Miriam was shut out from the camp seven days:

so Miriam shut herself up outside the camp, for seven days, — Rhm

and the people journeyed not till Miriam was brought in again.

. . . the people did not leave until Miriam had been reinstated — Ber
until Miriam had been received back

16. **And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.**

After that the people set out from Hazeroth and encamped at the desert of Paran — NAB

CHAPTER 13

1. **And the LORD spake unto Moses saying,**
2. **Send thou men, that they may search the land of Canaan, which I give unto the children of Israel:**
   Send out men, so they may spy out . . . — Ber
   Send men to scout the land of . . . — Tor
   . . . which I am about to give to the children of Israel for a possession — Sept
   of every tribe of their fathers shall he send a man, every one a ruler among them.
   Send one man as representative from each of their father's tribes, each a ruler among them — Ber
   you must send a man from each of their ancestral tribes, everyone a chieftain among them — AAT
   . . . every one a leader among them — Sept
3. **And Moses by the commandment of the LORD sent them from the wilderness of Paran: all those men were heads of the children of Israel.**
   So Moses dispatched them from the desert of Paran . . . All of them were leaders of the Israelites — NAB
4. **And these were their names: of the tribe of Reuben, Shammua the son of Zaccur.**
5. **Of the tribe of Simeon, Shaphat the son of Hori.**
6. **Of the tribe of Judah, Caleb the son of Jephunneh.**
7. **Of the tribe of Issachar, Igal the son of Joseph.**
8. **Of the tribe of Ephraim, Oshea the son of Nun.**
   . . . Hoshea . . . — ASV
9. **Of the tribe of Benjamin, Palti the son of Raphu.**
10. **Of the tribe of Zebulun, Gaddiel the son of Sodi.**
11. **Of the tribe of Joseph, namely, of the tribe of Manasseh, Goddi the son of Susi.**
    Jaddi, son of Susi from the tribe of Joseph (actually, half-tribe of Manasseh) — Tay
12. **Of the tribe of Dan, Ammiel the son of Gemalli.**
13. **Of the tribe of Asher, Sethur the son of Michael.**
14. **Of the tribe of Napthali, Nahbi the son of Vosphsi.**
15. **Of the tribe of Gad, Geuel the son of Machi.**
16. **These are the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua.**
    . . . And Moses called Hoshea the son of Nun Joshua — ASV
    . . . It was at this time that Moses changed Hoshea's name to Joshua — Tay
17. **And Moses sent them to spy the land of Canaan, and said unto them, Get you up this way southward, and go up into the mountain:**
    Moses sent them to reconnoitre the land of Canaan, 'Go up into the Negeb; then go up into the highlands — Jerus
    . . . the hill-country — NEB
18. **And see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many;**
    See what the land is like, and whether the people who live there are strong or weak, few or many — NEB
19. **And what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds;**
    Notice whether the nature of the land is good or bad, and whether the cities in which they live are mere camps or fortified cities — Ber
    Is the country in which they live good or bad? Are the towns in which they dwell open or fortified? — NAB
20. **And what the land is, whether it be fat or lean, whether there be wood therein, or not.**
    Is the soil fertile or barren, wooded or clear? — NAB
    Is the soil rich or poor? Is it wooded or not? — Tor

And be ye of good courage, and bring of the fruit of the land.
Moreover, do your best to bring back some fruit from the land — Ber
And take pains to bring back . . . — Tor
Be bold, and bring back some of the produce of the country — Jerus
Go boldly in and take some of its fruit — NEB
Take heart for your enterprise, and bring back with you some sample of what the land yields — Knox

Now the time was the time of the first-ripe grapes.
for this was the season when the grapes first ripened — Ber
(It was the season, then, at which early grapes are already fit to eat.) — Knox

21. **So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath.**
So they went up and spied out the land from the wilderness of Zin as far as Rehob, which is on the way to Hamath — Ber
. . . and scouted the land, from the wilderness of Zin to Rehob, at Lebo-hamath — Tor
So they went up and reconnoitered the land from the desert of Zin as far as where Rehob adjoins Labo of Hamath — NAB
. . . from the wilderness of Zin to Rehob, near the entrance of Hamath — RSV

22. **And they ascended by the south, and came unto Hebron;**
They went up through the Negeb and came to Hebron — Ber

where Ahiman, Sheshai, and Talmai, the children of Anak were.
There they saw Ahimanites, Sheshaites, and Talmites, all families descended from Anak — Tay

(Now Hebron was built seven years before Zoan in Egypt.)
(By the way, Hebron was very ancient, having been founded seven years before Tanis in Egypt.) — Tay

23. **And they came unto the brook of Eschol,**
They also reached the Wadi Eschol — NAB
. . . the Valley of Eschol — RSV
. . . the gorge of Eschol — NEB
. . . the valley of grapes — Sept

and cut down from thence a branch with one cluster of grapes,
and cut down from there a branch with a single cluster of grapes — RSV

and they bare it between two upon a staff;
and they carried it on a pole between two of them — RSV
— it had to be borne on a carrying frame by two of them — Tor

and they brought of the pomegranates, and of the figs.
they brought also some pomegranates and figs — RSV

24. **The place was called the brook Eschol,**
. . . the Valley of Eschol — RSV
. . . the Wadi Eschol — NAB
. . . the gorge of Eschol — NEB
That place was called the Valley of Eschol [cluster] . . . — Amp
And they called the name of that place, *Valley of Grapes* — Sept

because of the cluster of grapes which the children of Israel cut down from thence.

25. **And they returned from searching of the land after forty days.**
. . . from exploring the country. . . . — NEB
At the end of forty days they returned from spying out the land — RSV
After reconnoitering the land . . . — NAB

26. **And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh;**
. . . and to all the congregation of the people of Israel in the wilderness of Paran, at Kadesh — RSV

and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.
They made their report to them, and to the whole community, and showed them the produce of the country — Jerus

27. **And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it.**
. . . We came to the country to which you sent us, and it certainly is flowing with milk and honey; this is its fruit — Ber

28. **Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great:**
But the people who live in the land are

strong and the cities are fortified and very large — Ber
However, the people who are living in the land are fierce . . . — NAB
At the same time, its inhabitants are powerful people . . . — Jerus
But its inhabitants are sturdy, and the cities are strongly fortified — NEB
but it is a powerful race that dwells in it, with strong walled cities — Knox

and moreover we saw the children of Anak there.

Besides, we saw the descendants of Anak there — Ber
. . . the sons of Anak [of great stature and courage] — Amp

29. The Amalekites dwell in the land of the south:

Amalek lives in the Negeb territory — Ber

and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains:

. . . in the hill country — RSV
. . . in the highlands — Ber

and the Canaanites dwell by the sea, and by the coast of Jordan.

. . . and along the Jordan — RSV
. . . and along the edge of the Jordan — Ber
. . . the banks of the Jordan — Jerus

30. And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it;

Caleb harangued the people gathered around Moses: 'We must march in', he said, 'and conquer this land — Jerus
Then Caleb calmed the people in Moses' presence and urged, Let us confidently go up and conquer it — Ber
Caleb, however, to quiet the people toward Moses, said, We ought to go up and seize the land — NAB
Then Caleb called for silence before Moses and said, Let us go up at once and occupy the country — NEB
Caleb hushed the people . . . — Tor
Caleb, however, broke through the people to Moses, and said, . . . — AAT
Then Caleb made signs to the people to keep quiet . . . — Bas
And now, to still the rising outcry against Moses, Caleb spurred the people on to invade the land and conquer it — Knox

for we are well able to overcome it.

It is ready to fall into your hands — Knox

31. But the men that went up with him said, We be not able to go up against the people; for they are stronger than we.

. . . they are too strong for us — Ber

32. And they brought up an evil report of the land which they had searched unto the children of Israel, saying,

So they brought to the people of Israel an evil report of the land which they had spied out, saying — RSV
And they brought to the people of Israel this discouraging report of the land . . . — Ber
So they spread discouraging reports among the Israelites . . . — NAB
And they began to disparage the country they had reconnoitred to the sons of Israel — Jerus
So they sent forth a rumour of the land which they had spied out . . . — Rhm

The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof;

The land through which we passed as spies is a land that devours its inhabitants — Ber
. . . a land that destroys its inhabitants — AAT
'The country we explored', they said, 'will swallow up any who go to live in it — NEB
This country we surveyed, they told them, has too many inhabitants already — Knox

and all the people that we saw in it are men of a great stature.

. . . are men of immense stature — Sept
Every man we saw there was of enormous size — Jerus

33. And there we saw the giants, the sons of Anak, which come of the giants:

And there we saw the Nephilim (the sons of Anak, who come from the Nephilim) — RSV
and we saw some of the Anakim there, descendants of the ancient race of giants — Tay

and we were in our own sight as grasshoppers, and so we were in their sight.

and we seemed to ourselves like grasshoppers, and so we seemed to them — RSV
we felt like mere grasshoppers, and so we must have seemed to them — NAB
we looked no bigger than locusts beside them — Knox

CHAPTER 14

1. And all the congregation lifted up their voice, and cried;
Then all the congregation raised a loud cry — RSV
At this, the whole community raised their voices and cried aloud — Jerus
The whole community broke into loud cries — Tor
Then the whole Israelite community cried out in dismay — NEB
and the people wept that night.
and the people wept throughout that night — Rhm
and the people wailed all that night — Jerus
and even in the night the people wailed — NAB

2. And all the children of Israel murmured against Moses and against Aaron:
The entire nation of Israel began to complain against Moses and Aaron — Ber
All the Israelites grumbled against . . . — NAB
. . . railed against . . . — Tor
and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God that we had died in this wilderness!
. . . or that here in the desert we were dead! — NAB
. . . or if only we might die in this wilderness! — Tor

3. And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey?
Why is the LORD bringing us into this land to slay us with the sword and to have our wives and children taken — Ber
Why should the LORD bring us to this land, to die in battle and leave our wives and our dependents to become the spoils of war — NEB
If we must die, why doth the Lord lead us into that land to fall in battle? Our wives and our children will be for a prey — Sept
were it not better for us to return into Egypt?
To go back to Egypt would be better than this — NEB

4. And they said one to another, Let us make a captain, and let us return into Egypt.
. . . Let us choose a captain . . . — RSV
. . . Let us appoint a leader . . . — Sept
. . . Let us head back for Egypt — Tor
Let us take our own course and return to Egypt . . . — AAT

5. Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.
. . . of the people of Israel — RSV
But Moses and Aaron fell prostrate before the whole assembled community of the Israelites — NAB

6. And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes:
. . . who were among those who had spied out the land . . . — RSV
. . . who had been in the party that scouted the land . . . — NAB
. . . two of those who had gone to find out what the land was like, tore their clothes — Ber
. . . ripped their clothes — Tay

7. And they spake unto all the company of the children of Israel, saying, The land which we passed through to search it, is an exceeding good land.
The land, which we passed through to spy it out, . . . — RSV
. . . through which we passed as spies is an extremely fertile land — Ber
. . . which we went through and explored is a fine, rich land — NAB
Nay, men of Israel, they cried, it was a land of great plenty we passed through — Knox

8. If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey, honey.
If Yahweh delight in us . . . — Rhm
If the LORD is pleased with us . . . — Ber
. . . a land that is all milk and honey — Knox

9. Only rebel not ye against the LORD, neither fear ye the people of the land;
But you must not rebel against the LORD. You need not fear the people of the land — NEB
Above all, neither rebel against the LORD nor have fear of the native population — Ber
for they are bread for us:

they are but food for us! — NAB
we shall gobble them up — Jerus
for there we shall find food — NEB
their defence is departed from them, and the LORD is with us: fear them not.
their protection is removed from them, . . . — RSV
. . . The Lord is on our side; never be afraid of them! — Knox
Their shade hath departed from over them. And Yahweh is with us, Do not fear them — Rhm
Their teutelary shadow has gone from them so long as Yahewh is with us. Do not be afraid of them — Jerus
Their defense is a vanishing shadow, for the LORD is with us; do not fear them — Ber
For their time is over, and the Lord is with us. Fear them not — Sept

10. But all the congregation bade stone them with stones.
At these words the whole crowd was on the verge of hurling stones at them — Ber
And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.
when suddenly the glory of the LORD appeared to the entire nation of Israel in the tent of meeting — Ber
. . . in the Tent of the Presence — NEB
But suddenly, over the tabernacle, the glory of the Lord's presence made itself known to the whole of Israel — Knox
the Presence of the LORD appeared in the Tent of Meeting to all the Israelites — Tor

11. And the LORD said unto Moses, How long will this people provoke me?
. . . despise me — RSV
. . . spurn . . . — Ber
. . . insult . . . — Jerus
. . . treat me with contempt — NEB
. . . have no respect for me — Bas
and how long will it be ere they believe me, for all the signs which I have shewed among them?
And how long will they not believe in me, in spite of all the signs which I have wrought among them — RSV
How much longer will they refuse to trust me . . . — NEB
Will they never learn to trust in me, for all the marvellous deeds of mine that they have witnessed — Knox

12. I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.
. . . a nation greater and more numerous than they — NEB
I will destroy them with a plague, and thus having disinherited them I will propagate through you a greater and more powerful nation than they — Ber
I will strike them with pestilence and wipe them out . . . — NAB
. . . and disown them. . . . — Jerus
Let me smite them with pestilence and disinherit them, — / And make thee into a nation greater and more mighty than they! — Rhm

13. And Moses said unto the LORD, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;)
Good news, Lord, said Moses, for the Egyptians, from whose power thou didst once rescue thy people — Knox

14. And they will tell it to the inhabitants of this land:
Good news, too, for the inhabitants of this land — Knox
For they have heard that thou LORD art among this people, that thou LORD art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by daytime in a pillar of a cloud, and in a pillar of fire by night.
They know how thou dwellest among thy people, letting thyself be seen face to face, sheltering us with a cloud, going before us in a pillar of cloud by day, of fire by night — Knox
They have heard that Thou, LORD, art among these people, even to the extent that Thou, LORD, art seen with the naked eye . . . — Ber

15. Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying,
indeed, if thou slayest this people to a man. . . . — AAT
If then thou dost put them all to death at one blow, . . . — NEB
Are they to be told that thou hast annihilated, at a blow, all this host of thine? — Knox

16. Because the LORD was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.

The LORD was not able to bring this nation to the land which He promised them, so He destroyed them in the wilderness — Ber

Ah, they will say, he could find no means to grant his people their promised home, so he was fain to destroy them in the wilderness! — Knox

17. And now, I beseech thee, let the power of my LORD be great, according as thou hast spoken, saying,

. . . let the power of the LORD be great as thou hast promised, saying — RSV

But now verify my LORD's great power, that it be as outstanding as Thou hast affirmed, saying — Ber

No, my Lord! It is now you must display your power, according to those words you spoke — Jerus

Now then, let the power of my LORD be displayed in its greatness, even as you have said — NAB

Nay, Lord, vindicate thy power; hast thou not said, — Knox

But now, pray let the forbearance of the Lord be as great as thou didst declare in saying — AAT

18. The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression,

The LORD is slow to anger, and abounding in steadfast love, . . . — RSV

The LORD is patient and exceedingly merciful, . . . — Ber

Jehovah is slow to anger, and abundant in lovingkindness, . . . — ASV

Yahweh is slow to anger and rich in graciousness, . . . — Jerus

The LORD is slow to anger and rich in kindness, forgiving wickedness and crime — NAB

The LORD, long-suffering, ever constant, who forgives iniquity and rebellion — NEB

The Lord is slow to take vengeance, rich in kindness, pardoning the guilt of the wrongdoer — Knox

and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation.

but he will by no means clear the guilty, visiting the iniquity of fathers upon children, upon the third and upon the fourth generation — RSV

but He is One who will on no occasion leave the guilty unpunished; One who requires of the children down to the third and fourth generations to pay for the iniquity of their parents — Ber

19. Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.

. . . according to the greatness of thy steadfast love, and according as thou hast forgiven this people, from Egypt even until now — RSV

. . . in keeping with the greatness of Thy mercy, as Thou hast forgiven them ever since they left Egypt — Ber

In the abundance, then, of your graciousness, forgive the sin of this people, as you have done from Egypt until now — Jerus

Thou hast borne with this people from Egypt all the way here; forgive their iniquity, I beseech thee, as befits thy great and constant love — NEB

20. And the LORD said, I have pardoned according to thy word:

The LORD said: I have forgiven them at your request — Ber

And Yahweh said . . . — Rhm

21. But as truly as I live, all the earth shall be filled with the glory of the LORD.

Nevertheless, as I live and as the LORD's Presence fills the whole world, — Tor

but as surely as I live and the whole earth is full of the glory of the LORD, — AAT

But as I am the living Lord, whose glory must spread wide as earth, — Knox

22. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice;

none of the men who have seen my glory and my signs which I performed in Egypt and the desert, and yet have put me to the test for ten times now, and have not heeded my injunctions — AAT

these men who have been witnesses of my greatness, of all the marvellous deeds I did, in Egypt and in the desert, yet must needs challenge my power half a score of times, and disobey my will — Knox

23. Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoke me see it:

shall see the land which I promised on oath to their fathers, and none of those who despised me shall see it. — AAT

24. But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

. . . because he has a different spirit . . . , and his descendents shall possess it — RSV

But because My servant Caleb has a different attitude and has wholeheartedly followed Me, I shall allow him to reenter the land on which he once set foot, and it shall always belong to his descendants — Ber

My servant Caleb was of another mind; he took my part, and I will allow him to enter the land which he surveyed, and leave his race and inheritance there — Knox

But my servant Caleb is a different kind of man — he has obeyed me fully. I will bring him . . . , and his descendants shall have their full share in it — Tay

25. (Now the Amalekites and the Canaanites dwelt in the valley.) To-morrow turn you, and get you into the wilderness by the way of the Red sea.

The Amalekites and the Canaanites are living in the valley; therefore, tomorrow you must turn back and travel through the wilderness . . . — Ber

But now, since the Amalekites and Canaanites are living in the valleys, turn away to-morrow and set out in the desert on the Red Sea road — NAB

. . . by way of the Sea of Reeds — Tor

26. And the LORD spake unto Moses and unto Aaron, saying,

Then spake Yahweh . . . — Rhm

And Jehovah spake . . . — ASV

27. How long shall I bear with this evil congregation, which murmur against me?

How long shall this wicked congregation murmur against me — RSV

for I have heard the complaints of the people of Israel which they are continually muttering against Me. — Ber

. . . this perverse community . . . — Jerus

I have heard the murmurings of the children of Israel, which they murmur against me.

Very well, I have heeded the incessant muttering of the Israelites against Me — Tor

. . . the grumblings . . . — NAB

. . . the complaints . . . — Jerus

28. Say unto them, As truly as I live, saith the LORD, as ye have spoken in mine ears, so will I do to you:

. . . what you have said in my hearing I will do to you — RSV

. . . I am going to deal with you exactly as I have heard you prescribe it — Ber

Say to them, As I live — it is Yahweh who speaks — I will deal with you according to the very words you have used in my hearing — Jerus

. . . 'As I live' — it is the oracle of the LORD — 'I will do to you just as I have heard you say — AAT

. . . I will bring home to you the words I have heard you utter — NEB

29. Your carcases shall fall in this wilderness;

Here in the desert shall your dead bodies fall — NAB

and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,

namely, all the enlisted men of your entire number above the age of twenty who have grumbled against Me — Ber

Of all your men of twenty years or more, registered in the census, . . . — NAB

30. Doubtless ye shall not come into the land, concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

None of you except Caleb . . . and Joshua . . . shall enter the land in which I swore by the uplifted hand to establish you — Ber

31. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.

. . . and they shall inherit that land which you have rejected — Sept

I will be, however, an escort to your little ones who, you said, would be taken, so that they may appreciate the land which you have rejected — Ber

Your little ones, however, who you said would be taken as booty, I will bring in, and they shall appreciate the land you spurned — NAB

32. But as for you, your carcases, they shall fall in this wilderness.
. . . your corpses . . . — Ber
. . . in the desert — NAB

33. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness.
And your children shall be shepherds in the wilderness forty years, and shall suffer for your faithlessness, until the last of your dead bodies lies in the wilderness — RSV
your sons shall be wanderers in the wilderness forty years, paying the penalty of your wanton disloyalty till the last man of you dies there — NEB
. . . until the last of your corpses lies in the desert — AAT
. . . until your dead bodies are consumed in the desert — Rhm

34. After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.
The forty years during which you must pay the penalty for your sins shall be determined by the number of days which you spent in spying out the land: that is, forty days — a year for each day; then you will realize what it means to have Me against you — Ber
. . . and you shall know my displeasure — RSV
. . . and you shall learn what it means to reject me — Jerus
. . . so shall ye know my opposition — Rhm
. . . feel my vengeance — Knox

35. I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me:
I, the LORD, have spoken; surely this will I do to all this wicked congregation . . . — RSV
I, Yahweh, have spoken: this is how I will deal with this perverse community that has conspired against me — Jerus
See if I do not make good the threats I have uttered against a thankless and rebellous people — Knox
in this wilderness they shall be consumed, and there they shall die.
in this wilderness they shall come to a full end, and there . . . — RSV
in this desert they shall die to the last man — AAT
in this wasteland destruction will come on them, and death will be their fate — Bas

36. And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land,
Meanwhile, the men who had been dispatched by Moses to spy out the land and who on their return had prompted the entire assembly to grumble against him by starting a whispering campaign against the land — Ber
. . . who on their return had incited the whole community of Israel to grumble against Yahweh by disparaging it — Jerus
. . . by giving out a bad report concerning the land — AAT
. . . by giving out a rumor against the land — Rhm

37. Even those men that did bring up the evil report upon the land, died by the plague before the LORD.
. . . were all struck dead before Yahweh — Jerus
. . . before Jehovah — ASV
These very men, who had spread this deterimental report of the land, died from a sudden plague before the LORD — Ber

38. But Joshua the son of Nun, and Caleb the son of Jephunneh, which were of the men that went to search the land, lived still.
. . . remained alive of those men that went to spy out the land — ASV
. . . alone survived of all the men who had gone to view the land — Sept

39. And Moses told these sayings unto all the children of Israel: and the people mourned greatly.
When Moses relayed this message to the entire nation of Israel, the people mourned deeply — Ber
. . . the people felt great remorse — NAB
. . . set up a great outcry — Jerus
. . . were greatly depressed — Rhm
. . . were overcome by grief — Tor
What sorrow there was throughout the camp when Moses reported God's words to the people! — Tay

40. And they rose up early in the morning,

and gat them up into the top of the mountain, saying,
Early next morning they got up and started to ascend the mountain . . . — Ber
. . . and set out for the heights of the highlands saying — Jerus
Early the next morning they started up into the foothills, saying — NAB
Lo, we be here, and will go up unto the place which the LORD hath promised: for we have sinned.
Look, we are on our way up to the place the LORD spoke of. We admit that we have been wrong — NEB
Here we are, they said; we realize that we have sinned, but we are now ready to proceed to the place which the LORD has promised — Ber

41. And Moses said, Wherefore now do ye transgress the commandment of the LORD? But it shall not prosper.
But Moses said, Why now are you transgressing the command of the LORD, for that will not succeed? — RSV
Moses insisted, Why are you trampling under foot the LORD's direct order? It will get you nowhere! — Ber
. . . no good will come of this — NEB
. . . It's too late. Now you are disobeying the Lord's orders to return to the wilderness — Tay

42. Go not up, for the LORD is not among you; that ye be not smitten before your enemies.
Do not go up lest you be struck down before your enemies, . . . — RSV
The LORD is not with you; do not go up or you will be decimated before your enemies — Ber

43. For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword:
You will fall in battle, for the Amalekite and the Canaanite are there to oppose you — Ber
because ye are turned away from the LORD, therefore the LORD will not be with you.
Since you have deserted the LORD, how do you expect Him to be with you? — Ber
The Lord will not take part with men who have refused him obedience — Knox

44. But they presumed to go up unto the hill top:
Yet, in their blind confidence, they marched on into the hill country — Knox
But they presumptuously ascended into the top of the mountain — Rhm
Yet they dared to go up into the foothills — NAB
But they went recklessly on their way towards the heights of the hill-country — NEB
Nevertheless they stubbornly persisted in climbing the mountainous plateau — Ber
nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp.
although neither the ark of the covenant of the LORD, nor Moses, departed out of the camp — RSV
. . . the ark of the Lord's agreement . . . — Bas
. . . the ark of the covenant of Yahweh . . . — Rhm

45. Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah.
. . . who dwelt in that hill country came down, and defeated them and pursued them, even to Hormah — RSV
. . . that mountainous region . . . and attacked them, driving them back in defeat as far as Hormah — Ber
. . . came down and fell upon them, and crushed them at Hormah — NEB
. . . and harried them all the say to Hormah — AAT
. . . and smote them and routed them even unto Hormah — Rhm

CHAPTER 15

1. And the LORD spake unto Moses, saying,
And Jehovah . . . — ASV
Then spake Yahweh . . . — Rhm

2. Speak unto the children of Israel, and say unto them,
Address the people of Israel and tell them — Ber
When ye be come into the land of your habitations, which I give unto you,

When you arrive at your destination in the land which I have given you — Ber

3. And will make an offering by fire unto the LORD, a burnt offering, or a sacrifice in performing a vow, or in a freewill offering, or in your solemn feasts, to make a sweet savour unto the LORD, of the herd, or of the flock:

and would present a burnt offering or a sacrifice by fire to the LORD — whether in fulfilling a special vow, or as a free will offering, or at your set festivals, offering it as a pleasing fragrance to the LORD from herd or flock — Ber

and they want to please the Lord with a burnt offering or any other offering by fire, their sacrifice must be an animal from their flocks of sheep and goats, or from their herds of cattle. Each sacrifice — whether an ordinary one, or a sacrifice to fulfill a vow, or a freewill offering, or a special sacrifice at any of the animal festivals — Tay

and ye would offer as an altar flame unto Yahweh an ascending-offering or a sacrifice, for celebrating a vow or as a freewill-offering, or in your appointed season, — by way of offering a satisfying odour unto Yahweh, from the herd or from the flock — Rhm

4. Then shall he that offered his offering unto the LORD bring a meat offering of a tenth deal of flour mingled with the fourth part of an hin of oil.

then he who brings his offering shall offer to the LORD a cereal offering of a tenth of an ephah of fine flour, mixed with a fourth of a hin of oil — RSV

. . . a meal offering composed of six pints of fine flour mixed with three pints of oil — Ber

5. And the fourth part of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb.

and a drink offering of three pints of wine. Prepare this to accompany the burnt offering or the sacrifice of each lamb — Ber

6. Or for a ram, thou shalt prepare for a meat offering two tenth deals of flour mingled with the third part of an hin of oil.

If it is a ram, then prepare a meal-offering composed of six quarts of fine flour mixed with two quarts of oil — Ber

7. And for a drink offering thou shalt offer the third part of an hin of wine, for a sweet savour unto the LORD.

and also a drink-offering of two quarts of wine; offer this as a pleasing fragrance to the LORD — Ber

. . . a sweet-smelling offering . . . — NAB

. . . an appeasing fragrance . . . — Jerus

. . . a satisfying odour . . . — Rhm

. . . a soothing odor . . . — AAT

8. And when thou preparest a bullock for a burnt offering, or for a sacrifice in performing a vow, or peace offerings unto the LORD:

When you prepare a young bull for a burnt-offering or as a sacrifice to fulfill a special vow or for a peace-offering to the LORD — Ber

. . . or as a thank-offering to the LORD — AAT

When you offer to the LORD a young bull, whether as a whole-offering or as a sacrifice to fulfill a special vow, or as a shared-offering — NEB

And when thou wouldest offer a choice young bullock as an ascending-offering or a sacrifice, — for celebrating a vow or as a peace-offering unto Yahweh — Rhm

9. Then shall he bring with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil.

one must present with the young bull a meal-offering composed of nine quarts of fine flour mixed with three quarts of oil — Ber

. . . a grain-offering . . . — NEB

10. And thou shalt bring for a drink offering half an hin of wine, for an offering made by fire, of a sweet savour unto the LORD.

and also present three quarts of wine for a drink-offering. This shall be offered by fire as a pleasing fragrance to the LORD — Ber

. . . an appeasing fragrance for Yahweh — Jerus

. . . for an altar-flame of satisfying odour unto Yahweh — Rhm

. . . a soothing odor to the LORD — AAT

. . . a smell of fragrance for the Lord — Sept

11. Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.
Every bull, ram, lamb, and goat must be presented in this prescribed manner — Ber

12. According to the number that ye shall prepare, so shall ye do to every one according to their number.
No matter how many you present, each one of the entire number must be prepared in the same way — Ber

13. All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD.
All who are native shall do these things in this way, in offering an offering by fire, a pleasing odor to the LORD — RSV
This must be done by every man of your own people when he makes a burnt offering, an appeasing fragrance for Yahweh — Jerus
Every native Israelite shall observe these rules in each case when he offers a food-offering of soothing odour to the LORD — NEB

14. And if a stranger sojourn with you, or whosoever be among you in your generations,
And if a foreigner lives among you now or one among you in succeeding generations — Ber
Any stranger living among you, or among your descendants — Jerus
Likewise, in any future generation, any alien residing with your permanently or for a time — NAB
and if there is a proselyte who resides with you, or one living permanently in your midst — AAT
and will offer an offering made by fire, or a sweet savour unto the LORD; as ye do, so he shall do.
who shall present an offering by fire for a pleasing fragrance to the LORD, he shall present it exactly as you do — Ber
and he wishes to make a sacrifice as a soothing odor to the LORD, he must do just as you do — AAT
and he would offer an altar-flame of a satisfying odour unto Yahweh as ye offer so shall he offer — Rhm

15. One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations:
All residents, both you and the foreigner who lives with you, shall abide by the same regulation, and it shall continue in effect throughout all your future generations — Ber
as ye are, so shall the stranger be before the LORD.
The foreigner shall be regarded in the same light as you are before the LORD — Ber
Before the LORD you and the alien are alike — NAB

16. One law and one manner shall be for you, and for the stranger that sojourneth with you.
. . . one law and one custom . . . — NEB
The same law and ordinance shall apply to both you and the foreigner who lives with you — Ber
with the same law and the same application of it for the alien residing among you as for yourselves — NAB
all are equal before the Lord. Yes, one law for all! — Tay

17. And the LORD spake unto Moses, saying,
Then spake Yahweh . . . — Rhm
And Jehovah spake . . . — ASV

18. Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you.
. . . When you arrive in the land to which I am conducting you — Ber

19. Then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the LORD.
and have started to eat of its food, you are to offer a heave offering to the LORD — Ber
. . . a portion for a gift unto the LORD — JPS
you must set aside a portion for Yahweh when you eat the bread of this country — Jerus
you must not eat the bread its harvest yields without assigning to the Lord first-fruits from your table — Knox

20. Ye shall offer up a cake of the first of your dough for an heave offering:
. . . for a lifted offering — Bas
Of the first of your coarse meal you shall present a cake as an offering — RSV
You must set aside one loaf as the first-fruits of your meal — Jerus

in the case of the first batch of baking you must set aside a cake as a contribution — AAT

You shall set aside a cake made of your first kneading of dough — NEB

as you do the heave offering of the threshingfloor, so shall ye heave it.

as an offering from the threshing floor, so shall you present it — RSV

offer it as a heave offering from the threshing floor — Ber

you must set this offering aside like the one set aside from your threshing — Jerus

setting it aside as a contribution from the threshingfloor — AAT

21. Of the first of your dough ye shall give unto the LORD an heave offering in your generations.

Down through your successive generations you are to give a heave offering to the LORD from the first of your coarse meal — Ber

You are to set aside for Yahweh a portion of the best of your meal. This applies to your descendants — Jerus

22. And if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses,

If you make a mistake and fail to observe . . . — Ber

When through inadvertence you fail to carry out . . . — NAB

23. Even all that the LORD hath commanded you by the hand of Moses,

all these which the LORD has dictated to you by the ministry of Moses — Ber

(every single precept that Yahweh has laid on you through Moses — Jerus

from the day that the LORD commanded Moses, and henceforward among your generations;

from the day He gave the commands down through your successive generations — Ber

24. Then it shall be, if ought be committed by ignorance without the knowledge of the congregation,

if it be committed ignorantly without the congregation realizing it — Ber

If it is an inadvertence of the community — Jerus

if it be done inadvertently, unnoticed by the community — NEB

if it was done inadvertently, through lack of knowledge on the part of the community — AAT

If it is the whole congregation that has thus unwittingly offended — Knox

that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, with his meat offering, and his drink offering, according to the manner, and one kid of the goats for a sin offering.

then the entire congregation must present a young bull for a burnt-offering, a pleasing fragrance to the LORD, along with its meal offering and drink offering as the ordinance prescribes. There shall also be a young goat for a sin offering — Ber

the community as a whole must make a holocaust of a young bull, an appeasing fragrance for Yahweh, with prescribed accompanying oblation and libation, and a he-goat must be offered as a sacrifice for sin — Jerus

the whole community must offer one bullock as a burnt-offering, as a soothing odor to the LORD, along with a cereal-offering and libation as prescribed for it, and one he-goat as a sin-offering — AAT

. . . a pleasing odor to the LORD . . . — RSV

. . . and one he-goat as a sin-bearer — Rhm

25. And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them;

The priest must perform the rite of atonement over the entire community of the sons of Israel, and pardon will be given — Jerus

So shall the priest put a propitiatory-cover over all the assembly of the sons of Israel . . . — Rhm

The priest shall make expiation . . . — Tor

For it is ignorance:

since it was an inadvertence — Jerus

The omission was inadvertent — NEB

for it was a mistake — AAT

. . . an oversight — Mof

It was an unwitting offence — Knox

and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for their ignorance:

they therefore have brought in their offering — an altar-flame unto Yahweh

and their sin-bearer before Yahweh for their mistake — Rhm

and for their error they have brought their offering, an offering by fire to the LORD and their sin offering before the LORD — Tor

26. It shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people were in ignorance.

When the whole congregation is guilty of such a fault through inadvertence, not only the people of Israel, but all the aliens that dwell among them, will receive forgiveness — Knox

Both the entire congregation of the people of Israel and the foreigner who lives among you shall be forgiven, seeing that all the people were in ignorance in the matter — Ber

27. And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering.

If only one person should sin ignorantly, then he must present . . . — Ber

And if any one person shall sin by mistake then shall he bring near a she-goat of the first year as a sin bearer — Rhm

If it is one person only that has unwittingly offended . . . — Knox

28. And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.

and the priest shall put a propitiatory-covering over the person who hath made the mistake, when he hath sinned by mistake before Yahweh, — even a propitiatory covering over him and pardon shall be granted him — Rhm

The priest shall atone before the LORD for the person who ignorantly sins by mistake, so that by making atonement for him, it may be forgiven him — Ber

29. Ye shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them.

In the case of either the native born among the Israelites or the proselyte who resides among them, you must have the one law for him who does anything inadvertently — AAT

For anyone who sins inadvertently, there shall be one law for all, whether native Israelite or resident alien — NEB

This law about faults of inadvertence must be observed by all alike, native-born or foreign resident — Knox

30. But the soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people.

But the person, whether the native or the foreigner, who defiantly rebels, is a blasphemer against the LORD; that person must be destroyed from among his people — Ber

But if anyone, citizen or alien, is guilty of an offence through pride, and in a spirit of rebellion against the Lord, he is lost to his people — Knox

But the man who sins deliberately, whether native or stranger, outrages Yahweh himself. Such a man must be outlawed from his people — Jerus

. . . insults the LORD . . . — NEB

But the person who does anything [wrong] willfully and openly, whether he is native born or a stranger, that one reproaches, reviles and blasphemes the Lord, and that person shall be cut off from among his people [that the atonement made for them may not include him] — Amp

31. Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him.

. . . He has only himself to blame — NAB

. . . he must be executed, and die in his sin — Tay

because he has regarded the LORD'S word with contempt and his violated His command; that person must unquestionably be cut off; his iniquity lies upon him — Ber

he has despised the word of Yahweh and broken his command. This man must be entirely outlawed, since his sin is in seperable from him — Jerus

32. And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day.

While the people of Israel were in the wilderness, they surprised a man gathering wood on the Sabbath day — Ber

While the Israelites were in the desert . . . — NAB

. . . a man was caught gathering wood on the sabbath day — Jerus

33. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

34. And they put him in ward, because it was not declared what should be done to him.

They put him in custody, because it had not been made plain what should be done to him — RSV

. . . because there was no distinct ruling on how he should be punished — Ber

. . . because the penalty he should undergo had not yet been fixed — Jerus

35. And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp.

. . . Have the entire congregation hurl stones at him outside the camp — Ber

36. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

37. And the LORD spake unto Moses, saying,

38. Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue:

. . . tufts on the corners of their mantles . . . — Sept

. . . and tell them to attach tassels to the hems of their clothes throughout their successive generations. Fasten the tassels to the hem with blue thread — Ber

. . . and tell them that they and their descendants must put tassels on the corners of their garments, fastening each corner tassel with a violet cord — NAB

. . . You must make tassels like flowers on the corners of your garments, you and your children's children. Into this tassel you shall work a violet thread — NEB

39. And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD and do them;

and it shall be to you a tassel to look upon and remember all the commandments of the LORD to do them — RSV

You are to have the tassel, so that when it catches your eye you may remember all the LORD's commands and observe them — Ber

and that ye seek not after your own heart and your own eyes, after which ye use to go a-whoring:

. . . after which ye use to go astray — JPS

not to follow after your own heart and your own eyes, which you are inclined to go after wantonly — RSV

and may not wander after your heart's inclinations and after your eyes which have previously led you into harlotry — Ber

so that you do not follow your heart and eyes in your lustful urge — Tor

They must not let their thoughts and eyes wander free, into all manner of unfaithfulness — Knox

40. That ye may remember, and do all my commandments, and be holy unto your God.

This token is to insure that you remember all my commands and obey them, and keep yourselves holy, consecrated to your God — NEB

. . . dedicated to your God — Sept

but rather bethink them of the Lord's decrees and carry them out, a people set apart for their God — Knox

41. I am the LORD your God, which brought you out of the land of Egypt, to be your God: I am the LORD your God.

I am Jehovah your God, . . . — ASV

I — Yahweh am your God — who brought you forth out of the land of Egypt to become your God, — I — Yahweh am your God — Rhm

It is I, Yahweh your God, who have brought you out of the land of Egypt so that I may be your God, I Yahweh your God — Jerus

I, the LORD, am your God who, as God, brought you out of Egypt that I, the LORD, may be your God — NAB

CHAPTER 16

1. Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men:

2. And they rose up before Moses with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown:

Korah, whose ancestry went back through Izhar and Kohath to Levi, with three descendants of Reuben — Dathan and Abiram sons of Eliab, and On the son of Peleth — enlisted 250 men of Israel, who were leaders in the assembly, national representatives and men of distinction — Ber

. . . two hundred and fifty Israelites who were the leaders in the community, members of the council and men of note — NAB

3. And they gathered themselves together against Moses and against Aaron, and said unto them,

They stood before Moses, and held an assembly against Moses and Aaron, to whom they said — NAB

and jointly they revolted against Moses. Assembling themselves against Moses and Aaron, they said to them — Ber

Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them:

You assume too much authority. This entire community — yes, everyone of them — is dedicated, for the LORD is present with them — Ber

Enough from you! The whole community, all of them are holy; the LORD is in their midst — NAB

You presume too much; are not all the Israelites men set apart? Does not the Lord make his dwelling among all of us alike? — Knox

wherefore then lift ye up yourselves above the congregation of the LORD?

Why set yourselves higher than the community of Yahweh — Jerus

We are the Lord's people; who are you that you should take command of us — Knox

4. And when Moses heard it, he fell upon his face:

. . . threw himself face downward on the ground — Jerus

5. And he spake unto Korah and unto all his company, saying, Even to-morrow the LORD will shew who are his, and who is holy; and will cause him to come near unto him:

. . . Tomorrow morning the LORD will make clear who belongs to Him, who is dedicated, and He will allow that one to approach Him — Ber

. . . Tomorrow morning Yahweh will reveal who is his, who is the consecrated man that he will allow to come near him. — Jerus

. . . Wait until to-morrow; then the Lord will make it plain which of us he has set apart for himself, and admit them to his presence — Knox

. . . who is holy and may present offerings to him — NEB

even him whom he hath chosen will he cause to come near unto him.

The one he allows to come near is the one whom he has chosen — Jerus

6. This do; Take you censers, Korah, and all his company;

This is what you are to do: take the censers of Korah and all his followers — Jerus

This is what you must do, you, Korah, and all your company: you must take censers — NEB

So do this: let Korah and all his band take vessels for burning perfumes — Bas

7. And put fire therein, and put incense in them before the LORD to-morrow:

fill them with fire and, tomorrow, put incense in them before Yahweh — Jerus

And put spices on the fire in them before the Lord tomorrow — Bas

and it shall be that the man whom the LORD doth choose, he shall be holy:

He whom the LORD selects shall be the dedicated one — Ber

Yahweh will choose the one who is the consecrated man — Jerus

so the Lord will make his choice, and we shall know which of us he has set apart — Knox

ye take too much upon you, ye sons of Levi.

it is you, sons of Levi, that presume too much — Knox

Enough of you, you Levites! — AAT

8. And Moses said unto Korah, Hear, I pray you, ye sons of Levi:
Listen closely, you men of Levi, continued Moses to Korah — Ber

9. Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?
Is it an insignificant thing to you that the God of Israel, by selecting you from the community of Israel, has given you the privilege of approaching Him, so that you may look after the service connected with the LORD's tabernacle and may stand before the congregation to wait upon them — Ber
Is it not enough for you that the God of Israel has singled you out from the community of Israel, and called you close to himself for service in the tabernacle of Yahweh, to stand before this community and perform the sacred rites on their behalf — Jerus
Is it too small a thing for you that the God of Israel hath separated you . . . — Rhm
the God of Israel has separated you from the rest of the people and made you his own, to do him service in the tabernacle, and stand up, with the eyes of the whole multitude upon you, as his ministers; does not that content you? — Knox

10. And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?
If he has given thee and all thy brother Levites access to himself, must your needs claim the priesthood too — Knox

11. For which cause both thou and all thy company are gathered together against the Lord: and what is Aaron, that ye murmur against him?
Wherefore thou and all thine assembly are conspiring against Yahweh . . . — Rhm
Against Yahweh himself you have joined forces, you and your followers; for what is Aaron that you should complain against him — Jerus
. . . For what has Aaron done that you should grumble against him — NAB
. . . And what has Aaron done, that you are dissatisfied with him — Tay

12. And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up:
Then Moses sent a summons to . . . — Ber
. . . but they refused to come — Knox

13. Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?
Is it such a trivial matter that you have brought us up from a land flowing with milk and honey to kill us in the wilderness, that you should also set up yourself as a dictator over us — Ber
Was it not enough to take us from a land where milk and honey flowed to die in this wilderness, without seeking to lord it over us now — Jerus

14. Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards:
. . . or even given us a field or a vineyard as an inheritance — Ber
wilt thou put out the eyes of these men? we will not come up.
Do you think you can keep on blinding the eyes of these men? We will not come up! — Ber
Do you think you can hoodwink men like us? . . . — NEB

15. And Moses was very wroth, and said unto the LORD, Respect not thou their offering:
Then Moses grew very angry. "Pay no attention to their offering," said Moses to the LORD — Ber
Moses flew into a rage and said to Yahweh . . . — Jerus
. . . Spurn every gift these men offer thee! — Knox
. . . Take no notice of their murmuring — NEB
I have not taken one ass from them, neither have I hurt one of them.
I have not taken a single donkey from them; neither have I mistreated one of them — Ber
I have not taken so much as a donkey from them . . . — Jerus

16. And Moses said unto Korah, Be thou and all thy company before the LORD, thou, and they, and Aaron, to morrow:

17. And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each of you his censer.

18. And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

19. And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation:
. . . the Tent of meeting — Tor
and the glory of the LORD appeared unto all the congregation.
and the glory of Jehovah . . . — ASV
then appeared the glory of Yahweh . . . — Rhm
And the glory of the Lord's presence was revealed to them all — Knox
Then the Presence of the LORD . . . — Tor

20. And the LORD spake unto Moses and unto Aaron, saying,

21. Separate yourselves from among this congregation, that I may consume them in a moment.
Stand apart from this assembly, I am going to destroy them here and now — Jerus

22. And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?
. . . O God, the God of the spirits of all mankind, when only one man sins, shouldst thou become angry with the whole community — AAT
. . . of the breath of all flesh . . . — Tor

23. And the LORD spake unto Moses, saying,

24. Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.
Tell the congregation, Draw away from the vicinity of the home of . . . — Ber
. . . Stand clear of the dwelling of Korah . . . — Jerus

25. And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him.

26. And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.
. . . lest you be swept away with all their sins — RSV

27. So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out and stood in the door of their tents, and their wives, and their sons, and their little children.
So they withdrew to this side and that . . . — Knox

28. And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for I have not done them of mine own mind.
. . . This is how you shall know that it was the LORD who sent me to do all I have done, and that it was not I who planned it — NAB
. . . and that it has not been of my own accord — RSV
. . . that I do not act on my own impulse — Ber
. . . and it was not my own heart that prompted me — NEB

29. If these men die the common death of all men, or if they be visited after the visitation of all men; then the LORD hath not sent me.
. . . or if they are visited by the fate of all men, then the Lord has not sent me — RSV
If these people die natural deaths such as men commonly die, then Yahweh has not sent me — Jerus
. . . then the LORD has not commissioned me — Ber

30. But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them and they go down quick into the pit; then ye shall understand that these men have provoked the LORD.
But if the LORD creates something new in which He causes the ground to split open and swallow them and all their possessions, so that they are buried alive in Sheol, then you will understand that these men have spurned the LORD — Ber
But if the LORD does something entirely new, and the ground opens its mouth

and swallows them alive down into the nether world with all belonging to them, then you will know that these men have defied the LORD — NAB

. . . that these men have rejected Yahweh — Jerus

But if a creation Yahweh create and the ground open wide her mouth and swallow them up with all that pertain unto them, and so they go down alive unto hades then shall ye know . . . — Rhm

31. And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them:

As soon as he had finished speaking all these things, the ground split open beneath them — Ber

32. And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods.

and having opened its mouth, it swallowed them and their families, all the men who had sided with Korah, and all their goods — Ber

33. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them:

They and all their households were buried alive in Sheol[1] . . . — Ber

and they perished from among the congregation.

and they vanished from the community — Ber

and their names were lost to the muster-roll of the people — Knox

34. And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us up also.

But all the Israelites who surrounded them fled at their screams, exclaiming, The earth may swallow us too — Ber

But all the Israelites near them fled at their shrieks . . . NAB

35. And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.

Meanwhile fire had come out from the LORD and burnt up the two hundred and fifty men who were presenting the incense — NAB

36. And the LORD spake unto Moses, saying,

37. Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed.

. . . to take up the censers out of the blaze; then scatter the fire far and wide. For they are holy — RSV

. . . gather up the censers that lie there among the flames, and scatter the coal in them this way and that. They are forfeit — Knox

. . . the vessels with the perfumes in them . . . — Bas

38. The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar:

Since they have been brought before Yahweh and consecrated, let the metal be hammered into sheets to cover the altar. — Jerus

And the censers of these men who sinned at the cost of their lives you shall make into beaten plates to cover the altar — NEB

for they offered them before the LORD, therefore they are hallowed: and they shall be a sign unto the children of Israel.

because in being presented before the LORD they have become sacred. In this way they shall serve as a sign to the Israelites — NAB

for once they have been used for offering to the LORD, they have become sacred . . . — Tor

. . . They will be an object-lesson . . . — Jerus

39. And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered; and they were made broad plates for a covering of the altar:

So Eleazar the priest took the brass vessels which had been offered by those who were burned up, and they were hammered out to make a cover for the altar — Bas

40. To be a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the LORD:

This was to serve as a memorial to the nation of Israel to remind any outsider, who was not from the offspring of Aaron, that he should not draw near to burn incense before the LORD — Ber

---

[1]See vs. 30 for variant translations of "Sheol"

that he be not as Korah, and as his company:
so they might not experience the same fate as did Korah and his company — Ber
as the LORD said to him by the hand of Moses.
This was carried out as the LORD through Moses had directed him — Ber

41. But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.
. . . began to complain against . . . — Ber
. . . grumbled against . . . — Jerus
. . . railed against Moses and Aaron, saying, "You two have brought death upon the LORD's people!" — Tor

42. And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the LORD appeared.
. . . they turned toward the Tent of the Presence . . . — NEB
And when the congregation had assembled against Moses and against Aaron, they turned toward the tent of meeting; and behold . . . — RSV
. . . the cloud had covered it and the Presence of the LORD appeared — Tor
No sooner had the congregation assembled against Moses and Aaron, than they looked toward the tent of meeting, and there was the cloud covering it! When the glory of the LORD appeared also, — Ber

43. And Moses and Aaron came before the tabernacle of the congregation.
Moses and Aaron hurried out to the entrance of the meeting tent — Ber

44. And the LORD spake unto Moses, saying,

45. Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces.
Move away from this congregation so that I may destroy them in a moment . . . — Ber
Stand clear of this community; I am going to destroy them here and now . . . — Jerus

46. And Moses said unto Aaron, Take a censer and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them:
. . . Take thy censer, and put incense on the lighted coals in it, and go with all speed to find the people and make intercession for them — Knox
. . . put a propitiatory-covering over them — Rhm
. . . to make expiation for them — NEB
for there is wrath gone out from the LORD; the plague is begun.
for wrath hath gone forth from before Yahweh, the plague hath begun — Rhm
for vengeance has already proceeded from the LORD; the plague has started! — Ber
already the Lord has begun to wreak his vengeance, and destruction rages among them — Knox

47. And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people:
So Aaron took his censer as Moses had said, ran into the midst of the assembly and found that the plague had begun among the people — NEB
and he put on incense, and made an atonement for the people.
. . . and made expiation for the people — NEB
. . . and put a propitiatory-covering over the people — Rhm
. . . and made intercession for the people — Knox

48. And he stood between the dead and the living; and the plague was stayed.
. . . was stopped — RSV
. . . was checked — AAT
. . . was restrained — Rhm
. . . and the divine vengeance ceased — Knox

49. Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah.
. . . besides those who died in the Korah event — Ber
. . . not counting those who died because of Korah — Jerus

50. And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

. . . at the entrance of the tent of meeting, and the plague was stopped — RSV

When the scourge had been checked, Aaron returned to Moses at the entrance of the meeting tent — NAB

CHAPTER 17

1. And the LORD spake unto Moses, saying,

2. Speak unto the children of Israel, and take of every one of them a rod according to the house of their fathers, of all their princes according to the house of their fathers twelve rods:

Speak to the people of Israel, and get from them rods, one for each fathers' house, from all their leaders according to their fathers' houses, twelve rods — RSV

. . . a staff for each tribe, one from every tribal chief, twelve in all — NEB

write thou every man's name upon his rod.

3. And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers.

and put Aaron's name on the rod of Levi since each rod stands for the head of each respective clan — Ber

. . . Aaron's name upon the staff of Levi (for there is to be a special staff for the head of their clan) — AAT

and Levi, too, must have a rod, a single rod representing all its families, with Aaron's name written on it — Knox

and Aaron's name shalt thou write upon the staff of Levi. — for one staff shall there be for the head of their ancestral house — Rhm

And you shall write Aaron's name on the rod of Levi [his great-grandfather] . . . — Amp

4. And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you.

Then you shall deposit them in the tent of meeting before the testimony, . . . — RSV

. . . where I always meet with you — Ber

You shall put them all in the Tent of the Presence before the Tokens, . . . — NEB

. . . in front of the decrees . . . — AAT

. . . the ark of witness . . . — Bas

Put these rods in the inner room of the Tabernacle where I meet with you, in front of the Ark — Tay

. . . before the ark, my appointed trysting-place with thee — Knox

Deposit them in the Tent of Meeting before the Pact, where I meet with you — Tor

5. And it shall come to pass, that the man's rod, whom I shall choose, shall blossom:

And the rod of the man whom I choose shall sprout — RSV

. . . will then produce shoots — Ber

. . . shall bud — Amp

On one of these names my choice shall fall, and the rod which bears that name will sprout — Knox

and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.

In this way I shall relieve Myself of the complaints which the people of Israel are continually lodging against you — Ber

Thus will I suppress from my presence the Israelites' grumbling against you — NAB

6. And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, even twelve rods: and the rod of Aaron was among their rods.

. . . and each of their chiefs handed him a staff, each of them one for his tribe, twelve in all, and Aaron's staff among them — NEB

7. And Moses laid up the rods before the LORD in the tabernacle of witness.

then Moses laid the staffs down before the LORD in the tent of the commandments — NAB

. . . in the tent containing the testimonial evidence — Ber

. . . in the Tent of the Tokens — NEB

. . . in the Tent of the Pact — Tor

8. And it came to pass, that on the morrow Moses went into the tabernacle of witness;[1] and, behold, the rod of Aaron for the house of Levi was budded, and

[1] See vs. 7.

brought forth buds, and bloomed blossoms, and yielded almonds.
Next morning . . . Aaron's rod, representing the clan of Levi, had indeed sprouted, put forth shoots, produced blossoms, and had even borne some ripe almonds — Ber

9. And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.
When Moses brought each of the rods from the LORD's presence . . . , they gazed at them and finally each man claimed his rod — Ber
Moses then brought out the staffs . . .; they saw for themselves, and each man took his own staff — NEB
. . . each prince identified his own staff and took it — NAB

10. And the LORD said unto Moses,
Then Yahweh said . . . — Jerus
Bring Aaron's rod again before the testimony
. . . back in front of the decrees — AAT
. . . the Tokens — NEB
. . . the Pact — Tor
. . . the ark of witness — Bas
. . . the testimony [in the ark] — Amp
. . . the ark of the Presence — Mof
The Lord told Moses to place Aaron's rod permanently beside the Ark — Tay
to be kept for a token against the rebels;
to be kept as a sign for the rebels — RSV
that it may be preserved as an object lesson to these rebellious people — Ber
to be kept as a sign unto such as are perverse — Rhm
as a reminder of this rebellion — Tay
to be kept as a warning to all rebels — NEB
and thou shalt quite take away their murmurings from me, that they die not.
Thus you can put a stop to their complaints against Me, that they may not die — Ber
so that their grumbling may cease before me; if it does not, they will die — NAB

11. And Moses did so; as the LORD commanded him, so did he.

12. And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish.
. . . Behold, we perish, we are undone, we are all undone — RSV
. . . We are lost! We are dead men! We are all dead men! — Jerus
. . . Lo! we have breathed our last — we are lost, we are all lost — Rhm
But the people of Israel only grumbled the more. "We are as good as dead!" they whined — Tay

13. Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?
Everytime anyone approaches the Dwelling of the LORD, he dies! Are we to perish to the last man — NAB
. . . Are we to be doomed to the last man — Jerus
. . . Is this to be our final end — NEB
If everyone who dares to approach the dwelling of the LORD is to die, shall we ever cease dying — AAT
None comes near the Lord's tabernacle, but he dies for it. Surely he will not go on destroying us, till our race is utterly extinguished? — Knox

CHAPTER 18

1. And the LORD said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary:
. . . shall bear iniquity in connection with the sanctuary — RSV
. . . shall answer for any guilt in connection with the sanctuary — AAT
. . . shall be fully answerable for the sanctuary — NEB
. . . responsible for all wrongdoing in relation to the holy place — Bas
. . . shall bear and remove the iniquity of the sanctuary [that is, the guilt for the offenses which the people unknowingly commit when brought into contact with the manifestations of God's presence] — Amp
and thou and thy sons with thee shall bear the iniquity of your priesthood.
. . . shall bear iniquity in connection with your priesthood — RSV
but the responsibility of the priesthood shall rest on you and your sons alone — NAB
and you and your sons with you shall

answer for any guilt in connection with your priesthood — AAT
. . . shall bear and remove the iniquity of your priesthood [your own unintentional offenses] — Amp

2. And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee shall minister before the tabernacle of witness.
Bring your relatives with you from the tribe of Levi, your father's tribe, so that by joining you, they may assist you when both you and your sons are in front of the tent containing the testimonial evidence — Ber
but you shall admit your kinsmen of Levi, your father's tribe, to be attached to you and to assist you when you and your sons are before the Tent of the Tokens — NEB
. . . while you and your sons with you are in front of the tent of the decrees — AAT
. . . the ark of witness — Bas
. . . the tabernacle that bears record of me — Knox
. . . but only you and your sons with you shall come before the tent of the testimony [into the holy place where only priests may go and into the most holy place which only the high priest dares enter] — Amp

3. And they shall keep thy charge, and the charge of all the tabernacle:
They shall attend you and attend to all duties of the tent — RSV
They shall discharge the obligations imposed by you and all the duties connected with the tent — Ber
only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die.
Only they must be careful to stay away from the articles of the sanctuary and the altar in order that they may escape death, both they and you — Ber
. . . or they will die and you with them — NEB
Provided they do not come near the sacred vessels or the altar, they will be in no more danger of death than you — Jerus

4. And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you.
. . . and no one else shall come near you — RSV
. . . No laymen, however, is to come near you — Ber
. . . no unqualified person shall come near you — NEB
. . . but a common man . . . — JPS
. . . and no one of any other family . . . — Bas

5. And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel.
And you shall attend to the duties of . . . — RSV

6. And I, behold, I have taken your brethren the Levites from among the children of Israel: to you they are given as a gift for the LORD, to do the service of the tabernacle of the congregation.
. . . they are a gift to you, given to the LORD, to do the service of the tent of meeting — RSV
For my part, see, I have selected your fellow-Levites from the Israelites as a gift for you, made over to the LORD to look after the tent of meeting, — AAT
. . . I have designated them only for the menial offices of my tabernacle — Knox
. . . to do the laborious work of the tent of meeting — Rhm

7. Therefore thou and thy sons with thee shall keep your priest's office for everything of the altar, and within the veil; and ye shall serve:
. . . shall attend to your priesthood for all that concerns the altar and that is within the veil — RSV
. . . shall attend to your priesthood for everything of the altar [of burnt offering and the altar of incense], and [of the holy of holies] within the veil — Amp
I have given your priest's office unto you as a service of gift: and the stranger that cometh nigh shall be put to death.
I give your priesthood as a gift, and any one else who comes near shall be put to death — RSV
Be sure to perform it, for the office of the priesthood is a gift which I am giving you. Any layman who approaches must be executed — Ber

. . . The unqualified person who intrudes on it shall be put to death — NEB

8. And the LORD spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance forever.

. . . I, indeed, have assigned to you My heave offerings to keep, even all the holy gifts from the people of Israel; I have alloted them to you as a consecrated portion and to your descendants as a perpetual allowance — Ber

. . . I myself have given you charge of all that is set aside for me. Everything that the sons of Israel consecrate I give to you as your portion, as well as to your sons, by perpetual ordinance — Jerus

. . . I, the LORD, commit to your control the contributions made to me, that is all the holy-gifts of the Israelites . . . — NEB

9. This shall be thine of the most only things, reserved from the fire:

You are to have the portion of the most holy gifts which is not burned — Ber

The following is to go to you from the most sacred offerings, from the sacrifices: — AAT

every oblation of theirs, every meat offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render unto me, shall be most holy for thee and for thy sons.

every offering of theirs, every cereal offering of theirs and every sin offering of theirs and every guilt offering of theirs . . . — RSV

namely, all their offerings — all their meal offerings, sin offerings, and trespass offerings — with which they make restitution to Me. The most holy gifts belong to you and to your sons — Ber

every offering that the sons of Israel give back to me, whether it be an oblation or a sacrifice for sin or a sacrifice of reparation, is a thing most holy; it shall belong to you and your sons — Jerus

every offering, whether grain-offering, sin-offering, or guilt-offering, rendered to me as a most holy gift, belongs to you and to your sons — NEB

their every oblation — to the extent of their every meal-offering and their every sin-bearer and their every guilt-bearer wherewith they make amends unto me, most holy unto thee shall it be and unto thy sons — Rhm

10. In the most holy place shalt thou eat it; every male shall eat it: it shall be holy unto thee.

Regard it as most holy as you eat it: every male may eat of it, because, being holy, it belongs to you — Ber

11. And this is thine; the heave offering of their gift, with all the wave offerings of the children of Israel:

This also is yours, the offering of their gift, all the wave offerings of the people of Israel — RSV

The heave offering involved in their contribution which is included in all the wave offerings from the people of Israel is also yours — Ber

This also is yours; the contribution from all such of their gifts as are presented as special gifts by the Israelites — NEB

To you also shall belong whatever is set aside from the offerings of the sons of Israel to be held out with the gesture of offering — Jerus

And this is yours: the lifted offering which they give and all the wave offerings . . . — Bas

The first-fruits which the Israelites dedicate to me, and hold up in my presence, belong at all times to thee — Knox

I have given them unto thee, and to thy sons and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it.

I have apportioned it as a perpetual allowance to you and to your sons and daughters, so that everyone in your family may eat it provided they are clean — Ber

12. All the best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto the LORD, them have I given thee.

I give you all the choicest of the oil, the choicest of the new wine and the corn, the firstfruits which are given to the LORD — NEB

13. And whatsoever is first ripe in the land, which they shall bring unto the LORD,

shall be thine; every one that is clean in thine house shall eat of it.
The first ripe fruits of everything . . . — Ber
and likewise, of whatever grows on their land, the first products that they bring in to the LORD shall be yours . . . — NAB

14. Every thing devoted in Israel shall be thine.
Everything dedicated . . . — Lam
. . . devoted to God . . . — NEB
Everything given by oath to the LORD . . . — Bas
Whatever is doomed in Israel shall be yours — NAB
All that the Israelites give in payment of their vows, is thine — Knox

15. Every thing that openeth the matrix in all flesh, which they bring unto the LORD, whether it be of men or beasts, shall be thine:
Every first-born brought to Yahweh shall be yours, of all living creatures, whether man or beast — Jerus
nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.
but you must let the first-born of man, as well as of unclean animals, be redeemed — NAB
but for the first sons of man payment is to be made, and for the first young of unclean beasts — Bas

16. And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which is twenty gerahs.
at the end of one month you shall redeem it at the fixed price of five shekels of silver by the sacred standard (twenty gerahs to the shekel) — NEB
The redemption-price of the former (you must have them redeemed at a month old) shall be fixed by you at five shekels of silver in terms of the sacred shekel, which is twenty gerahs — AAT
And those that are to be redeemed of them, from a month old shall you redeem, according to your estimate [of their age], for the fixed price of . . . — Amp
. . . five silver dollars, the standard being the dollar of the sanctuary, which is twenty nickels — Ber

17. But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem;
But the first-born of cattle, sheep or goats shall not be redeemed — NAB
they are holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savour unto the LORD.
They are hallowed . . . — Sept
they are consecrated . . . — Tor
. . . you are to sprinkle their blood upon the altar and make their fat go up in smoky fire as a pleasing fragrance to the LORD — Ber
. . . Their blood you must splash on the altar and their fat you must burn as a sweet-smelling oblation to the LORD — NAB
. . . an appeasing fragrance for Yahweh — Jerus
. . . and of their fat shalt thou make a perfume, an altar-flame for a satisfying odour unto Yahweh — Rhm

18. And the flesh of them shall be thine, as the wave breast and as the right shoulder are thine.
the meat shall be yours, together with the breast that has been presented with the gesture of offering, and the right thigh — Jerus

19. All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever:
All the holy offerings which the people of Israel present to the LORD I give to you, and to your sons and daughters with you, as a perpetual due — RSV
All the lifted offerings of the holy things . . . as a right forever — Bas
All that the sons of Israel set aside for Yahweh from the holy things . . . — Jerus
Summarily, all the heave offerings included with the holy gifts, which the people of Israel offered to the LORD, I have apportioned as a perpetual allowance to you and to your sons and daughters — Ber
All the heave offerings [that is, the lifted out and kept portions] of the holy things . . . — Amp
it is a covenant of salt for ever before the LORD unto thee and to thy seed with thee.

This is an agreement made with salt . . . — Bas
. . . an inviolable covenant . . . — AAT
. . . a permanent contract . . . — Tay
it is a covenant between the LORD and thy race that time cannot alter — Knox
it is a perpetual compact, valid before the Eternal for you and for your family — Mof
It is a covenant of salt [that cannot be dissolved or violated] . . . — Amp

20. And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them:
. . . not own any property among them — Ber
I am thy part and thine inheritance among the children of Israel.
I am your portion . . . — RSV
I am all thy portion: these others have their several possessions, thou hast me — Knox
I am your property, I am your share in life, among the Israelites — Mof

21. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation.
To the Levites, however, I assign all the tithes in Israel as their property, in return for the work they have to do in the service of the trysting tent — Mof
I hereby assign all tithes in Israel as their heritage in recompense for the service they perform in the meeting tent — NAB

22. Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die.
And henceforth the people of Israel shall not come near the tent of meeting . . . — RSV
. . . are never to come near the tent of meeting, else they will incur the penalty of sin and die — Ber

23. But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: it shall be a statute for ever throughout your generation, that among the children of Israel they have no inheritance.
. . . shall discharge the duties connected with the tent of meeting, and they shall be held responsible if they fail. This is a perpetual statute which shall continue in effect throughout your generations, that they are not to possess an inheritance among the people of Israel — Ber

24. But the tithes of the children of Israel, which they offer as a heave offering unto the LORD, I have given to the Levites to inherit:
For I have designated the tithes which the people of Israel contribute to the LORD as the share which belongs to the Levites — Ber
therefore I have said unto them, Among the children of Israel they shall have no inheritance.
For this reason I have told them . . . — Jerus
. . . that they are not to own any property . . . — Ber

25. And the LORD spake unto Moses, saying,

26. Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, even a tenth part of the tithe.
. . . you are to make a contribution from them to the LORD, a tithe of the tithes — NAB
. . . a tenth of the tithe [paid by the people] — Amp

27. And this your heave offering shall be reckoned unto you, as though it were the corn of the threshingfloor, and as the fulness of the winepress.
Your contribution shall count for you as if it were . . . — NEB
This shall be accounted to you as your contribution . . . — Tor
And what you lift out and keep [your heave offering] shall be credited to you as though it were the grain of the threshing floor, and as the fully ripe produce of the vine — Amp

28. Thus ye also shall offer a heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD's heave offering to Aaron the priest.
. . . an offering . . . this heave offering [lifted out and kept] for the LORD . . . — Amp
In this way you too shall set aside the

contribution due to the LORD out of all tithes which you recieve from the Israelites and shall give the LORD's contribution to Aaron the priest — NEB

29. Out of all your gifts ye shall offer every heave offering of the LORD, of all the best thereof, even the hallowed part thereof out of it.

Out of all the gifts you receive you shall set aside the contribution due to the LORD; and the gift which you hallow must be taken from the choicest of them — NEB

From all the gifts made to you, from the best of them, you must set apart the LORD's full contribution, the most sacred of them — AAT

. . . you shall present every offering due to the Lord, of all the best of it, even the hallowed part lifted out and held back out of it [for the Levites] — Amp

30. Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshing-floor, and as the increase of the winepress.

. . . as the yield of the threshing floor and the wine press — Ber

When you have offered all that is best and richest, you will have paid your dues, as surely as if they came from the threshing-floor and wine-press of your own — Knox

Say to them further: When you have removed the best part from it, you Levites may consider it the same as the yield of threshing floor or vat — Tor

31. And ye shall eat it in every place, ye and your households: for it is your reward for your service in the tabernacle of the congregation.

. . . the Tent of the Presence — NEB

As it is your remuneration for your services in the tent of meeting, you and your family may eat it anywhere you wish — Ber

32. And ye shall bear no sin by reason of it, when ye have heaved from it the best of it:

You will not bring any sin upon yourselves, provided that you contribute the best part of it — Ber

You will incur no guilt so long as you make a contribution of the best part — NAB

neither shall ye pollute the holy things of the children of Israel, lest ye die.

And you shall not profane . . . — RSV

neither shall you have polluted the things of the Israelites, neither shall you die [because of it] — Amp

CHAPTER 19

1. And the LORD spake unto Moses and unto Aaron, saying,

2. This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke:

. . . a red heifer without defect . . . — RSV

. . . a perfect red heifer entirely without blemish . . . — Ber

. . . a red cow without blemish or defect — NEB

3. And ye shall give her up to Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face:

. . . and she shall be taken outside the camp and slaughtered before him — RSV

Give it to Eleazar the priest and after he has led it outside the camp, have someone slaughter it in his presence — Ber

. . . and it shall be taken outside the camp and slaughtered to the east of it — NEB

4. And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times:

Eleazar, the priest, shall take some of its blood with his finger, and sprinkle some of its blood toward the front of the tent of meeting seven times — AAT

He will then dip his finger in its blood, with which he will sprinkle the front of the tabernacle door seven times — Knox

5. And one shall burn the heifer in his sight; her skin, and her flesh, and her blood with her dung, shall he burn:

The cow is then to be burned in his sight: its hide, flesh, and blood, as well as its offal, are to be burned — AAT

6. And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.
Cedar-wood, too, and hyssop and stuff twice-dyed in scarlet must be thrown by the priest into the fire which consumes the heifer — Knox
. . . and scarlet yarn and throw them into the fire in which the heifer is being burned — NAB

7. Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.
Then he must wash his clothes, and bathe and afterwards return to the camp and be ceremonially defiled until the evening — Tay
. . . but he remains ritually unclean till sunset — NEB

8. And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.
He who burns it shall also wash his clothes with water and bathe his body; he too remains unclean till evening — Ber

9. And a man that is clean shall gather up the ashes of the heifer and lay them up without the camp in a clean place,
A man who is clean shall gather the ashes of the cow and put them in some clean place outside the camp — Mof
and it shall be kept for the congregation of the children of Israel for a water of separation:
and it shall be kept for the congregation of the children of Israel for a water for impurity — ASV
where they shall be kept for the people of Israel as a source of water for the purification ceremonies — Tay
where it is to be kept for the children of Israel and used in making water which takes away what is unclean — Bas
it is a purification for sin.
it is a sin-offering — ASV
for the removal of sin — RSV
to be used in the case of sin — AAT
it is a taking away of sin — Rhm

10. And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even:
. . . and remain unclean until evening. — Ber
and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.
This shall be a perpetual regulation for the nation of Israel and for the foreigner who resides among you — Ber
. . . for the Israelites and the proselytes who reside among them — AAT

11. He that toucheth the dead body of any man shall be unclean seven days.
. . . shall be ritually unclean . . . — NEB

12. He shall purify himself with it on the third day, and on the seventh day he shall be clean:
He shall get himself purified with the water of ritual purification on the third day and on the seventh day, and then he shall be clean — NEB
but if he purify not himself the third day, then the seventh day he shall not be clean.
But if he fails to purify himself on the third and on the seventh day, he will not become clean — NEB
If he is not purified both on the third day and on the seventh . . . — NEB

13. Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD;
Whoever touches a dead person, the body of any man who has died, . . . — RSV
. . . has defiled the Dwelling of the LORD — Ber
. . . the habitation of Yahweh — Rhm
and that soul shall be cut off from Israel.
that person must be excommunicated from Israel — Ber
such a person must be outlawed from Israel — Jerus
because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.
because the water for impurity was not thrown upon him, he shall be unclean; . . . — RSV
because the water of uncleanness was not sprinkled upon him.[1] He is unclean; his uncleanness is still upon him — Ber
because the lustral waters have not

[1]Ber and Jerus connect "because . . . him" with the immediately preceding clause.

flowed over him; he is unclean, and his uncleanness remains in him — Jerus

14. This is the law, when a man dieth in a tent:

This rule applies when a man dies in a tent — Ber

all that come into the tent, and all that is in the tent, shall be unclean seven days.

. . . shall be ritually unclean . . . — NEB

15. And every open vessel, which hath no covering bound upon it, is unclean.

Every open utensil, which does not have its cover fastened down, is also contaminated — Ber

likewise, every vessel that is open, or with its lid unfastened, shall be unclean — NAB

nothing escapes defilement except what is covered with a lid or wrapped up — Knox

16. And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

And if a man is killed or dies in the open, anyone who touches his body incurs defilement for seven days; so does anyone who touches some bone of a dead man, or his grave — Knox

17. And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel:

Some of the ashes from the fire of cleansing shall be taken for the unclean person, and fresh water shall be added to them in a vessel — Tor

. . . they are to take some of the ashes left from the burning of the sin offering and pour fresh water over them in a basin — Ber

. . . spring water . . . — NAB

And they shall take for him that is unclean of the ashes of the burning of the sin-bearer, — and living water shall be put thereon in a vessel — Rhm

18. And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

. . . and sprinkle it on the tent, all the furniture, and the individuals who were there, as well as on the person who touched the bone, or the slain, or the corpse, or the grave — Ber

and some man who is free from defilement, using hyssop for a brush, must sprinkle the tent with it, and the furniture of the tent, and all those who are defiled by contact with death — Knox

Then a man who is clean shall take majoram, dip it in the water, and sprinkle the tent with all the vessels in it and all the people who were there, or the man who has touched a human bone, a corpse (whether the man was killed or died naturally), or a grave — NEB

19. And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day:

So, on the third and on the seventh day, man defiled must be made clean by man undefiled — Knox

and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

. . . he must wash his robes and bathe in water, and by evening he shall be clean again — Mof

20. But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD:

But as for anyone who becomes unclean and does not have himself cleansed from sin, that man shall be outlawed from the community, since he has polluted the sanctuary of the Eternal — Mof

. . . that person must be excommunicated from the community, for he has defiled the sanctuary of the LORD — Ber

The man who will not avail himself of such atonement is lost to the congregation; he is a profanation to the Lord's sanctuary — Knox

the water of separation hath not been sprinkled upon him; he is unclean.

since the water for use in case of impurity has not been thrown over him, he remains unclean — AAT

by not having the water of uncleanness sprinkled upon him; he is unclean — Ber

the water to cleanse him has not been sprinkled upon him; so he remains defiled — Tay

21. **And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes;**
This command must never be abrogated . . . — Knox
. . . He who sprinkles the water for use in case of impurity must wash his clothes — AAT
. . . He who sprinkles the water for impurity [upon another] shall wash his clothes — Amp
and he that toucheth the water of separation shall be unclean until even.
while he who touches the water for use in case of impurity shall remain unclean until evening — AAT

22. **And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth it shall be unclean until even.**
. . . shall be unclean till sunset — NEB
The defiled man defiles all he touches; and anyone who touches it is defiled in his turn till evening — Knox

CHAPTER 20

1. **Then came the children of Israel, even the whole congregation, into the desert of Zin in the first month:**
. . . in April — Tay
A new year was beginning, when the Israelites, marching in their full strength, reached the desert . . . — Knox
In the first month the whole community of Israel reached the wilderness of Zin — NEB
and the people abode in Kadesh; and Miriam died there, and was buried there.

2. **And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron.**

3. **And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD!**
And the people contended with . . . — RSV
. . . started arguing with . . . — Ber
. . . strove with . . . — ASV
. . . reviled . . . — Sept
The people challenged Moses: . . . — Jerus
. . . Would we had died when our brethren died [in the plague] before the Lord! — Amp

4. **And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?**
. . . into this desert . . . — Ber
. . . only to let us die here, ourselves and our cattle — Jerus

5. **And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place?**
Why have you forced us to leave Egypt to bring us to this miserable location — Ber
. . . this wretched place — AAT
. . . this vile place — Sept
it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.
which has neither grain nor figs nor vines nor pomegranages? Here there is not even water to drink! — NAB

6. **And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces:**
. . . the door of the tent of meeting . . . — Rhm
. . . the Tent of the Presence . . . — NEB
and the glory of the LORD appeared unto them.
. . . and the glory of Yahweh . . . — Rhm
Then the bright presence of the Lord was revealed to them — Knox

7. **And the LORD spake unto Moses, saying,**

8. **Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water,**
Take thy staff . . . — Sept
. . . then shall ye speak unto the cliff before their eyes and it shall give forth its waters — Rhm
and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

. . . so that you may give the assembly and their livestock to drink — Ber

9. And Moses took the rod from before the LORD, as he commanded him.

Moses left the presence of the LORD with the staff, as he had commanded him — NEB

So Moses did as instructed. He took the rod from the place where it was kept before the Lord — Tay

10. And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?

. . . Listen well, you rebels . . . — Ber

11. And Moses lifted up his hand, and with his rod he smote the rock twice:

Twice Moses lifted his hand, and smote the rock with his rod — Knox

and the water came out abundantly, and the congregation drank, and their beasts also.

And water gushed out in abundance for the community and their livestock to drink — NAB

12. And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

. . . You did not trust me so far as to uphold my holiness in the sight of the Israelites; therefore you shall not lead this assembly into the land which I promised to give them — NEB

13. This is the water of Meribah, because the children of Israel strove with the LORD and he was sanctified in them.

These are the waters of Meribah, where the people of Israel contended with the LORD, and he showed himself holy among them — RSV

. . . vindicated His holiness before them — Ber

. . . where the sons of Israel challenged Yahweh and he proclaimed his holiness — Jerus

These are the waters of Meribah [meaning, strife], . . . — Amp

This is the place called the Water of Rebellion where the Israelites challenged the Lord, and he vindicated his holiness before them — Knox

Those are the Waters of Meribah — meaning that the Israelites quarrelled with the LORD — through which He affirmed His sanctity — Tor

14. And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us:

While Moses was at Kadesh he sent messengers to the king of Edom: "We are the descendants of your brother Israel," he declared. You know our sad history — Tay

. . . You know all the adversity that has befallen us — RSV

. . . all the weariness that has befallen us — ABPS

. . . all the hardships we have encountered — NEB

. . . all the distress which befell us — Rhm

. . . all the adversity and birth pangs that have come upon us [as a nation] — Amp

15. How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers:

. . . dealt harshly with us . . . — RSV

. . . did evil to us . . . — ABPS

. . . ill-treated us . . . — Rhm

. . . But the Egyptians treated us badly, as they did our ancestors — Jerus

16. And when we cried unto the LORD, he heard our voice, and sent an angel, and hath brought us forth out of Egypt:

. . . and sent an angel to rescue us from Egypt — Knox

and we made outcry unto Yahweh and he heard our voice, and sent a messenger, and brought us forth out of Egypt — Rhm

and, behold, we are in Kadesh, a city in the uttermost of thy border:

. . . a city on the edge of your territory — AAT

. . . a city at the extremity of thy boundary — Rhm

17. Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells:

Now let us pass through your land. We will not pass through field or vineyard, neither will we drink water from the well — RSV

. . . We will be careful not to go through your planted fields, nor through your vineyards; we won't even drink water from your wells — Tay

. . . out of thy cisterns — Sept

we will go by the king's high way, we will not turn to the right hand nor to the left, until we have passed thy borders.

we will go along the King's Highway . . . — RSV

but will stay on the main road . . . — Tay

18. And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

"You cannot pass through here," Edom answered him, "for if you do, I shall come out in battle against you" — Ber

. . . I will come out to attack you — Jerus

But the king of Edom said, "Stay out! If you attempt to enter my land I will meet you with an army!" — Tay

19. And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, then I will pay for it:

. . . But we will keep to the main road. If we and our flocks drink your water we will pay you for it — NEB

We shall go up the public highway . . . — Ber

We will keep to the beaten track . . . — Tor

I will only, without doing any thing else, go through on my feet.

let us just walk through, a matter of no consequence — AAT

let me only pass through on foot, nothing more — RSV

I only want to pass through bn foot; will that do any harm? — Ber

We only want to pass through, and nothing else — Tay

20. And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

. . . Edom then came out to engage him with a large, well-armed force — Ber

. . . with many men and in great force — Jerus

But the king of Edom was adamant. "Stay out!" he warned, and mobilizing his army, he marched to the frontier with a great force — Tay

21. Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

. . . and Israel went a different way to avoid a conflict — NEB

22. And the children of Israel, even the whole congregation, journeyed from Kadesh, and came unto mount Hor.

. . . and arrived in a body at Mount Hor — Tor

23. And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

At Mount Hor, near the frontier of the land of Edom, the LORD said to Moses and Aaron — AAT

24. Aaron shall be gathered unto his people:

. . . reunited with his kindred — Ber

The time has come for Aaron to die — Tay

for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah.

. . . at the water of strife — Sept

25. Take Aaron and Eleazar his son, and bring them up unto mount Hor:

26. And strip Aaron of his garments and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there.

. . . his vestments . . . — Tor

. . . priestly garments . . . — Tay

27. And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation.

. . . in view of the whole community — NAB

. . . as the entire assembly looked on — Ber

28. And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

29. And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel.

CHAPTER 21

1. And when king Arad the Canannite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took some of them prisoners.

When the Canaanite, the king of Arad, who dwelt in the Negeb, heard that Israel was coming by the way of Atharim, he fought against Israel, and took some of them captive — RSV

. . . by the way of Atharim [the route traveled by the spies sent out by Moses] . . . — Amp

2. And Israel vowed a vow unto the LORD, and said, if thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

. . . If thou wilt but deliver this people into my power, I will annihilate their cities — AAT

3. And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities:

The LORD acceded to Israel's request, and delivered up the Canaanites; so they annihilated them and their cities — AAT

and he called the name of the place Hormah.

Hence the name of the place came to be called Hormah [annihilation] — AAT

. . . and called the name of the place Hormah [that is, "Utter Destruction"] — Rhm

. . . and called the name of that place Anathema — Sept

4. And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom:

From Mount Hor they set out in the direction of the Red Sea to make a circuit of the land of Edom — AAT

From Mount Hor they set out on the Red Sea road, to by-pass the land of Edom — NAB

. . . the Sea of Suph, to skirt the land of Edom — Jerus

. . . the Gulf of Akabah . . . — Mof

and the soul of the people was much discouraged because of the way.

. . . because [of the trials] of the way — Amp

On the way the people lost patience — Jerus

the people became dispirited in the march — Sept

The people, however, became depressed in spirit as a result of the route — Ber

Before long, the people grew weary of this laborious march — Knox

5. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness?

. . . to die in the desert — NEB

for there is no bread, neither is there any water; and our soul loatheth this light bread.

. . . this light (contemptible, unsubstantial) manna — Amp

. . . We are heartily sick of this miserable fare — NEB

. . . and we loathe to our souls this flat diet — Ber

. . . we are sick of this unsatisfying food — Jerus

. . . We are disgusted with this wretched food! — NAB

. . . this worthless food — RSV

. . . this contemptible bread! — Rhm

. . . this inferior bread (manna) — Lam

. . . and we hate this insipid manna — Tay

6. And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

Whereupon the Lord sent the most deadly serpents . . . — Sept

. . . stinging serpents . . . — Mof

. . . poisonous snakes . . . — NEB

Upon this, the Lord sent serpents among them, with fire in their fangs, that struck at many and killed many of them — Knox

7. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

8. And the LORD said unto Moses, Make thee a fiery serpent,[1] and set it upon a pole:

. . . Make thee a like serpent . . . — Rhm

. . . a bronze replica of one of these

[1] See vs. 6.

snakes and attach it to the top of a pole — Tay

. . . a serpent of bronze and erect it as a standard — NEB

and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

and if anyone who has been bitten looks at it, he will recover — NAB

9. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

So Moses made a bronze serpent and erected it as a standard, so that when a snake had bitten a man, he could look at the bronze serpent and recover — NEB

Moses accordingly made a bronze serpent and mounted it on a pole, and wherever anyone who had been bitten by a serpent looked at the bronze serpent, he recovered — NAB

10. And the children of Israel set forward, and pitched in Oboth.

. . . marched on . . . — Knox

The nation of Israel then pushed forward and set up camp in Oboth — Ber

11. And they journeyed from Oboth, and pitched at Ijeabarim, in the wilderness which is before Moab, toward the sunrising.

. . . and encamped at Iyeabarim, in the wilderness which is opposite Moab, toward the sunrise — RSV

. . . Iyeabarim in the desert on the eastern border of Moab — Ber

. . . in the desert opposite Moab, to the east — AAT

. . . in the wilderness on the eastern frontier of Moab — NEB

12. From thence they removed, and pitched in the valley of Zared.

. . . in the Valley of Zered — RSV

Setting out from there, they encamped in the Wadi Zered — NAB

13. From thence they removed, and pitched on the other side of Arnon, which is in the wilderness that cometh out of the coasts of the Amorites:

they continued and made camp where the desert extends back from the border of the Amorites on the other side of the Arnon, — Ber

Setting out from there, they encamped on the other side of the Arnon, in the desert that extends from the territory of the Amorites — NAB

. . . encamped by the farther side of the Arnon in the wilderness which extends into Amorite territory — NEB

. . . on the other side of the Arnon, which is in the desert extending from the frontier of the Amorites — AAT

For Arnon is the border of Moab, between Moab and the Amorites.

for the Arnon is the boundary of Moab, . . . — RSV

for the Arnon was the Moabite frontier; it lies between Moab and the Amorites — NEB

for the Arnon forms Moab's boundary with the Amorites — NAB

14. Wherefore it is said in the book of the wars of the LORD, What he did in the Red sea, and in the brooks of Arnon,

15. And at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.

Wherefore it is said in the Book of the Wars of the LORD, / "Waheb in Suphah, / and the valleys of the Arnon, / and the slope of the valleys / that extends to the seat of Ar, / and leans to the border of Moab." — RSV

For this reason it is described in the book, *The Wars of Jehovah,* "Waheb, like a stormy wind, and the water courses of Arnon, the ravine of the brooks which stretches toward the dwelling of Ar and rests on the border of Moab." — Ber

That is why the Book of the Wars of the LORD speaks of Vaheb in Suphah and the gorges: Arnon and the watershed of the gorges / that falls away towards the dwellings at Ar / and slopes towards the frontier of Moab — NEB

This fact is mentioned in *The Book of the Wars of Jehovah,* where it is stated that the valley of the Arnon River, and the city of Waheb, lie between the Amorites and the people of Moab — Tay

16. And from thence they went to Beer: that is the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water.

From there the Israelites went on to Beer [meaning, a well]; that is the well of which the Lord had said to Moses,

Assemble the people together, and I will give them water — Amp

17. Then Israel sang this song, Spring up, O well; sing ye unto it:

18. The princes digged the well, the nobles of the people digged it, by the direction of the lawgiver, with their staves.

What happened is described in this song that the people sang: Spring up, O well! / Sing of the water! / This is a well / The leaders dug. / It was hollowed / With their staves / And shovels — Tay

Then Israel sang this song: / "Spring up, O well! — Sing to it! — / the well which the princes dug, / which the nobles of the people delved, / with the scepter and with their staves." — RSV

Then it was that Israel sang this song: 'For the well. / Sing out for the well /that was sunk by the princes / and dug by the leaders of the people / with the sceptre, with their staves.' — Jerus

and it was here that Israel first sang the song called, Let the well spring up. They all sang together, Here is the well that was dug by princes; the chieftains of the host laid it open with the staves they carried, with the giver of the law to lead them — Knox

. . . Well up, spring water! Greet it with song, / the spring unearthed by the princes, / laid open by the leaders of the people / with sceptre and with mace — NEB

and from the wilderness they went to Mattanah:

Then they left the desert and proceeded on through Mattanah — Tay

19. And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

20. And from Bamoth in the valley, that is in the country of Moab, to the top of Pisgah, which looketh toward Jeshimon.

. . . and from Bamoth to the valley lying in the region of Moab by the top of Pisgah which looks down upon the desert — RSV

. . . then from Bamoth to the valley in the Moabite country below the summit of Pisgah overlooking the desert — NEB

21. And Israel sent messengers unto Sihon king of the Amorites, saying,

22. Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well:

Would you permit me to pass through your country? We shall not turn off into a field or vineyard, nor shall we drink any water from a well — Ber

. . . We will not leave the road until we have passed beyond your borders. We won't trample your fields or touch your vineyards or drink your water — Tay

but we will go along by the king's high way, until we be past thy borders.

we will go by the King's Highway, until we have passed through your territory — RSV

. . . until we are clear of your frontiers — Jerus

23. And Sihon would not suffer Israel to pass through his border:

But Sihon would not grant Israel permission to pass through his territory — Ber

but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel.

in fact, he mobilized his entire force and went out to meet Israel in the desert. Upon reaching Jahaz, he fought against Israel — Ber

24. And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon:

But Israel slaughtered them and occupied their land . . . — Tay

But Israel defeated him at the point of the sword, and took possession . — NAB

but Israel put him to the sword, and seized his land from the Arnon as far as the Jabbock, that is, as far as the Ammonites; — AAT

for the border of the children of Ammon was strong.

for the border of the children of Ammon was fortified — Lam

where the country became difficult — NEB

for Jazar[2] was the frontier of the Ammonites — AAT

25. And Israel took all these cities: and Israel dwelt in all the cities of the Amo-

[2]AAT, RSV, Jerus, and others follow the reading of the Greek text rather than that of the Hebrew.

rites, in Heshbon, and in all the villages thereof

Israel seized all these cities belonging to the Amorites and later settled in them, both in Heshbon and all her towns — Ber

. . . in Heshbon and all its dependent villages — NEB

26. For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

Heshbon was the capital of the Amorite king Sihon, who had fought against the former king of Moab and taken from him all his territory as far as the Arnon — NEB

27. Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared:

Therefore the bards say: Come to Heshbon, come! / Let us see the city of Sihon rebuilt and restored! — NEB

The ancient poets had referred to King Sihon in this poem: Come to Heshbon, /King Sihon's capital — Tay

28. For there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, and the lords of the high places of Arnon.

For fire blazed out from Heshbon, / and flames from Sihon's city. / It devoured Ar of Moab, / and swept the high ground at Arnon head — NEB

For a fire has flamed forth / And devoured / The city of Ar in Moab, / On the heights of the Arnon River — Tay

29. Woe to thee, Moab! thou art undone, O people of Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

Woe to you, Moab; / it is the end of you, you people of Kemosh. / He has made his sons fugitives / and his daughters the prisoners of Sihon the Amorite king — NEB

Woe to Moab! / You are finished, / O people of Chemosh; / His sons have fled, / And his daughters are captured / By King Sihon of the Amorites — Tay

30. We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which reacheth unto Medeba.

From Heshbon to Dibon their very embers are burnt out / and they are extinct, / while the fire spreads onward to Medeba — NEB

Their plowland is ruined from Heshbon to Dibon; / Ar is laid waste; fires blaze as far as Medeba — NAB

He has destroyed / The little children / And the men and women / as far as Dibon, Nophan, and Medeba — Tay

31. Thus Israel dwelt in the land of the Amorites.

32. And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that were there.

While Israel was residing in the land of the Amorites, Moses sent out a reconnaissance party to Jazer. They then captured her towns, driving out the Amorites who were there — Ber

33. And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei.

After this they turned and traveled up the road toward Bashan; but Og, the king of Bashan, came out with all his forces to battle with them at Edrei — Ber

34. And the LORD said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land;

Nevertheless, the LORD assured Moses: Be not afraid of him, for I have delivered him into your hand — along with all his subjects and land — Ber

The Lord told Moses not to fear — that the enemy was already conquered! — Tay

and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

The same thing will happen to King Og as happened to King Sihon at Heshbon — Tay

35. So they smote him, and his sons, and all his people, until there was none left him alive:

So they struck him down with his sons and all his people, until not a survivor was left to him — NAB

And sure enough, Israel was victorious and killed King Og, his sons, and his subjects, so that not a single survivor remained — Tay

and they possessed his land.

CHAPTER 22

1. And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho.

. . . and encamped in the plains of Moab beyond the Jordan at Jericho — RSV

. . . in the lowlands of Moab on the farther side of the Jordan from Jericho — NEB

. . . and camped east of the Jordan River opposite Jericho — Tay

2. And Balak the son of Zippor saw all that Israel had done to the Amorites.

And when Balak . . . perceived all that Israel had done to the Amorites — Ber

3. And Moab was sore afraid of the people, because they were many: and Moab was distressed because of the children of Israel.

Moab was utterly dismayed at the people's presence because there were so many of them; in fact, Moab was terrified at the presence of the nation of Israel — Ber

and Moab was in terror of the people because there were so many of them. The Moabites were sick with fear at the sight of them — NEB

Indeed, Moab feared the Israelites greatly because of their numbers, and detested them — NAB

Moab was alarmed because the people was so numerous. Moab dreaded the Israelites — Tor

4. And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field.

. . . These hordes will lick up all the pasture round us, as an ox licks up the grass of the field — Mof

. . . this mob will eat us like an ox eats grass . . . — Tay

And Balak the son of Zippor was king of the Moabites at that time.

5. He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying,

So Balak the son of Zippor, who was king of Moab at that time, sent messengers to Balaam the son of Beor at Pethor, which is near the River, in the land of Amaw to call him, saying — RSV

He sent a deputation to summon Balaam son of Beor, who was at Pethor by the Euphrates in the land of the Amavites, with this message — NEB

. . . in the land of his kinsfolk to invite him, saying — Tor

Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me:

"A vast horde of people has arrived from Egypt, and they cover the face of the earth and are headed toward me," he frantically explained — Tay

Lo! he hath covered the eyes of the land . . . — Rhm

There is a people that came out of Egypt; it hides the earth from view, and it is settled next to me — Tor

6. Come now therefore, I pray thee, curse me this people: for they are too mighty for me:

Now then, come and curse this people for me; for they are too strong for me — AAT

Come at once and lay a curse on them, because they are too many for me — NEB

peradventure I shall prevail, that we may smite them, and that I may drive them out of the land:

then I may be able to defeat them and drive them from the country — NEB

for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed.

because I know he whom you bless remains blessed and he whom you curse stays cursed — Ber

7. And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

Accordingly, the elders of Moab and Midian, having left with the fees for sorcery in their hand, came to Balaam and conveyed to him Balak's message — Ber

So the ambassadors of Moab, and the ambassadors of Madiam . . . — Sept

. . . the fees of augury . . . — NEB

So the elders of Moab and of Midian departed, they themselves being skilled in enchantment, and coming to Ba-

laam, they gave Balak's message to him — AAT

So the sheiks of Moab and the sheiks of Midian started off, taking the usual fee for cursing . . . — Mof

So the elders of Moab, chiefs of the Madianite country, set out with gifts in their hands to fee the soothsayer . . . — Knox

The messengers he sent were some of the top leaders of Moab and Midian. They went to Balaam with money in hand, and urgently explained to him what Balak wanted — Tay

8. And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me:

"Spend the night here," he said, "And I shall give you a reply as the LORD directs me." — Ber

. . . and I will answer as Yahweh directs me — Jerus

and the princes of Moab abode with Balaam.

So the chiefs of Moab . . . — Jerus

. . . lodged with . . . — Ber

9. And God came unto Balaam, and said, What men are these with thee?

. . . Who are these men with you — RSV

10. And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying,

. . . has sent for me saying — Ber

. . . sent me the message: — NAB

11. Behold, there is a people come out of Egypt, which covereth the face of the earth: come now, curse me them;

Look! The people that emigrated from Egypt have covered the face of the earth. Please come at once and curse them for me — Ber

Look, a people newly come out of Egypt is covering the face of the country. Come at once and denounce them for me — NEB

Look how this people coming from Egypt has overrun the whole countryside . . . — Jerus

. . . the eye of the land . . . — Young

Here is a people that came out from Egypt and hides the earth from view . . . — Tor

. . . Please come and lay a curse on them . . . — NAB

Behold there is a people come out of Egypt, who have covered the face of this land, and they are settled down near me; now therefore come and curse them for me — Sept

peradventure I shall be able to overcome them, and drive them out.

Perhaps I can fight against them and drive them away — Ber

I may then be able to defeat them and drive them out — Jerus

12. And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed.

But God restrained Balaam: You shall not go with them; . . . — Ber

. . . do not lay thy curse on the people, for a blessing goes with them — Knox

13. And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you.

. . . Go to your own land; for the LORD has refused to let me go with you — RSV

. . . has refused me permission to go with you — Ber

14. And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

So the chieftains of Moab . . . — AAT

15. And Balak sent yet again princes, more, and more honourable than they.

Once again Balak sent princes, more in number and more honorable than they. — RSV

In spite of this, Balak again tried, sending a larger number of princes who were more distinguished than the former — Ber

. . . more renowned than the first — Jerus

. . . more in number and greater in rank . . . — Knox

16. And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me:

17. For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me:

I will confer great honour upon you; I will do whatever you ask me — NEB

I will reward you very handsomely . . . — NAB

I will load you with honours . . . — Jerus

come therefore, I pray thee, curse me this people.

only please come and curse this people for me — Ber
But you must come and denounce this people for me — NEB

18. And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more.
. . . Through Balak . . . — RSV
. . . Even if Balak . . . — NEB
. . . If he were to give me a palace filled with silver and gold . . . — Tay
. . . I could not overstep the command of the LORD my God to do anything, whether small or great — Ber
. . . I have no power to go beyond the Lord's bidding by a word great or small — Knox

19. Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more.
Nevertheless, you stay here tonight, too, and I shall find out what else the LORD may have to say to me — Ber
. . . that I may get to know what further Yahweh may be speaking with me — Rhm
However, stay here tonight so that I can find out whether the Lord will add anything to what he said before — Tay

20. And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do.
God came to Balaam during the night and said to him, 'Have not these men come to summon you? Get up, go with them. But you must do nothing except what I tell you" — Jerus
. . . If these men have come to summon you, you may go with them; yet only on the condition that you do exactly as I tell you — NAB

21. And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.
. . . saddled his donkey . . . — Amp
. . . and rode away with the chieftains of Moab — Mof

22. And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him.
But now the anger of God flared up at him for going . . . — NAB
But God's anger was inflamed over his going, and the Angel of the LORD stationed Himself on the road as his adversary — Ber
But God was angry about Balaam's eager attitude . . . — Tay
His going kindled the wrath of Yahweh, and the angel of Yahweh took his stand on the road to bar his way — Jerus
. . . and the messenger of Yahweh stationed himself . . . — Rhm
Now he was riding upon his ass, and his two servants were with him.
. . . upon his donkey . . . — Amp

23. And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand:
Now the donkey saw the angel of Yahweh standing on the road, a drawn sword in his hand — Jerus
. . . the Angel of the LORD . . . — Ber
. . . the messenger of Yahweh . . . — Rhm
and the ass turned aside out of the way, and went into the field:
and she turned off the road and made off across country — Jerus
. . . edged away from the road and took to the open fields — Knox
and Balaam smote the ass, to turn her into the way.
. . . hit the donkey to get her back on the road — Ber

24. But the angel of the LORD stood in a path of the vineyards, a wall being on this side, and a wall on that side.
But the messenger of Yahweh took his stand, in a hollow pass of the vineyards, — with a fence on this side and a fence on that side — Rhm
. . . on a narrow path among the vineyards, with a wall to the right and a wall to the left — Jerus
Next, the angel stood in a narrow entry between two vineyard walls — Knox

25. And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.
and at the sight of him the ass cowered close against one of the walls, crushing her rider's foot, and he must beat her forward again — Knox
And when the ass saw the messenger of Yahweh she squeezed herself against the wall, and squeezed the foot of Ba-

laam against the wall, — and again he smote her — Rhm

The donkey saw the angel of Yahweh and brushed against the wall, grazing Balaam's foot. Balaam beat her again — Jerus

26. And the angel of the LORD went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left.

But still the angel of the Lord would have his way; he moved on to a narrow defile, where there was no room to pass right or left, and stood there to intercept them — Knox

And the messenger of Yahweh . . . — Rhm

And the angel of Jehovah . . . — ASV

The Angel of the LORD . . . — Ber

27. And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

When the donkey saw the Angel of the LORD, she lay down under Balaam. Balaam lost his temper and struck the donkey with his stick — Ber

. . . she cowered under Balaam . . . — NAB

. . . so that Balaam fell into a rage, and beat her flanks harder than ever — Knox

. . . Balaam flew into a rage and beat her with his stick — Jerus

28. And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

At that point, the LORD opened the donkey's mouth, and she said to Balaam . . . — Ber

Hereupon the Lord endowed the ass with the power of speech, and she said . . . — Knox

29. And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

. . . Because you are playing the fool with me! . . . — Jerus

"Because you have made a toy of me . . . — AAT

. . . You have been making a fool of me . . . — NEB

"Because you have made me look ridiculous," Balaam retorted to the donkey; "if I had only had a sword in my hand, I would have killed you by now" — Ber

"You have acted so willfully against me," said Balaam to the ass, "that if I but had a sword at hand, I would kill you here and now" — NAB

30. And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

The donkey reminded Balaam, "Have I not been your donkey upon which you have ridden all your life to this very day? Have I always been in the habit of doing this to you?" . . . — Ber

. . . In all this time, have I ever failed to serve you? . . . — Jerus

. . . Have I ever taken such a liberty with you before? . . . — NEB

31. Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand:

Then did Yahweh unveil the eyes of Balaam, and he saw the messenger of Yahweh stationed in the road, with his sword drawn, in his hand — Rhm

and he bowed down his head, and fell flat on his face.

and he fell to the ground in worship — Knox

so he bent his head and bowed down before him — Rhm

and he fell on his knees and bowed to the ground — NAB

32. And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because thy way is perverse before me:

. . . lo, I — I have come out for an adversary . . . — Young

. . . Behold, I went out to oppose thee, because thy way is rash before Mr — Spur

. . . Behold I came out to stop thee, because thy journey is not seemly in my sight — Sept

. . . Why did you beat your donkey three times like that? I myself had come to bar your way; while I am here your road is blocked — Jerus

. . . Take note, I have come as an adversary because in My sight your road

leads headlong into destruction — Ber
. . . It is I who have come armed to hinder you because this rash journey of yours is directly opposed to me — NAB
. . . See, it was I who came forth to obstruct you; for your errand is displeasing to me — AAT
. . . I came to intercept thee, because this errand of thine is headstrong and defies my will — Knox

33. And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.
The donkey saw Me and shied away from Me these three times and if it had not been for her shying away from Me, I certainly would have killed you by now and spared her — Ber
. . . You are lucky she did turn aside, or I should have killed you by now, though I would have spared her — Jerus

34. And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again.
. . . Now therefore, if it is evil in thy sight, I will go back again — RSV
. . . if thou art displeased with my errand, I will go home again — Knox

35. And the angel of the LORD said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak.
. . . Go with the men, but you are only to relay the message that I tell you — Ber
So Balaam went with the princes of Balak.
So Balaam went along with Balak's chieftains — AAT

36. And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which is in the border of Arnon, which is in the utmost coast.
. . . he went out to meet him at the city of Moab, on the boundary formed by the Arnon, at the extremity of the boundary — RSV
. . . went out to meet him, in the direction of Ar of Moab, at the Arnon frontier on the country's furthest boundary — Jerus
When Balak heard that Balaam was coming, he went out to meet him at Ir-Moab, which is on the Arnon frontier, at the end of the frontier — AAT
. . . he went out to meet him at the city of Moab, on the border formed by the Arnon [River], at the farthest end of the boundary — Amp

37. And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour?
. . . Did I not urgently send you a party to summon you? Why did you not come to me? Am I not capable of honoring you? — Ber
. . . Did you think I could not reward you — NAB
. . . Am I not certainly able to enrich thee — Spur

38. And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak.
. . . But look! I have now come to you; nevertheless, am I entirely at liberty to speak anything? The message which God brings to my mind, that I must speak — Ber
. . . Here I am at your side. May I make myself clear to you now? The word that God puts into my mouth, this I shall speak — Jerus
Balaam answered him, "Well, I have come to you after all. But what power have I to say anything? I can speak only what God puts in my mouth." — NAB
And Balaam answered, I have come, as thou seest; but with no message for thee save what the Lord puts on my lips — Knox

39. And Balaam went with Balak and they came unto Kirjath-huzoth.
. . . Kiriath-huzoth — RV

40. And Balak offered oxen and sheep, and sent to Balaam, and to the princes that were with him.
Balak sacrificed oxen and sheep, and sent some to Balaam and the chieftains who were with him — AAT

41. And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost part of the people.

and when morning came, he took him up to the Hill of Baal, whence he could see the furthest outposts of Israel — Knox
. . . and brought him up to Bamoth-baal: and from there he saw the nearest of the people — RSV
. . . from where he could see the end of the camp — Jerus
. . . and from there he saw some of the clans — NAB
. . . where he could catch sight of the fringe of Israel — Mof
. . . and led him up to the top of the pillar of Baal, and from it shewed him some part of the people — Sept
. . . from where he could see the full extent of the Israelite host — NEB

CHAPTER 23

1. And Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams.
. . . seven bullocks and seven rams — RV

2. And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram.

3. And Balaam said unto Balak, Stand by thy burnt offering, and I will go:
. . . Stand beside your burnt offering while I am gone, . . . — Ber
. . . Station thyself by thine ascending-sacrifice, and let me go my way — Rhm
. . . while I go aside — AAT
. . . Take your stand beside your sacrifice, and let me go off by myself — NEB
peradventure the LORD will come to meet me: and whatsoever he sheweth me I will tell thee.
It may happen that the LORD will meet me. Whatever he reveals to me, I will tell you — NEB
. . . Yahweh . . . — Rhm
. . . Jehovah . . . — ASV
And he went to a high place.[1]
. . . a barren height — Rhm
. . . a bare hill — Jerus
And he went off alone — Tor

4. And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram.
. . . I have arranged the seven altars in a row and have offered a bull and a ram on each altar — Ber

5. And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.
And Yahweh put a word into the mouth of Balaam . . . — Rhm

6. And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab.
. . . ascending-sacrifice . . . — Rhm
so he returned, to find Balac standing beside the burnt-sacrifice he had made, with the Moabite chiefs about him — Knox

7. And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel.
Balaam took up his [figurative] speech . . . — Amp
Balaam then began his discourse, "From Aram I am brought by Balak from eastern mountains by Moab's king: Oh, come and curse Jacob for me, yes, come and threaten Israel — Ber
And Balaam uttered his oracle: / From Aram, from the mountains of the east, / Balak king of Moab has brought me: / 'Come, lay a curse for me on Jacob, come, execrate Israel' — NEB
Then he declaimed his poem. He said: / 'Balak brought me from Aram, / the king of Moab from the hills of Kedem, / "Come, curse Jacob for me; / come, denounce Israel" — Jerus
. . . rage on Israel — Rhm
. . . tell Israel's doom! — Tor

8. How shall I curse, whom God hath not cursed? or how shall I defy, whom the LORD hath not defied?
. . . denounce whom the LORD has not denounced — RSV
. . . condemn when the LORD condemns not — Ber
. . . execrate one whom the LORD has not execrated — AAT

[1] The meaning of the Hebrew is uncertain.

9. For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.

. . . lo, a people dwelling alone, / and not reckoning itself among the nations! — RSV

. . . surely a people who live by themselves, who cast not their lot among other nations — Ber

. . . Here is a people that lives apart / and does not reckon itself among the nations — NAB

I see them from the cliff tops, / I watch them from the hills. / They live alone, / and prefer to remain distinct / From every other nation — Tay

10. Who can count the dust of Jacob, and the number of the fourth part of Israel?

Who can count the dust of Jacob? / Who can number the cloud of Israel — Jerus

. . . the dust-cloud of Israel — Tor

Who has ever counted the dust of Jacob, / or numbered Israel's wind-borne particles — NAB

Who can count the host of Jacob / or number the hordes of Israel — NEB

. . . Jacob's masses . . . Israel's myriads — AAT

. . . the dust of Jacob . . . the stock of Israel — JPS

They are as numerous as dust! / They are beyond numbering — Tay

Let me die the death of the righteous, and let my last end be like his!

Let me die as men die who are righteous / grant that my end may be as theirs — NEB

If only I could die as happy as an Israelite! / Oh, that my end might be like theirs! — Tay

May I die the death of the just, / may my descendants be as many as theirs! — NAB

11. And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether.

And Balac asked Balaam, What trick is this thou hast played on me? . . . — Knox

. . . and behold, you have done nothing but bless them — RSV

12. And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth?

Is it not what the LORD puts in my mouth that I must be careful to speak? . . . — AAT

In answer he said, "Must I not be extremely careful to relay only that which the LORD puts in my mouth — Ber

13. And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

. . . you shall see only the nearest of them, and shall not see them all: then curse them for me from there — RSV

Then Balak said to him, "Please come with me to another place from which you can see only some and not all of them, and from there curse them for me — NAB

14. And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars and offered a bullock and a ram on every altar.

He led him to the Field of Spies, towards the summit of Pisgah. There he built seven altars . . . — Jerus

So he brought him to the lookout field on the top of Pisgah, . . . — NAB

So he took him to the Field of the Watchers on the summit of Pisgah, where he built . . . — NEB

So he took him to a watch tower of the field on the top of a craggy cliff, and built . . . — Sept

15. And he said unto Balak, Stand here by thy burnt offering, while I meet the LORD younder.

Balaam said to Balak. . . . — RSV

. . . Take your stand beside your sacrifice, and I will meet God over there — NEB

. . . Station thyself here by thine ascending-sacrifice, — while I meet him yonder — Rhm

. . . Stand by the sacrifice, and I will advance on, to inquire of God — Sept

16. And the LORD met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus.

The LORD then met Balaam and placed a message in his mouth, explaining: . . . — Ber

17. And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him.

So Balaam went to him, and found him . . . and all the chiefs of Moab with him — Jerus

So he came in unto him and there he was — stationed by his ascending-sacrifice, and the princes of Moab with him — Rhm

And Balak said unto him, What hath the LORD spoken?

'What did Yahweh say?' Balak asked him — Jerus

18. And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

Balaam gave voice to his oracle: . . . — NAB

. . . took up his discourse . . . — RSV

. . . his simile . . . — Young

Then Balaam declaimed his poem. He said: . . . — Jerus

. . . Stand up Balak and hear; / Listen attentively as a witness, thou son of Sepphor! — Sept

19. God is not a man, that he should lie; neither the son of man, that he should repent:

God is no man that he should lie, / no son of Adam to draw back — Jerus

. . . not a man that he should break his word, / Nor a human being that he should change his mind — AAT

God is not like a man to be deceived; / Not like a son of man to be threatened — Sept

hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

Is he one to speak and not act, / to decree and not fulfill — NAB

20. Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it.

Look! I was given an order to bless, and since He has blessed, I cannot alter it — Ber

The charge laid on me is to bless, / I shall bless and not take it back — Jerus

21. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel:

. . . misfortune in Jacob . . . trouble in Israel — RSV

. . . trouble in Jacob . . . wretchedness in Israel — Rhm

. . . malice in Israel — Lam

He has detected no sin in Jacob, neither has He witnessed mischief in Israel — Ber

He has not seen sin in Jacob. / He will not trouble Israel! — Tay

There shall be no calamity in Jacob; / Nor shall misery be seen in Israel — Sept

. . . iniquity . . . irksomeness . . . — Spur

. . . iniquity . . . fault . . . — ABPS

the LORD his God is with him, and the shout of a king is among them.

Yahweh his God is with him, / And the acclaim of a king in his midst — Rhm

Jehovah . . . — ASV

the Lord dwells with him as their God; his royal trumpets sound for victory — Knox

the LORD, their God, is ever among them, and they shout with praise to a King — Ber

The LORD their God is with them / the King is pleased with them — AAT

The LORD their God is with them, / acclaimed among them as king — NEB

the Eternal their God is with them, / they shout in honour of their King; — Mof

22. God brought them out of Egypt; he hath as it were the strength of an unicorn.

It is God who brought him out of Egypt, / a wild bull of towering might — NAB

God bringeth them forth out of Egypt; / He hath as it were the strength of the wild-ox — ASV

This is the God that brought them out of Egypt, and made them like a wild ox for strength — Knox

God having brought them forth out of Egypt / The very horns of buffalo are his — Rhm

God who brought them out of Egypt / Is like the horns of a wild-ox for them — AAT

What its curving horns are to the wild ox, / God is to them, who brought them out of Egypt — NEB

God has brought them out of Egypt. / Israel has the strength of a wild ox — Tay

23. Surely there is no enchantment against Jacob, neither is there any divination against Israel:

Indeed, there is no sorcery in Jacob, neither is witchcraft found in Israel — Ber

. . . sorcery . . . omen . . . — NAB

. . . divination . . . augury — NEB

Jacob needs no omens. / Israel tries no magic arts — Mof
Jacob needs no soothsayer. Israel no divination — Knox
No course can be placed on Jacob. / And no magic shall be done against him — Tay

according to this time it shall be said of Jacob and of Israel, What hath God wrought!

now it shall be said . . . — RSV
At a proper time it shall be stated . . . — Ber
. . . What wonders God has done for them! — Tay
it is revealed to Jacob and to Israel / what God will do — Mof
now is the time to say of Jacob / and of Israel, 'See what God has wrought!' — NEB
time will reveal the marvellous things God does for them — Knox
In due season it shall be told by Jacob. / And to Israel, what God will execute — Sept

24. Behold, the people shall rise up as a great lion, and lift up himself as a young lion:

Behold, a people! As a lioness it rises up / and as a lion it lifts itself — RSV
Surely the people arise as a lioness, even as a lion they exert themselves — Ber
here is a people like a lioness rising, / poised like a lion to spring — Jerus
Here is a people that springs up like a lioness, / and stalks forth like a lion — NAB

he shall not lie down until he eat of the prey, and drink the blood of the slain.

never resting till it has devoured its prey, drunk the blood of slaughtered men — Knox

25. And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

In view of this, Balak charged Balaam, . . . — Ber

26. But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do?

In answer to Balak, Balaam said, "Did I not explain this to you? Whatever the LORD says I must do." — Ber

27. And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence.

. . . Please come. Let me take you to another place; perhaps it will be agreeable with God to curse them for me from there — Ber
. . . denounce them for me from there — NEB
. . . revile . . . — Rhm

28. And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon.

. . . to the top of Peor, that overlooks the desert — RSV

29. And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.

Again Balaam directed Balak, . . . — Ber

30. And Balak did as Balaam had said, and offered a bullock and a ram on every altar.

CHAPTER 24

1. And when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness.

. . . he did not go, as at other times, to look for omens, but set his face toward the wilderness — RSV
. . . he did not go as he had done each time before [superstitiously] to meet with omens and signs in the natural world, but he set his face toward the wilderness or desert — Amp

2. And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the spirit of God came upon him.

As he raised his eyes and viewed Israel, camping according to their tribes, the Spirit of God came upon him — Ber

3. And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

and he took up his discourse, and said, / "the oracle of Balaam the son of Beor, / the oracle of the man whose eye is opened, — RSV
He then took up his oracles; he said, "The revelation of Balaam, Beor's son,

the revelation of a man whose eye is opened — Ber
. . . The very word of Balaam son of Beor, / the very word of the man whose sight is clear — NEB
. . . The oracle of Balaam son of Beor, / Yea the oracle of the man of opened eye — Rhm
. . . The oracle of Balaam son of Beor, / the oracle of the man with far-seeing eyes — Jerus

4. He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open:
the oracle of him who hears the words of God, / who sees the vision of the Almighty, / falling down, but having his eyes uncovered: — RSV
the oracle of one who hears the word of God. / He sees what Shaddai makes him see, / receives the divine answer, and his eyes are opened — Jerus
The utterance of one who hears what God says, / and knows what the Most High knows, / Of one who sees what the Almighty sees, / enraptured, and with eyes unveiled — NAB
the very word of him who hears the words of God, / who with staring eyes sees in a trance / the vision from the Almighty: — NEB

5. How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!
How beautiful . . . — Sept
How lovely . . . — Knox
How fair . . . — Mof
Oh, the joys awaiting Israel, / Joys in the homes of Jacob — Tay

6. As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, and as cedar trees beside the waters.
Like valleys that stretch afar, / like gardens beside a river, / like aloes that the LORD has planted, / like cedar trees beside the waters — RSV
like glens that stretch afar, / like gardens by a river, / like oaks planted by the Eternal, / like cedars by a stream — Mof
Fair as wooded valleys, as gardens fed by running streams, as bowers of the Lord's own planting, as cedars on the river bank! — Knox
like long rows of palms, / like gardens by a river, . . . — NEB

7. He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.
Water will flow from their buckets, their offspring shall be by much water . . . — Ber
His wells shall yield free-flowing waters, / he shall have the sea within reach; / His king shall rise higher than . . . / and his royalty shall be exalted — NAB
They shall be blessed with an abundance of water. / And they shall live in many places. / Their king will be greater than Agag; / Their kingdom is exalted — Tay
Like a bucket brimming over at the well, see how their posterity spreads from one river-frontier to the next! The king that rules over them shall rival Agag himself, and take away his kingdom from him — Knox

8. God brought him forth out of Egypt; he hath as it were the strength of an unicorn:
. . . a buffalo — Ber
. . . the wild-ox[1] — ASV
he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows.
The nations, their opponents, they shall swallow, crushing their bones into pieces, piercing them through with their arrows — Ber
He shall devour the nations like grass, / their bones he shall strip bare — NAB
He feeds on the carcase of his enemies, / and breaks their bones in pieces — Jerus

9. He couched, he lay down as a lion, and as a great lion: who shall stir him up?
He has crouched, he has lain down, like a lion, like a lioness; / who dare rouse him? — Jerus
He lies crouching like a lion, / or like a lioness: who shall arouse him? — NAB
Blessed is he that blesseth thee, and cursed is he that curseth thee.

10. And Balak's anger was kindled against Balaam, and he smote his hands together:
At this, Balac clapped his hands together in vexation — Knox

[1]Compare 23:22.

Balak beat his palms together in a blaze of anger at Balaam — NAB

and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times.

. . . I engaged you to curse my enemy, but without fail you have done nothing but bless them these three times — Ber

I called you, Balak said to Balaam, to damn my enemies, and instead you have blessed them . . . — Tor

11. Therefore now flee thou to thy place:

Flee immediately to your home — Ber

I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour.

I promised to load you with honours. Yahweh himself has deprived you of them — Jerus

I promised to reward you richly, but the LORD has withheld the reward from you! — NAB

12. And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

. . . Did I not tell your messengers whom you sent to me — RSV

13. If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do either good or bad of mine own mind; but what the LORD saith, that will I speak?[2]

14. And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days.

. . . come, I will let you know what this people will do to your people in the latter days — RSV

. . . in time to come — Jerus

. . . come, I will tell you what this people [Israel] will do to your people [Moab] in the latter days — Amp

15. And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:[3]

16. He hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open:[4]

. . . who perceives the knowledge of the Most High . . . — Ber

17. I shall see him, but not now: I shall behold him, but not nigh:

I see Him but not now; I observe Him but not nearby — Ber

My vision is not of this time, is not of the things that meet my eyes — Knox

I see in the future of Israel. / Far down the distant trail — Tay

there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

. . . And shall smite through the corners of Moab, / And break down all the sons of tumult — ASV

. . . He shall smite the squadrons of Moab, / and beat down all the sons of strife — NEB

. . . it shall crush the foreheads of Moab, / and break down all the sons of Sheth — RSV

a star from Jacob takes the leadership, / a sceptre arises from Israel. It crushes the brows of Moab / the skulls of all the sons of Sheth — Jerus

A star . . . / a staff . . . — NAB

A star has come forth from Jacob. A comet has arisen from Israel. And has shattered the temples of Moab. And the skulls of all the sons of Seth — AAT

I see a star that rises out of Jacob, a stem that springs from Israel's root; one who shall lay low the chiefs of Moab, who shall bring devastation on all the posterity of Seth — Knox

18. And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

And Edom shall be [taken as] a possession, [Mount] Seir also shall be dispossessed . . . — Amp

Edom too shall become a possession and Seir a conquered territory, while Israel is displaying his strength — Ber

Edom becomes a possession. Yea, Seir a possession of its enemies: But Israel is triumphant — Tor

19. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

One with dominion shall come out of Ja-

[2] See 22:18.
[3] See vs. 3.
[4] See vs. 4.

cob and kill the survivors left from the city — Ber

By Jacob shall dominion be exercised, / and the survivors of cities be destroyed! — RSV

Jacob shall trample them down, / the last survivor from Ar shall he destroy — NEB

20. And when he looked on Amalek, he took up his parable, and said,

He saw Amalek and, taking up his theme, he said: — Tor

Balaam looked on Amalek and declaimed his poem. He said: — Jerus

Upon seeing Amalek, Balaam gave voice to his oracle: — NAB

. . . he took up his discourse: — Ber

. . . took up his [prophetic] utterance — Amp

Amalek was the first of the nations; but his latter end shall be that he perish for ever.

Amalek is the foremost of the [neighboring] nations, but in his latter end . . . — Amp

21. And he looked on the Kenites, and took up his parable, and said,[5]

Strong is thy dwellingplace, and thou puttest thy nest in a rock.

Enduring is your dwelling place, / and your nest is set in the rock — RSV

Yes, you are strongly situated, / Your nest is set in the rocks! — Tay

22. Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive.

Nevertheless Kain shall be wasted, / how long shall Asshur take you away captive? — RSV

Nevertheless Kain shall head toward destruction till Assyria deports you as captives — Ber

23. And he took up his parable, and said,[6]

Alas, who shall live when God doeth this!

Alas, who can live longer than God has appointed him — AAT

Alas, who can survive when God brings all this about — Knox

24. And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.

Ships shall come from the coasts of Cyprus; they shall oppress both Assyria and Eber. He also shall end in destruction — Ber

When ships come from the coast of the isles, / And humble Assyria, and humble the Hebrew, — / And he too is even to perish — Rhm

Men will come in ships of war from Italy, conquering the Assyrians, laying the Hebrew land waste, doomed themselves, last of all, to perish — Knox

But ships shall come from Kittim [Cyprus, and the greater part of the Mediterranean's east coast], and shall afflict Assyria and Eber [the Hebrews, certain Arabs, and descendants of Nahor]; and he [the victor], also shall come to destruction — Amp

25. And Balaam rose up, and went and returned to his place: and Balak also went his way.

. . . returned home . . . — NEB

CHAPTER 25

1. And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab.

. . . the people began to play the harlot . . . — RSV

While Israel was staying in Acacia, the people began to have illicite relations with the women of Moab — Ber

. . . the people began to have intercourse with Moabite women — NEB

. . . some of the young men began going to wild parties with the local Moabite girls — Tay

2. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods.

. . . and they ate the sacrificial food and prostrated themselves before the gods of Moab — NAB

. . . and paid homage to their gods — AAT

These bade them come and partake of their own sacrifices, and worship their own gods — Knox

[5] See vs. 20.

[6] See vs. 20.

3. And Israel joined himself unto Baal-peor: and the anger of the LORD was kindled against Israel.

So Israel joined himself to [the god] Baal of Peor . . . — Amp

With Israel thus committed to the Baal of Peor, the anger of Yahweh blazed out against them — Jerus

When Israel thus submitted to the rites of Baal of Peor, the LORD's anger flared up against Israel — NAB

Before long all Israel was joining freely in the worship of Baal, the god of Moab; and the anger of the Lord was hot against his people — Tay

4. And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel.

. . . Take all the chiefs of the people, and hang them in the sun before the LORD . . . — RSV

. . . Impale them for Yahweh, here in the sun . . . — Jerus

. . . Take all the heads of the people, and crucify them unto Yahweh . . . — Rhm

. . . Execute all the tribal leaders of Israel. Hang them up before the Lord in broad daylight . . . — Tay

. . . Take all the leaders of the people and hurl them down to their death before the LORD in the full light of day . . . — NEB

. . . Take all those leaders of the people and make a public example of them . . . — Sept

. . . Gather all the leaders of the people, and hold a public execution of the guilty ones before the LORD, that his blazing wrath may be turned away from Israel — NAB

5. And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor.

Therefore Moses ordered the judges of Israel, Each of you execute those of his men who have fraternized with Baal-peor. — Ber

. . . who have committed themselves to the Baal of Peor — Jerus

. . . who have submitted to the rites of Baal of Peor — NAB

. . . who have joined in the worship of the Baal of Peor — NEB

6. And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation.

. . . brought a Midianite woman to his family, in the sight of Moses and . . . — RSV

. . . under the very eyes of Moses and the whole community of the sons of Israel as they wept at the door of the Tent of Meeting — Jerus

. . . in open defiance of Moses and all the community of Israel . . . — NEB

Later, indeed, one of the men of Israel, in plain view of Moses and of the entire Israelite community, who were weeping at the door of the meeting tent, came in and introduced a woman of Midian to his relatives — Ber

But one of the Israeli men insolently brought a Midianite girl into the camp, right before the eyes of Moses and all the people, as they were weeping at the door of the Tabernacle — Tay

. . . while they were weeping at the door of the tent of meeting [over the divine judgment and the punishment] — Amp

7. And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand;

When Phinehas the son of Eleazar, the grandson of Aaron the priest, witnessed this, he withdrew hurriedly from the congregation, and seizing a spear in his hand. — Ber

8. And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly.

he rushed after this man into the tent and pierced them both through, the man of Israel and the woman right through her stomach — Ber

. . . right through the groin — Jerus

. . . and transfixed the two of them, the Israelite and the woman, pinning them together — NEB

. . . He thrust the spear all the way through the man's body and into her stomach — Tay

went after the man — the Israelite, into the bedchamber, and ran them both through, the man, the Israelite, quite through, and the woman into her belly — Sept

and followed this Israelite into the place of shame; man and woman both he pierced through, groin to groin — Knox

and went in after the man of Israel into the pleasure-tent, and thrust both of them through, the man of Israel, and the woman in her parts of shame — Rhm

So the plague was stayed from the children of Israel.

9. **And those that died in the plague were twenty and four thousand.**

but not until 24,000 had died of the plague — Ber

10. **And the LORD spake unto Moses, saying,**

Then spake Yahweh . . . — Rhm

11. **Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy.**

. . . in that he was jealous with my jealousy among them, so that I did not consume the people of Israel in my jealousy — RSV

. . . by being so concerned about My zeal among you and as a result I did not finish dealing with the people of Israel according to My zeal — Ber

. . . because he was the only one among them to have the same zeal as I have; for this I did not make an end, in my zeal, of the sons of Israel — Jerus

. . . that is why I did not put an end to the Israelites for the offense to my honor — NAB

12. **Wherefore say, Behold, I give unto him my covenant of peace:**

Therefore announce: I indeed am reaffirming with him My covenant of peace — Ber

. . . an agreement of peace — Bas

Announce, therefore, that I hereby give him my pledge of friendship — NAB

Tell him that I hereby grant him my covenant of security of tenure — NEB

. . . I pledge him my favour — Knox

13. **And he shall have it, and his seed after him, even the covenant of an everlasting priesthood;**

and it shall be to him, and to his descendants after him, the covenant of a perpetual priesthood — RSV

For him and for his descendants after him, this covenant shall insure the priesthood for ever — Jerus

He and his descendants after him shall enjoy the priesthood under a covenant for all time — NEB

because he was zealous for his God, and made an atonement for the children of Israel.

because he was zealous on behalf of his God and thus made amends for the Israelites — NAB

. . . and made expiation for the Israelites — NEB

because, by his care for the honour of his God, he took away the sin of the children of Israel — Bas

because he was jealous for his God, and did put a propitiatory-covering over the sons of Israel — Rhm

14. **Now the name of the Israelite that was slain, even that was slain with the Midianitish woman, was Zimri, the son of Salu, a prince of a chief house among the Simeonites.**

. . . Salu, the leader of one of Simeon's clans — Ber

. . . prince of an ancestral house of the Simeonites — Rhm

15. **And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur; he was head over a people, and of a chief house in Midian.**

. . . who was the head of the people of a father's house in Midian — RSV

. . . who was the head of a group of clans in Midian — Ber

16. **And the LORD spake unto Moses, saying,**

17. **Vex the Midianites, and smite them:**

Provoke agression with . . . — Ber

Besiege the Midianites . . . — Rhm

Treat the Midianites as enemies and crush them — NAB

Make the Midianites suffer as they made you suffer — NEB

18. **For they vex you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.**

for, you see, they too are tormenting you with their underhandedness, having deceived you in the Peor affair and in the matter of Cozbi . . . — Ber

for they have harassed you with their guile in the Peor affair and . . . — Jerus

CHAPTER 26

1. And it came to pass after the plague, that the LORD spake unto Moses and unto Eleazar the son of Aaron the priest, saying,

A short time after the plague, . . . — Ber

2. Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their father's house, all that are able to go to war in Israel.

. . . from 20 years of age and upward according to their clans: all who are subject to military service in Israel — Ber

. . . by families: all those of twenty years and over, fit to bear arms — Jerus

Take a census of the whole Israelite community from twenty years old and upward, clan by clan, all who can go out to war in Israel — AAT

3. And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan near Jericho, saying,

In turn Moses and Eleazar the priest relayed this order to them in the plains of Moab near the Jordan opposite Jericho, saying — Ber

So on the plains of Moab along the Jericho stretch of the Jordan, . . . — NAB

Moses and Eleazar collected them in the lowlands of Moab by the Jordan near Jericho — NEB

4. Take the sum of the people, from twenty years old and upward;

Take a census of the people . . . — Ber

as the LORD commanded Moses and the children of Israel, which went forth out of the land of Egypt.

5. Reuben, the eldest son of Israel: the children of Reuben; Hanoch, of whom cometh the family of the Hanochites: of Pallu, the family of the Palluites:

The descendants of Reuben, the firstborn of Israel, were: Hanoch of whom is the Hanochite clan; Pallu, the Palluite clan — Ber

6. Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.

Hezron, the Hezronite clan; and Carmi, the Carmite clan — Ber

7. These are the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty.

These are the Reubenite clans whose conscriptees totalled 43,730 — Ber

8. And the sons of Pallu; Eliab.

The son of Pallu was Eliab — Ber

9. And the sons of Eliab; Nemuel, and Dathan, and Abiram.

The sons of Eliab: Nemuel, Dathan, and Abiram — RSV

This is that Dathan and Abiram, which were famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD:

These are the Dathan and Abiram, chosen from the congregation, who contended against Moses and Aaron . . . — RSV

These are the same Dathan and Abiram, national representatives, who contended against Moses and Aaron along with Korah's company when they quarreled against the LORD — Ber

10. And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign.

. . . when the fire consumed the two hundred and fifty men — and they became an example — Tor

11. Notwithstanding the children of Korah died not.

12. The sons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:

13. Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

14. These are the families of the Simeonites, twenty and two thousand and two hundred.

The descendants of Simeon, arranged by families: the Nemuelite family of Nemuel, the Jaminite family of Jamin, . . . — AAT

The sons of Simeon according to their respective clans were: Nemuel, of whom is the Nemuelite clan; Jamin, the Jaminite clan; . . . — Ber

In this tribe were the following clans, founded by Simeon's sons: The Nemu-

elites, named after their ancester Nemu-el . . . — Tay

15. **The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:**

16. **Of Ozni, the family of the Oznites: of Eri, the family of the Erites:**

17. **Of Arod, the family of the Arodites: of Areli, the family of the Arelites.**

18. **These are the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.**
The sons of Gad according to their respective clans were: . . . — Ber
In this tribe were the following clans, founded by the sons of Gad: The Zephonites, named after their ancestor Zephon . . . — Tay

19. **The sons of Judah were Er and Onan: and Er and Onan died in the land of Canaan.**

20. **And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites.**

21. **And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.**

22. **These are the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.**
Two of Judah's sons were Er and Onan who died in the land of Canaan. The sons of Judah according to their respective clans were: Shelah . . . Perez . . . and Zerah . . . The sons of Perez were: . . . — Ber

23. **Of the sons of Issachar after their families: of Tola, the family of the Tolaites: of Pua, the family of the Punites:**

24. **Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.**

25. **These are the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.**
The sons of Issachar according to their respective clans were: Tola . . . Puvah . . . Jashub . . . and Shimron . . . — Ber

26. **Of the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.**

27. **These are the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.**
The sons of Zebulun according to their respective clans were: Sered, of whom is the Seredite clan; Elon, the Elonite clan; and Jahleel, the Jahleelite clan . . . — Ber

28. **The sons of Joseph after their families were Manasseh and Ephraim.**

29. **Of the sons of Manasseh: of Machir, the family of the Machirites: and Machir begat Gilead: of Gilead come the family of the Gileadites.**

30. **These are the sons of Gilead: of Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:**

31. **And of Asriel, the family of the Asrielites: and of Shechem, the family of the Shechemites:**

32. **And of Shemida, the family of the Shemidaites: and of Hepher, the family of the Hepherites.**
The sons of Joseph according to their respective tribes were Manasseh and Ephraim. The descendants of Manasseh were: Machir, of whom is the Machirite clan. Machir was the father of Gilead, of whom is the Gileadite clan. The sons of Gilead were: Iezer, of whom is the Iezerite clan: Helek . . . — Ber

33. **And Zelophehad the son of Hepher had no sons, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah, and Tirzah.**

34. **These are the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.**
Now Zelophehad, the son of Hepher, had no sons but only daughters, and the names of Zelophehad's daughters were . . . — Ber

35. **These are the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the**

Bachrites: of Tahan, the family of the Tahanites.

36. And these are the sons of Shuthelah: of Eran, the family of the Eranites.

37. These are the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These are the sons of Joseph after their families.

The sons of Ephraim according to their respective clans were: Shuthelah, of whom is the Shuthelahite clan; Becher, the Becherite clan . . . — Ber

38. The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites:

39. Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40. And the sons of Bela were Ard and Naaman: of Ard, the family of the Ardites: and of Naaman, the family of the Naamites.

41. These are the sons of Benjamin after their families: and they that were numbered of them were forty and five thousand and six hundred.

The sons of Benjamin according to their respective clans were: Bela . . . Ashbel . . . Ahiram . . . Shephupham . . . and Hupham . . . — Ber

42. These are the sons of Dan after their families: of Shuham, the family of the Shuhamites. These are the families of Dan after their families.

43. All the families of the Shuhamites, according to those that were numbered of them, were threescore and four thousand and four hundred.

These are the sons of Dan according to their clans: Shuham, of whom is the Shuhamite clan. These represent the families of Dan according to their clans . . . — Ber

44. Of the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.

45. Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46. And the name of the daughter of Asher was Sarah.

47. These are the families of the sons of Asher according to those that were numbered of them; who were fifty and three thousand and four hundred.

The sons of Asher according to their respective clans were: Imnah, of whom is the Imnite clan; Ishvi . . . and Beriah . . . Asher also had a daughter named Serah. — Ber

48. Of the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49. Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites.

50. These are the families of Naphtali according to their families: and they that were numbered of them were forty and five thousand and four hundred.

The sons of Naphtali according to their respective clans were: . . . — Ber

51. These were the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

The foregoing are the conscriptees from the nation of Israel, whose sum total was 601,730 — Ber

52. And the LORD spake unto Moses, saying,

53. Unto these the land shall be divided for an inheritance according to the number of names.

The land shall be apportioned among these tribes according to the number of names recorded — NEB

54. To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance:

A large portion where they are many, a small portion where they are few — Knox

to every one shall his inheritance be given according to those that were numbered of him.

a property shall be given to each in proportion to its size as shown in the detailed lists — NEB

55. Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit.

. . . they shall take possession of it according to the names of their paternal tribes — Ber

But the land shall be divided by lot, as

the heritage of the various ancestral tribes — NAB

56. **According to the lot shall the possession thereof be divided between many and few.**
the inheritance of each tribe is to be divided by lot, each receiving in accordance with its larger or smaller numbers — Jerus
Properties shall be apportioned by lot between the larger families and the smaller — NEB

57. **And these are they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.**
Those who were numbered of the Levites according to their respective clans are: . . . — Ber

58. **These are the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites.**
These are also the clans of Levi: The Libnite clan, the Hebronite clan, the Mahlite clan, the Mushite clan, and the Korahite clan — Ber
And Kohath begat Amram.

59. **And the name of Amram's wife was Jochebed, the daughter of Levi, whom her mother bare to Levi in Egypt:**
. . . the name of Amram's wife was Jochebed the daughter of Levi, who was born to Levi in Egypt — RSV
and she bare unto Amram Aaron and Moses, and Miriam their sister.

60. **And unto Aaron was born Nadab, and Abihu, Eleazar, and Ithamar.**

61. **And Nadab and Abihu died, when they offered strange fire before the LORD.**
. . . when they offered unholy fire . . . — RSV
. . . improper fire . . . — Ber
. . . unlawful fire . . . — Jerus

62. **And those that were numbered of them were twenty and three thousand, all males from a month old and upward:**
Their enrollment, all the males a month or more old, totalled 23,000 — Ber
for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.

63. **These are they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan near Jericho.**
. . . by the Jordan at Jericho — RSV
. . . in the waste plains of Moab, by Jordan near Jericho — Rhm
. . . on the plains of Moab along the Jericho stretch of the Jordan — NAB
. . . in the plains of Moab, near the Jordan, opposite Jericho — Jerus

64. **But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.**
Not one person in this entire census had been counted in the previous census taken in the wilderness of Sinai! — Tay

65. **For the LORD had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.**
For all who had been counted then had died, as the Lord had decreed when he said of them, "They shall die in the wilderness." The only exceptions were Caleb (son of Jephunneh) and Joshua (son of Nun) — Tay

CHAPTER 27

1. **Then came the daughters of Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph:**
Then came forward the daughters of Zelophehad, whose ancestry goes back through Hepher, Gilead, Machir, and Manasseh, the clans of Manasseh, to Joseph. — Ber
and these are the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.
Their names were Mahlah, . . . — NEB

2. **And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, by the door of the tabernacle of the congregation, saying,**

They appeared at the entrance of the Tent of the Presence before Moses, Eleazar the priest, the chiefs, and all the community, and spoke as follows: — NEB

3. Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his own sin, and had no sons.

. . . but died for his own sin [as did all those who rebelled at Kadesh]; and he had no sons — Amp

Our father died in the desert, though he did not participate with those who gathered against the LORD in Korah's company, but he died simply for his own sin, leaving no sons — AAT

. . . he died accountable for no sins but his own; and he died without male issue — Knox

. . . died a natural death, and he had no sons — Spur

4. Why should the name of our father be done away from among his family, because he hath no son?

But why should our father's name be withdrawn from his family tree just because he had no son — Ber

Why must our father's name be lost to his clan? Since he had no son . . .[1] — Jerus

Give unto us therefore a possession among the brethren of our father.

Grant us a possession among our father's relatives — Ber

Give us our property on the same footing as our father's brothers — NEB

Let us hold property among our fellow-clansmen — Mof

5. And Moses brought their cause before the LORD.

6. And the LORD spake unto Moses, saying,

7. The daughters of Zelophehad speak right:

. . . have a just complaint — Ber

. . . are right — Mof

thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

You must certainly grant them a possession by right of inheritance among their father's relatives by transferring their father's inheritance to them — Ber

You must allow them to inherit on the same footing as their father's brothers. Let their father's patrimony pass to them — NEB

8. And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

. . . If a man dies, leaving no son, you must transfer his heritage to his daughter — AAT

9. And if he have no daughter, then ye shall give his inheritance unto his brethren.

10. And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

11. And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it:

If his father had no brothers, then you shall give possession to the nearest survivor in his family, and he shall inherit. — NEB

and it shall be unto the children of Israel a statute of judgement, as the LORD commanded Moses.

This is to be a fixed custom in Israel, by order of the Eternal through Moses — Mof

. . . a fixed ordinance . . . — AAT

. . . a legal precedent . . . — NEB

. . . a statute for determining legal right . . . — Ber

. . . a decision made by law . . . — Bas

. . . a statute and ordinance . . . — RSV

this right holds good at all times by law unalterable; it was the Lord's command to Moses — Knox

12. And the LORD said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.

. . . and view the country which I have given to the nation of Israel — Ber

13. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered.

. . . you also will be reunited with your people as Aaron, your brother, was reunited with his kinsfolk — Ber

. . . you shall die as Aaron your brother did — Tay

---

[1] Jerus construes the words "Since he had no son" with the statement of the second half of vs. 4.

14. For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes:

. . . in the wilderness of Zin during the strife of the congregation, to sanctify . . . — RSV

. . . to uphold My sanctity [by strict obedience to My authority] at the waters before their eyes — Amp

because by failing to vindicate Me before their eyes at the waters, you rebelled against My orders when the congregation was finding fault in the wilderness of Zin — Ber

. . . you did not uphold my holiness before them at the water — NEB

For you both rebelled in the wilderness of Zin when the community complained against me, when I ordered you to proclaim my holiness before their eyes by means of the water — Jerus

When the people of Israel rebelled, you did not glorify me before them by following my instructions to order water to come out of the rock — Tay

that is the water of Meribah in Kadesh in the wilderness of Zin.

He was referring to the incident at the waters of Meribah ("Place of Strife") in Kadesh, in the wilderness of Zin — Tay

15. And Moses spake unto the LORD, saying,

16. Let the LORD, the God of the spirits of all flesh, set a man over the congregation,

Let the Eternal, the God of all human souls, . . . — Mof

O God, art not thou Lord of every spirit that breathes? . . . — Knox

Let the LORD, the God who knows the dispositions of all mankind, put a man in charge of the congregation — Ber

O Jehovah, the God of the spirits of all mankind, [before I am taken away] please appoint a new leader for the people — Tay

17. Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.

who can lead them in war and direct their national affairs so that the LORD's congregation be not like a flock without a shepherd — Ber

18. And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him,

. . . Go and get Joshua (son of Nun), who has the Spirit in him — Tay

. . . a man in whom is spirit, — then shalt thou lean thy hand upon him — Rhm

. . . a man endowed with spirit . . . — NEB

. . . an inspired man . . . — Tor

. . . a man of capacity . . . — AAT

19. And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.

. . . cause him to stand before Eleazar the priest, and before all the assembly . . . — Rhm

. . . and before the entire community . . . — Ber

. . . and you shall commission him in their sight — RSV

20. And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient.

Confer upon him some of your authority . . . — Ber

Invest him with some of your own dignity . . . — NAB

. . . that all the assembly of the sons of Israel may hearken — Rhm

21. And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgement of Urim before the LORD:

. . . who shall inquire for him by the judgement of the Urim before the LORD — RSV

And before Eleazar the priest shall he stand, and shall ask by him for the decision of the Lights before Yahweh — Rhm

He shall present himself before Eleazar the priest, who shall inquire for him before the LORD the decision of the Urim — Ber

. . . who is to make inquiry for him before Yahweh, according to the rite of the Urim — Jerus

. . . who will obtain a decision for him by consulting the Urim before the LORD — NEB

He shall appear before Eleazar the priest to receive directions from the Eternal by means of the sacred lot — Mof

And he shall stand before Eleazar, the

priest, and they shall ask him the determination of the manifestations before the Lord — Sept
. . . who shall inquire for him before the Lord by the judgment of the Urim [one of the two articles in the priest's breastplate worn when asking counsel of the Lord for the people] — Amp

at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.

at his command . . . — Jerus
Both in war and in peace they, Joshua along with all the Israelites and the entire assembly, shall act under his orders — Ber

22. And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation:

23. And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.

As he placed his hands upon him, he commissioned him . . . — Ber

CHAPTER 28

1. And the LORD spake unto Moses, saying,

2. Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for a sweet savour unto me, shall ye observe to offer unto me in their due season.

. . . My oblation, my food for my offerings made by fire, of a sweet savor unto me, shall ye observe to offer unto me in their due season. — ASV
. . . You shall be careful to present My sacrificial gift, My food which is offered with fire as a pleasing fragrance to Me, at its designated time — Ber
. . . Take care to bring at the appointed time my offering, my sustenance in the form of burnt offering, an appeasing fragrance for me — Jerus
. . . The offerings which you burn on the altar for me are my food, and are a pleasure to me; so see to it that they are brought regularly and are offered as I have instructed you — Tay

3. And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, for a continual burnt offering.

. . . This is the offering made by fire which ye shall offer unto Jehovah: he-lambs a year old without blemish, two day by day, for a continual burnt-offering — ASV
. . . he-lambs a year old without defect, two daily, as a continual ascending-sacrifice — Rhm

4. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even;

5. And a tenth part of an ephah of flour for a meat offering, mingled with the fourth part of an hin of beaten oil.

. . . a cereal offering . . . — RSV
along with a meal offering composed of three quarts of fine flour mixed with three pints of oil — Ber
. . . mixed with one quarter of a hin of purest oil — Jerus
. . . of oil from crushed olives — AAT
with the tenth of a bushel of flour, kneaded in three pints of pure oil — Knox

6. It is a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

. . . ordained at Mount Sinai for a pleasing odor . . . — RSV
a continual ascending-sacrifice, — which was offered in Mount Sinai, as a satisfying odour, an altar-flame unto Yahweh — Rhm
This is the continual burnt offering instituted at Mount Sinai to be offered with fire as a pleasing fragrance to the LORD — Ber
(This was the regular whole-offering made at Mount Sinai, a soothing odour, a food-offering to the LORD) — NEB

7. And the drink offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the LORD for a drink offering.

The accompanying drink offering shall be three pints for each lamb. Pour out this drink offering of strong wine before the LORD in the holy place — Ber

For each lamb, too, you will make a libation in the Lord's sanctuary, of three pints of wine — Knox

8. And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savour unto the LORD.

Offer the other lamb at dusk in the same manner as the morning meal offering and drink offering, burning it with fire as a pleasing fragrance to the LORD — Ber

Offer the second lamb in the evening with the same grain offering and drink offering. It too is a fragrant odor to the Lord, an offering made by fire — Tay

The second lamb will be offered in the evening, repeating all the morning's ceremonies and its libation, and the Lord will accept the smell of its burning — Knox

9. And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof:

. . . and two tenth parts of an ephah of fine flour for a meal offering . . . — ASV

On the Sabbath day you are to offer two flawless male yearling lambs, a meal offering composed of six quarts of fine flour mixed with oil, and the accompanying drink offering — Ber

10. This is the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

The burnt offering for every Sabbath is in addition to the continual burnt offering and its accompanying drink offering — Ber

11. And in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;

On the first day of every month you shall present . . . — NEB

12. And three tenth deals of flour for a meat offering, mingled with oil, for one bullock; and two tenth deals of flour for a meat offering, mingled with oil, for one ram;

Nine quarts of fine flour mixed with oil is to serve as a meal offering to accompany each bull; six quarts of fine flour mixed with oil as a meal offering for the ram — Ber

13. And a several tenth deal of flour mingled with oil for a meat offering unto one lamb; for a burnt offering of a sweet savour, a sacrifice made by fire unto the LORD.

and a tenth part of fine flour . . . — ASV

and three quarts of fine flour mixed with oil as a meal offering for each lamb. This is a burnt offering presented with fire as a pleasing fragrance to the LORD — Ber

. . . — an ascending-sacrifice, a satisfying odour, an altar-flame unto Yahweh — Rhm

14. And their drink offerings shall be half an hin of wine unto a bullock, and the third part of an hin unto a ram, and a fourth part of an hin unto a lamb: this is the burnt offering of every month throughout the months of the year.

. . . three quarts of wine for a bull, two quarts for a ram, and three pints for a lamb . . . — Ber

15. And one kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering.

And one he-goat for a sin-offering unto Jehovah; it shall be offered besides the continual burnt-offering, and the drink-offering thereof — ASV

Also one he-goat as a sin-bearer unto Yahweh, — besides the continual ascending-sacrifice shall it be offered with the drink offering thereof — Rhm

. . . This is in addition to the regular daily burnt offering and its drink offering — Tay

16. And in the fourteenth day of the first month is the passover of the LORD.

. . . Jehovah's passover — ASV

. . . a passover unto Yahweh — Rhm

On the fourteenth day of the first month of each year, you shall celebrate the Passover — [when the death angel passed over the oldest sons of the Israelites in Egypt, leaving them unharmed] — Tay

17. And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten.

Therefore on the fifteenth of this month

there shall be a feast, lasting for seven days, at which unleavened bread shall be eaten — Ber

On the following day, a great, joyous seven-day festival will begin, but no leavened bread shall be served — Tay

18. In the first day shall be an holy convocation; ye shall do no manner of servile work therein:

On the first day of the festival a holy assembly of all the people shall be called, and no hard work shall be done on that day — Tay

. . . and do no sort of work — NAB

19. But ye shall offer a sacrifice made by fire for a burnt offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish:

but offer an offering by fire, a burnt offering to the LORD: two young bulls, one ram, and seven male lambs a year old; see that they are without blemish — RSV

. . . without defect — Rhm

20. And their meat offering shall be of flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram;

and their meal-offering, fine flour mingled with oil: three tenth parts shall you offer for a bullock, and two tenth parts for the ram — ASV

along with their respective meal offerings, fine flour mixed with oil. Present nine quarts with a bull, six quarts with the ram — Ber

21. A several tenth deal shalt thou offer for every lamb, throughout the seven lambs:

and three quarts with each of the seven lambs — Ber

a tenth part shalt thou offer for every lamb of the seven lambs — ASV

22. And one goat for a sin offering, to make an atonement for you.

also one he-goat for bearing sin, to put a propitiatory-covering over you — Rhm

. . . to take away your sin — Bas

23. Ye shall offer these beside the burnt offering in the morning, which is for a continual burnt offering.

You are to offer these in addition to the morning burnt offering which is the regular burnt offering — Ber

These offerings shall be in addition to the usual daily sacrifices — Tay

24. After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and his drink offering.

Follow this pattern daily for seven days . . . — Ber

You must do this every day for seven days. It is nourishment, a burnt offering, an appeasing fragrance for Yahweh: it is to be offered in addition to the perpetual holocaust and its accompanying libation — Jerus

Thus you will do on each of the seven days, feeding the fire and delighting the Lord with the smell of your burnt-sacrifice, and the libations that go with it — Knox

You shall repeat this daily till the seventh day, presenting food as a food-offering of soothing odour to the LORD, in addition to the regular whole-offering and the proper drink-offering — NEB

25. And on the seventh day ye shall have an holy convocation; ye shall do no servile work.

On the seventh day you must again hold a sacred gathering, and do no field-work — Mof

. . . you must hold a religious assembly, doing no hard work at all — AAT

On the seventh day there shall again be a holy and solemn assembly of all the people, and during that day you may do no hard work — Tay

26. Also in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks be out, ye shall have an holy convocation; ye shall do no servile work:

You must also hold a sacred gathering and do no field-work on the day of first-fruits, when you make the Eternal a cereal-offering from the new grain at your festival of Weeks — Mof

On the day of first-fruits, when you offer a cereal-offering of new grain to the LORD in your festival of weeks, you must hold a religious assembly: you must do no hard work at all — AAT

On the Day of First-fruits (also called the Festival of Weeks, or Pentecost), there must be a special, solemn as-

sembly of all the people to celebrate the new harvest. On that day you are to present the first of the new crop of grain as a grain offering to the Lord; there is to be no hard work by anyone on that day — Tay

27. But ye shall offer the burnt offering for a sweet savour unto the LORD; two young bullocks, one ram, seven lambs of the first year;

. . . for a sweet savor unto Jehovah: two young bullocks, . . . — ASV

. . . for a pleasing fragrance to the LORD — two young bullocks, . . . — Ber

You must bring the Lord a burnt-sacrifice, to delight him with the smell of its burning . . . — Knox

A special burnt offering, very pleasant to the Lord, shall be offered that day. It shall consist of two young bulls . . . — Tay

28. And their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram,

and their meal-offering, fine flour mingled with oil, three tenth parts for each bullock, two tenth parts for the one ram — ASV

. . . mixed with oil, ten and a half quarts for each bullock, seven quarts for the ram — Ber

These shall be accompanied by your grain offering of nine quarts of fine flour mixed with oil for each bull, six quarts with the ram — Tay

29. A several tenth deal unto one lamb, throughout the seven lambs;

a tenth part for every lamb of the seven lambs — ASV

seven pints for each of the seven he-lambs — Ber

and three quarts for each of the seven lambs — Tay

30. And one kid of the goats, to make an atonement for you.

one young he-goat, — for putting a propitiatory-covering over you — Rhm

31. Ye shall offer them beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings.

These special offerings are in addition to the regular daily burnt offerings and grain offerings and drink offerings. Make sure that the animals you sacrifice are without defect — Tay

CHAPTER 29

1. And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work:

You are also to have a sacred meeting on the first day of the seventh month and because of that you must refrain from all strenuous labor — Ber

. . . you shall not do your daily work — NEB

. . . do no field-work — Mof

The Festival of Trumpets shall be celebrated on the fifteenth day of September each year; there shall be a solemn assembly of all the people that day, and no hard work may be done — Tay

. . . you must hold a religious assembly, doing no hard work at all — AAT

On the first day of the seventh month [that is, on New Year's day of the civil year], . . . — Amp

it is a day of blowing the trumpets unto you.

it is to be marked by a blast of trumpets — Knox

a day of shouting it is to you — Young

It shall be to you a day of alarm — Sept

. . . a day of festivity — AAT

. . . a day of acclamation — NEB

it is a day of blowing of trumpets for you [every one blowing who will, proclaiming that the glad New Year has come and that the great day of atonement and the feast of tabernacles are now approaching] — Amp

2. And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, and seven lambs of the first year without blemish:[1]

3. And their meat offering shall be of flour mingled with oil, three tenth deals for a bullock, and two tenth deals for a ram,[2]

4. And one tenth deal for one lamb, throughout the seven lambs:[3]

---

[1]Compare 28:27.

[2]Compare 28:28.

[3]Compare 28:29.

5. And one kid of the goats for a sin offering, to make an atonement for you:[4]
In addition offer a he-goat as a sin offering to make atonement for you — Ber
and one young he-goat as a sin-bearer, — for putting a propitiatory-covering over you — Rhm

6. Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.
together with the burnt offering of the new moon with its meal offering, the regular burnt offering with its meal offering, and their respective drink offerings as their regulation specifies. They are an offering made with fire as a pleasing fragrance to the LORD — Ber

7. And ye shall have on the tenth day of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work therein:
. . . you are to have a sacred meeting; you shall humble yourselves and refrain from any type of work — Ber
. . . you must hold a religious assembly, and mortify yourselves; you must do no work at all — AAT
The tenth day of this seventh month is to be solemnly observed as a day of fasting, and also of rest from work — Knox

8. But ye shall offer a burnt offering unto the LORD for a sweet savour; one young bullock, one ram, and seven lambs of the first year; they shall be unto you without blemish:[5]

9. And their meat offering shall be of flour mingled with oil, three tenth deals to a bullock, and two tenth deals to one ram,[6]

10. A several tenth deal for one lamb, throughout the seven lambs:[7]

11. One kid of the goats for a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.
Moreover, offer one he-goat for a sin offering in addition to the sin offering of atonement, the continual burnt offering, its accompanying meal offering, and their respective drink offerings — Ber
one young he-goat as a sin-bearer, — in addition to the propitiatory sin-bearer and the continual ascending-sacrifice, with its meal-offering and their drink-offerings — Rhm
That day, too, will have its special ceremonies of atonement for wrong done, and the daily sacrifice will be made, with its bread-offering and libations, in the customary way — Knox
besides one he-goat as a sin-offering, in addition to the sin-offering of expiation and the ordinary sacrifice, with their cereal-offerings and libations — Mof
You are also to sacrifice one male goat for a sin offering. This is in addition to the sin offering of the Day of Atonement [offered annually on that day], and in addition to the regular burnt sacrifices, grain offerings, and drink offering — Tay

12. And on the fifteenth day of the seventh month ye shall have a holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days:
Likewise on the fifteenth day of the seventh month you are to have a sacred meeting; you are to refrain from any strenuous labor and are to observe a feast to the LORD for seven days — Ber
. . . you must hold a religious assembly, doing no hard work at all, but holding a feast for the LORD for seven days — AAT
. . . a solemn assembly . . . — Jerus
. . . a holy [summoned] assembly . . . — Amp

13. And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, and fourteen lambs of the first year; they shall be without blemish:
Offer a burnt offering with fire as a pleasing fragrance to the LORD: thirteen young bulls, . . . — Ber
you must offer as a burnt-offering, a sacrifice, a soothing odor to the LORD, . . . — AAT
As a whole-offering, a food-offering of

---

[4]Compare 28:22, 30.
[5]Compare 29:2.
[6]Compare 28:28.
[7]Compare 28:29.

soothing odour to the LORD. you shall bring . . . — NEB

Your special burnt sacrifice that day, which will give much pleasure to the Lord, shall be . . . — Tay

14. And their meat offering shall be of flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams,

and their meal-offering, fine flour mingled with oil, three tenth parts for every bullock of the thirteen bullocks, two tenth parts for each ram of the two rams — ASV

along with their respective meal offerings of fine flour mixed with oil, nine quarts with each of the thirteen bulls, six quarts with each of the two rams — Ber

15. And a several tenth deal to each lamb of the fourteen lambs:

and a tenth part for every lamb of the fourteen lambs — ASV

and three quarts with each of the fourteen lambs — Ber

16. And one kid of the goats for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

also one young he-goat as a sin-bearer, — in addition to the continual ascending-sacrifice, the meal-offering thereof and the drink-offering thereof — Rhm

There must also be a male goat sacrificed for a sin offering, in addition to the regular daily burnt sacrifice with its accompanying grain offerings and drink offerings — Tay

17. And on the second day he shall offer twelve young bullocks, two rams, fourteen lambs of the first year without spot:

. . . without blemish — RSV

On the second day of this seven-day festival you shall sacrifice . . . each without defect — Tay

18. And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:

Their respective meal offerings and drink offerings are to accompany the bulls, the rams and the lambs, depending on their number as the regulation specifies — Ber

with their cereal offerings and libations as prescribed for the bullocks, rams and lambs in proportion to their number — NAB

19. And one kid of the goats for a sin offering; beside the continual burnt offering, and the meat offerings thereof and their drink offerings.[8]

. . . as a sin offering together with the continual burnt offering, its accompanying meal offering and their respective drink offerings — Ber

20. And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish;

21. And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:[9]

22. And one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.[10]

23. And on the fourth day ten bullocks, two rams, and fourteen lambs of the first year without blemish;

On the fourth day of the festival . . . — Tay

24. Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:[11]

25. And one kid of the goats for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.[12]

26. And on the fifth day nine bullocks, two rams, and fourteen lambs of the first year without spot:

On the fifth day of the festival . . . — Tay

27. And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:[13]

28. And one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.[14]

---

[8]Compare vs. 16.
[9]Compare vs. 18.
[10]Compare vs. 16.
[11]Compare vs. 18.
[12]Compare vs. 16.
[13]Compare vs. 18.
[14]Compare vss. 16 and 22.

29. And on the sixth day eight bullocks, two rams, and fourteen lambs of the first year without blemish:
On the sixth day of the festival . . . — Tay

30. And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:[15]

31. And one goat for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.[16]

32. And on the seventh day seven bullocks, two rams, and fourteen lambs of the first year without blemish:
On the seventh day of the festival . . . — Tay

33. And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:[17]

34. And one goat for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.[18]

35. On the eight day ye shall have a solemn assembly: ye shall do no servile work therein:
On the eighth day summon the people to another solemn assembly . . . — Tay
On the eighth day you must hold a sacred festival, doing no field-work — Mof
. . . a sacred assembly . . . no hard work at all — AAT
The eighth day you shall keep as a closing ceremony: you shall not do your daily work — NEB

36. But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD; one bullock, one ram, seven lambs of the first year without blemish:[19]

37. Their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, shall be according to their number, after the manner:[20]

38. And one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.[21]

39. These things ye shall do unto the LORD in your set feasts, beside your vows, and your free will offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings.
. . . at your set festivals in addition to your vows and your freewill offerings, consisting of your burnt offerings, your meal offerings, your drink offerings, and your peace offerings — Ber
. . . at the appointed seasons, in addition to the votive offerings, the freewill offerings, the whole-offerings, the grain-offerings, the drink-offerings, and the shared-offerings — NEB
These offerings are compulsory at the times of your annual feasts, and are in addition to sacrifices and offerings you present in connection with vows, or as free-will offerings, burnt sacrifices, grain offerings, drink offerings, or peace offerings — Tay

40. And Moses told the children of Israel according to all that the LORD commanded Moses.

CHAPTER 30

1. And Moses spake unto the heads of the tribes concerning the children of Israel, saying, This is the thing which the LORD hath commanded.
Moses addressed the tribal leaders of the Israelites, "The Lord has issued the following order: — Ber

2. If a man vow a vow unto the LORD, or sware an oath to bind his soul with a bond; he shall not break his work, he shall do according to all that proceedeth out of his mouth.
When a man makes a vow to the LORD or takes an oath to abstain from something, thereby pledging himself to it, he must not go back on his word but must carry out all that his mouth has uttered — Ber
If a man makes a vow to Yahweh or takes a formal pledge under oath, he must not break his word: whatever he prom-

[15]Compare vs. 18.
[16]Compare vss. 16 and 22.
[17]Compare vs. 18.
[18]Compare vss. 16 and 22.
[19]Compare vs. 13.
[20]Compare vs. 18.
[21]Compare vss. 16 and 22.

ises by word of mouth he must do — Jerus

3. If a woman also vow a vow unto the LORD, and bind herself by a bond, being in her father's house in her youth;

If any woman vows anything to the Eternal or pledges herself to abstain from anything, while she is young and living in her father's house — Mof

When a woman, still young and living in her father's house, makes a vow to the LORD or puts herself under a binding obligation — NEB

Similarly, when a woman makes a vow to the LORD or takes a pledge of self-denial, while still an adolescent in her father's house — Ber

4. And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

if her father hears of it and keeps silence, then any such vow or obligation shall be valid — NEB

5. But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her.

But if her father does raise objections with her, when he hears of it, none of her vows or her pledges with which she bound herself shall stand, and the LORD will absolve her, because her father raised objections with her — AAT

Did her father, as soon as he heard of it, refuse his consent? Then vow or oath are null and void; she cannot be held to her promise if her father did not consent to it — Knox

6. And if she had at all an husband, when she vowed, or uttered aught out of her lips, wherewith she bound her soul;

And if she is married to a husband, while under her vows or any thoughtless utterance of her lips by which she has bound herself, — RSV

Likewise, if she is about to be married to her fiance while still committed to her vows or to a thoughtless statement which she has made — Ber

If, being bound by vows or by pledge voiced without due reflection, she then marries — Jerus

7. And her husband heard it, and held his peace at her in the day that he heard it: then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

and her finance hears of this, . . . — Ber

8. But if her husband disallowed her on the day that he heard it; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.

But if her husband refuses to accept her vow or foolish pledge, his disagreement makes it void, and Jehovah will forgive her — Tay

9. But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

But if the woman is a widow or is divorced, she must fulfill her vow — Tay

10. And if she vowed in her husband's house, or bound her soul by a bond with an oath;

But if it is in her husband's house that a woman makes a vow or puts herself under a binding obligation by an oath — NEB

11. And her husband heard it, and held his peace at her, and disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

and her husband, hearing of it, keeps silence and does not disallow it, then every vow and obligation . . . — NEB

and her husband, hearing of this, by silent consent does not forbid her, then every vow and pledge of self-denial shall remain in effect — Ber

12. But if her husband hath utterly made them void on the day he heard them; then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand:

If her husband, however, definitely nullified them on the day he hears of it, then whatever has passed her lips, whether her vow or pledge of self-denial, shall not stand — Ber

her husband hath made them void; and the LORD shall forgive her.

since her husband nullified them, the LORD will absolve her — AAT

13. Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.
In short, her husband may either confirm or nullify every vow and every pledge of abstinence she made in self-denial — Ber

14. But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which are upon her: he confirmeth them, because he held his peace at her in the day that he heard them.
If her husband offers her no objection from day to day . . . — Ber
If by the following day the husband has said nothing to her, it means that he endorses her vow, whatever it may be, or her pledge, whatever it may be — Jerus
but if he says nothing for a day, then he has already agreed to it — Tay

15. But if he shall in any ways make them void after that he hath heard them; then he shall bear her iniquity.
If he waits more than a day and then refuses to permit the vow, whatever penalties to which she agreed shall come upon him — he shall be responsible — Tay

16. These are the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, being yet in her youth in her father's house.
Such are the rules the Lord gave Moses, to govern the conduct of husband and wife, or of a father and his daughter when she is a girl still living at home — Knox

CHAPTER 31

1. And the LORD spake unto Moses, saying,

2. Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people.
Take vengeance on the Midianites for leading you into idolatry, and then you must die — Tay

3. And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian.
. . . Choose the best of your number as an army to serve against Midian, to execute the LORD's vengeance on Midian — AAT
. . . to put into effect against Midian the Lord's punishment on them — Bas

4. Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.
selecting for the army a thousand from each of all the tribes of Israel — AAT

5. So there were delivered out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war.
In this way Israel's hosts provided twelve thousand men equipped for war, one thousand from each tribe — Jerus

6. And Moses sent them to the war, a thousand of every tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand.
. . . with the vessels of the sanctuary and the trumpets for the alarm in his hand — ASV
Phinehas (son of Eleazar the priest) led them into battle, accompanied by the Ark, with trumpets blaring — Tay
Then Moses sent them to the war, a thousand from each tribe, together with Phinehas, the son of Eleazar, as priest for the army, with the sacred objects and the alarm trumpets in his hand — AAT
. . . who was in charge of the holy vessels and of the trumpets to give the signal for the battle-cry — NEB

7. And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males.

8. And they slew the kings of Midian, beside the rest of them that were slain; namely, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.
Among those killed were all five of the Midianite kings — Evi, Rekem, Zur, Hur, and Reba. Balaam, the son of Beor, was also killed — Tay

9. And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

Then the Israeli army took as captives all the women and children, and seized the cattle and flocks and a lot of miscellaneous booty — Tay

10. And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire.

They burnt all their cities, in which they had settled, and all their encampments — NEB

and all their cities, with their habitations, and all their towers, they have burnt with fire — Young

Then they burnt with fire all their cities wherein they dwelt, even all their palaces — Spur

. . . all their tent-circles — Bas

11. And they took all the spoil, and all the prey, both of men and of beasts.

Then they took all the spoil and all the booty of man and beast — AAT

12. And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which are by Jordan near Jericho.

. . . in the steppes of Moab beside the Jordan at Jericho — AAT

The captives and other spoils of war were brought to Moses and Eleazar the priest, and to the rest of the people of Israel who were camped on the plains of Moab beside the Jordan river, across from Jericho — Tay

13. And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.

. . . and all the leaders of the community went outside the camp to meet them — AAT

14. And Moses was wroth with the officers of the host, with the captains over thousands, and captains over hundreds, which came from the battle.

Moses grew very angry with the army heads, the batallion commanders, and the company commanders, who were just returning from the battle front — Ber

15. And Moses said unto them, Have ye saved all the women alive?

Have you spared all the women? . . . — NEB

16. Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.

These are the very ones who followed Balaam's advice and caused the people of Israel to worship idols on Mount Peor, and they are the cause of the plague that destroyed us — Tay

17. Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him.

Now kill all the boys and all the women who have had sexual intercourse — Tay

18. But all the women children, that have not known a man by lying with him, keep alive for yourselves.

Only the little girls may live: you may keep them for yourselves — Tay

Every young girl, however, who has not had intercourse with a man you may keep alive for yourselves — Ber

19. And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify both yourselves and your captives on the third day, and on the seventh day.

Besides, all of you who have killed a person or have touched a slain body, must remain outside the camp for seven days. Then purify both yourselves and your prisoners on the third and seventh days — Ber

20. And purify all your raiment, and all that is made of skins, and all work of goats' hair, and all things made of wood.

Remember also to purify all your garments and everything made of leather, goat's hair, or wood — Tay

Of all the spoil you have taken, every garment, every pot and pan, that is made of goats' skins and goats' hair, or of wood, you must purify too — Knox

21. And Eleazar the priest said unto the men of war which went to the battle, This is the ordinance of the law which the LORD commanded Moses;

. . . This is the statute of the law which the LORD has commanded Moses: — RSV

22. Only the gold, and the silver, the brass, the iron, the tin, and the lead,

23. Every thing that may abide the fire, ye shall make it go through the fire, and it shall be clean:

everything that can stand the fire, you shall pass through the fire, and it shall be clean. — RSV

nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water.

Nevertheless it shall also be purified with the water of impurity; and whatever cannot stand the fire, you must pass through the water — RSV

it must then be further purified with the purification water. But anything that won't stand heat shall be purified by the water alone — Tay

Other things shall be purified by the water of ritual purification . . . — NEB

. . . the water used for impurity . . . — AAT

. . . and all that cannot stand fire [such as fabrics] you shall pass through water — Amp

24. And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

25. And the LORD spake unto Moses, saying,

26. Take the sum of the prey that was taken, both of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:

Take the count of the booty that was taken, both of man and of beast, you and Eleazar the priest and the heads of the fathers' houses of the congregation — RSV

. . . and the heads of the families in the community — AAT

27. And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation:

then divide it into two parts. Half of it is for the men who were in the battle, and the other half is to be given to the people of Israel — Tay

28. And levy a tribute unto the LORD of the men of war which went out to battle: one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep:

You shall levy a tax for the LORD: from the combantants it shall be one out of every five hundred, whether men, cattle, asses, or sheep, — NEB

29. Take it of their half, and give it unto Eleazar the priest, for an heave offering of the LORD.

to be taken out of their share and given to Eleazar the priest as a contribution for the LORD — NEB

Give this share to Eleazar the priest to be presented to the Lord by the jesture of waving before the altar — Tay

Take [this tribute] from the warrior's half and give it to Eleazar the priest as an offering to the Lord — Amp

30. And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the LORD.

Out of the share of the Israelites it shall be one out of every fifty taken, whether man or beast, cattle, asses, or sheep, to be given to the Levites who are in charge of the LORD's Tabernacle — NEB

31. And Moses and Eleazar the priest did as the LORD commanded Moses.

32. And the booty, being the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep,

These were the spoils, over and above the plunder taken by the fighting men, six hundred and seventy-five thousand sheep, — NEB

33. And three score and twelve thousand beeves,

seventy-two thousand cattle — NEB

. . . oxen — Ber

34. And threescore and one thousand asses,

61,000 donkeys — Ber

35. And thirty and two thousand persons in all, of women that had not known man by lying with him.

and in persons, women who had never slept with a man, thirty-two thousand in all — Jerus

and of persons thirty-two thousand girls who had had no intercourse with a man — NEB

36. And the half, which was the portion of them that went out to war, was in number three hundred thousand and seven

and thirty thousand and five hundred sheep:
. . . 337,500 sheep — Tay

37. And the LORD'S tribute of the sheep was six hundred and threescore and fifteen.
(of which 675 were given to the Lord) — Tay

38. And the beeves were thirty and six thousand; of which the LORD'S tribute was threescore and twelve.
36,000 oxen (of which 72 were given to the Lord) — Tay

39. And the asses were thirty thousand and five hundred; of which the LORD'S tribute was threescore and one.
30,500 donkeys (of which 61 were given to the Lord) — Tay

40. And the persons were sixteen thousand; of which the LORD'S tribute was thirty and two persons.
16,000 girls (of whom 32 sent to the Levites) — Tay

41. And Moses gave the tribute, which was the LORD'S heave offering, unto Eleazar the priest, as the LORD commanded Moses.
All of the Lord's portion was given to Eleazar the priest, as the Lord had directed Moses — Tay

42. And of the children of Israel's half, which Moses divided from the men that warred,
The half of the booty assigned to the people of Israel — Moses had separated it from the half belonging to the warriors — amounted to: — Tay

43. (Now the half that pertained unto the congregation was three hundred thousand and thirty thousand and seven thousand and five hundred sheep,
337,500 sheep — Tay

44. And thirty and six thousand beeves,
36,000 oxen — Tay

45. And thirty thousand asses and five hundred,
30,500 donkeys, — Tay

46. And sixteen thousand persons;)
16,000 girls — Tay

47. Even of the children of Israel's half, Moses took one portion of fifty, both of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD as the LORD commanded Moses.
In accordance with the Lord's directions, Moses gave two percent of these to the Levites — Tay
From the half belonging to the Israelites, Moses in compliance with the LORD'S directions to him, appropriated one out of every fifty from both people and livestock and gave them to the Levites, who discharged the duties of the LORD'S tabernacle — Ber

48. And the officers which were over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:
Then the officers who were over the thousands of the army, . . . — RSV
Later the generals of the army, the battalion commanders, and the company officers approached Moses — Ber

49. And they said unto Moses, Thy servants have taken the sum of the men of war which are under our charge, and there lacketh not one man of us.
We have accounted for all the men who went out to battle, and not one of us is missing! — Tay

50. We have therefore brought an oblation for the LORD, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the LORD.
And we have brought the LORD'S offering, what each man found, articles of gold, armlets and bracelets, signet rings, earrings, and beads, to make atonement for ourselves before the LORD — RSV
. . . — golden jewelry, ankle bracelets, wrist bracelets, . . . — Ber
. . . to put a propitiatory-covering over our souls before Yahweh — Rhm

51. And Moses and Eleazar the priest took the gold of them, even all wrought jewels.
Moses and Eleazar the priest accepted this gold from them, all this jewellery — Jerus
. . . all of it in well-wrought articles — NAB

52. And all the gold of the offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

and all the gold in this contribution which they — the batallion and company commanders — had presented to the LORD was about 305,000 dollars — Ber

53. **(For the men of war had taken spoil, every man for himself.)**
for every man in the army had taken plunder — NEB
(The soldiers had also kept personal booty for themselves.) — Tay
But in the ranks, everyone kept his booty for himself — Tor

54. **And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought into the tabernacle of the congregation, for a memorial for the children of Israel before the LORD.**
. . . and carried it to the Tent of Meeting as a reminder to Yahweh of the sons of Israel — Jerus
. . . and brought it to the Tent of the Presence that the LORD might remember Israel — NEB
. . . to put the Lord in mind of the Israelites continually — Knox

CHAPTER 32

1. **Now the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle;**
. . . a place of fine pasture land. — Ber
. . . an ideal region for raising stock — Jerus

2. **The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,**
The Gadites and the Reubenites came to Moses, Eleazar the priest, and the chieftains of the community, and said — Tor
. . . and the leaders of the community — AAT

3. **Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,**
. . . Sebam . . . — ASV

4. **Even the country which the LORD smote before the congregation of Israel, is a land for cattle, and thy servants have cattle:**
the area which the LORD conquered before the congregation of Israel—is cattle country, and as you know, your servants have cattle—Ber
which Yahweh has conquered in the sight of the community of Israel, is ideal land for raising stock, and your servants are cattle breeders—Jerus
. . . grazing country . . . — NEB

5. **Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan.**
It would be a favor to us . . . — Tor
. . . then let this area be granted to your servants as a possession. Do not force us to cross the Jordan — Ber

6. **And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?**
Moses replied to the Gadites and the Reubenites, . . . — Tor
"Shall your fellow men engage in combat while you relax here?" Moses reprimanded the men of Gad and Reuben. — Ber

7. **And wherefore discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them?**
How dare you discourage the Israelites from crossing over to the land . . . — NEB
Why will you turn the minds of the Israelites from crossing into the land . . . — Tor

8. **Thus did your fathers, when I sent them from Kadesh-barnea to see the land.**
That is exactly what your fathers did . . . — Ber

9. **For when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.**
After going up to the wadi Eshol and surveying the land, they turned the minds of the Israelites from invading the land . . . — Tor
. . . they spread fear into the hearts of the Israelites, so as to hinder them from entering the land . . . — Ber

. . . and on their return so discouraged the Israelites that they would not enter the land . . . — NEB

10. And the LORD's anger was kindled the same time, and he sware, saying,
. . . was inflamed at that time . . . — Ber
. . . blazed out that day and he swore this oath — Jerus
Thereupon the LORD was incensed . . . — Tor

11. Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me:
. . . for they did not remain loyal to Me — Tor
. . . have not corroborated me — AAT
. . . have been disloyal to Me — Ber
. . . have not followed me unreservedly — NAB
. . . have not followed me faithfully — Jerus
. . . for they had refused to do what he wanted them to do — Tay

12. Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD.
none except Caleb . . . and Joshua . . . — RSV
. . . who followed the LORD with their whole heart — NEB

13. And the LORD's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed.
. . . and as a result He made them wander back and forth in the desert for forty years until the entire generation that had practiced evil in the LORD's sight had perished — Ber

14. And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel.
And now you come forward in the spirit of your fathers, the heirs and scions of their guilt, to make the Lord more angry with Israel than ever — Knox
. . . off-shoot of sinful stock, to add still more to the burning wrath of Yahweh against Israel! — Jerus
And now you are following in your fathers' footsteps, a fresh brood of sinful men to fire the LORD's anger once more against Israel — NEB
. . . a brood of sinful men, — to heap up yet more upon the heat of the anger of Yahweh towards Israel — Rhm

15. For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.
. . . he will again abandon them in the desert, and you will bring harm to this whole people — AAT
. . . you will bring calamity upon all this people — Tor
. . . will bring disaster to this entire nation! — Ber
. . . and you will bring about the ruin of all this people — Jerus

16. And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones:
. . . sheepfolds for our flocks . . . — RSV
. . . some pens for our livestock . . . — Ber
. . . and towns for our dependents — NEB
. . . our children — Tor

17. But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place:
but we will take up arms, ready to go . . . — RSV
but we ourselves shall be armed and on the alert in front of Israel's men until we have escorted them to their settlement — Ber
And we will hasten as shock-troops in the van of the Israelites until we have established them in their home — Tor
and our little ones shall dwell in the fenced cities because of the inhabitants of the land.
. . . fortified cities . . . — ASV
. . . walled towns . . . — NEB
. . . safe from the inhabitants of the country — Jerus

18. We will not return unto our houses, until the children of Israel have inherited every man his inheritance.
. . . until each of the Israelites has taken over his possession — Ber

19. For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward.
For we shall have no inheritance with

them on the other bank of the Jordan or beyond, since our inheritance has fallen to us here, east of the Jordan — Jerus

20. And Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war,

. . . If you will carry out this plan, if you will equip yourselves for combat in the LORD's presence — Ber

. . . If you do this, if you go to battle as shocktroops, at the instance of the LORD — Tor

. . . If you stand by your promise, if in the presence of the LORD you are drafted for battle — NEB

. . . If you will do this, if you will form the picked troops to go before the LORD into battle — AAT

. . . If you will do this, if you will equip yourselves to march under the eyes of the Eternal to battle — Mof

21. And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,

and every equipped soldier among you in turn will cross the Jordan in the LORD's presence until He has driven His enemies before Him — Ber

22. And the land be subdued before the LORD: then afterward ye shall return, and be guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD.

. . . then after that you shall return and be free of obligation to the LORD and to Israel; and this land shall be your possession before the LORD — RSV

. . . and this land shall be your holding under the LORD — Tor

23. But if ye will not do so, behold, ye have sinned against the LORD:

But if you fail to act accordingly, . . . — Ber

If you do not make good your word, you will be sinning openly against the Lord — Knox

and be sure your sin will find you out.

and you can be sure that you will not escape the consequences of your sin — NEB

and know that your sin will overtake you — Tor

and you may be sure that your sin will catch up with you — Tay

and be sure that your sin will not go unpunished — Knox

24. Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

Build towns for your children and sheepfolds for your flocks, but do what you have promised — Tor

25. And the children of Gad and the children of Reuben spake unto Moses, saying,

The men of Gad and the men of Reuben . . . — Ber

Thy servants will do as my lord commandeth.

Your servants will do as you order, sir — Jerus

26. Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead:

. . . will stay behind in the towns of Gilead — Tor

27. But thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith.

but your servants, all picked troops, shall cross over to battle in sight of the LORD, as my lord indicates — AAT

but we, all who have been drafted for active service with the LORD, will cross the river and fight, according to your command — NEB

28. So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

Moses then gave orders concerning them to Eleazar the priest, to Joshua . . . — Ber

. . . and to the heads of families in the Israelite tribes — AAT

29. And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle,[1] before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

30. But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

but if they do not cross over as picked troops with you, they shall receive

[1]See vs. 27.

property with you in the land of Canaan — AAT

But if they do not cross over with you as shocktroops . . . — Tor

31. And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do.

32. We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan may be ours.

We will cross over as picked troops in sight of the LORD to the land of Canaan, but the property constituting our heritage shall fall to us on the other side of the Jordan — AA

We ourselves will cross over as shocktroops, at the instance of the LORD, into the land of Canaan; and we shall keep our heriditary holding across the Jordan — Tor

. so allow us to possess our inheritance beyond the Jordan — Ber

33. And Moses gave unto them, even to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, even the cities of the country round about.

. . . the land, according to the cities thereof with their borders, even the cities of the land round about — ASV

. . . the land and its cities with their territories, the cities of the land throughout the country — RSV

. . . the whole land with its towns in the country round them — NEB

So Moses assigned the territory of King Sihon of the Amorites, and of King Og of Bashan — all the land and cities — to the tribes of Gad, Reuben, and the half-tribe of Manasseh (son of Joseph) — Tor

34. And the children of Gad built Dibon, and Ataroth, and Aroer,

35. And Atroth, Shophan, and Jaazer, and Jogbehah,

. . . Atroth-shophan . . . — ASV

36. And Beth-nimrah, and Beth-haran, fenced cities: and folds for sheep.

. . . as fortified towns or as enclosures for flocks — Tor

. . . all of them walled towns with folds for their sheep — NEB

37. And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim,

38. And Nebo, and Baal-meon, (their names being changed,) and Shibmah: and gave other names unto the cities which they builded.

. . . They gave names to the towns they had built — Jerus

The Reubenites rebuilt Heshbon, Elealeh, Kiriathaim, Nebo, Baal-meon (names to be changed!), and Sibmah. These towns, which they rebuilt, they called by their old names — NAB

The Reubenites rebuilt Heshbon, Elealeh, Kiriathaim, Nebo, Baal-meon — some names being changed — and Sibmah; they gave [their own] names to towns that they rebuilt — Tor

. . . these were the names they gave to the towns they built — NEB

39. And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which was in it.

The men of Machir . . . went out and captured Gilead, driving out the Amorites located there — Ber

40. And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein.

Moses therefore assigned Gilead to Machir . . . — Ber

41. And Jair the son of Manasseh went and took the small towns thereof, and called them Havoth-Jair.

Likewise, Jair, a descendant of Manasseh, went out and captured some of their towns, naming them Havvoth-Jair — Ber

Jair son of Manasseh went and seized their encampments and called them Encampments of Jair — Jerus

42. And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

. . . Kenath and its dependences — AAT

. . . with its daughter-towns . . . — Knox

CHAPTER 33

1. These are the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron.

These are the stages of the people of Israel . . . under the leadership of Moses and Aaron — RSV

This is the itinerary of . . . — Ber

The following are the stages by which the Israelites came from Egypt in companies, under the direction of Moses and Aaron — AAT

2. And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these are the journeys according to their goings out.

Moses wrote down their starting places, stage by stage, by command of the LORD; and these are their stages according to their starting places — RSV

By the LORD'S command Moses recorded the starting places of the various stages. The starting places of the successive stages were: — NAB

3. And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians.

The people of Israel broke camp at Rameses the morning after the Passover, on the fifteenth day of the first month. They departed by an uplifted hand in plain view of all the Egyptians — Ber

They left Rameses in the first month. It was on the fifteenth day of the first month, on the day following the Passover, that the sons of Israel set out triumphantly in the sight of all Egypt — Jerus

. . . started out boldly, in plain view of all the Egyptians — Tor

. . . they marched out defiantly . . . — NEB

. . . marched confidently away in the sight of all the Egyptians — Mof

They left the city of Rameses, Egypt on the first day of April, the day after the night of the Passover. They left proudly . . . — Tay

4. For the Egyptians buried all their firstborn, which the LORD had smitten among them: upon their gods also the LORD executed judgments.

The Egyptians meanwhile were burying those among them whom the LORD had struck down, every first-born — whereby the LORD executed judgment on their gods — Tor

while the Egyptians were burying all the first-born struck down by the LORD as a judgement on their gods — NEB

5. And the children of Israel removed from Rameses, and pitched in Succoth.

. . . and camped in Succoth — Ber

6. And they departed from Succoth, and pitched in Etham, which is in the edge of the wilderness.

Leaving Succoth, they next stayed at Etham which is at the edge of the desert — Ber

7. And they removed from Etham, and turned again unto Pi-hahiroth, which is before Baal-zephon: and they pitched before Migdol.

After leaving Etham they turned back towards Pi-hahiroth, . . . — Ber

8. And they departed before Pi-hahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.

. . . Pene-hahiroth . . . — Tor

They left the vicinity of Hahiroth, cut across the middle of the sea into the desert, traveling for three days as far as they could in the desert of Etham, and set up camp at Marah — Ber

9. And they removed from Marah and came unto Elim: and in Elim were twelve fountains of water, and three score and ten palm trees; and they pitched there.

Leaving Marah, they pushed forward to Elim, which had twelve springs of water and 70 palm trees, and they camped there — Ber

10. And they removed from Elim, and encamped by the Red sea.

11. And they removed from the Red sea, and encamped in the wilderness of Sin.

. . . the desert of Sin — NAB

12. And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

13. **And they departed from Dophkah, and encamped in Alush.**

14. **And they removed from Alush, and encamped at Rephidim, where was no water for the people to drink.**
. . . it was there that the people had no water to drink — Tor

15. **And they departed from Rephidim, and pitched in the wilderness of Sinai.**
. . . the desert of Sinai — NAB

16. **And they removed from the desert of Sinai, and pitched at Kibroth-hattaavah.**

17. **And they departed from Kibroth-hattaavath, and encamped at Hazeroth.**

18. **And they departed from Hazeroth, and pitched in Rithmah.**

19. **And they departed from Rithmah, and pitched at Rimmon-parez.**
. . . Rimmon-perez — Jerus

20. **And they departed from Rimmon-parez, and pitched in Libnah.**

21. **And they removed from Libnah, and pitched at Rissah.**

22. **And they journeyed from Rissah, and pitched in Kehelathah.**

23. **And they went from Kehelathah, and pitched in mount Shapher.**

24. **And they removed from mount Shapher, and encamped in Haradah.**

25. **And they removed from Haradah, and pitched in Makheloth.**

26. **And they removed from Makheloth, and encamped at Tahath.**

27. **And they departed from Tahath, and pitched at Tarah.**

28. **And they removed from Tarah, and pitched in Mithcah.**

29. **And they went from Mithcah, and pitched in Hashmonah.**

30. **And they departed from Hashmonah, and encamped at Moseroth.**

31. **And they departed from Moseroth, and pitched in Benejaakan.**
. . . Bene-jaakan . . . — NEB

32. **And they removed from Benejaakan, and encamped at Hor-hagidgad.**

33. **And they went from Hor-hagidgad, and pitched in Jotbathah.**

34. **And they removed from Jotbathah, and encamped at Ebronah.**

35. **And they departed from Ebronah, and encamped at Ezion-gaber.**

36. **And they removed from Ezion-gaber, and pitched in the wilderness of Zin, which is Kadesh.**

37. **And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.**
They left Kadesh and encamped on Mount Hor on the frontier of Edom — NEB

38. **And Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the fifth month.**
While they were at the foot of Mount Hor, Aaron the priest was directed by the Lord to go up into the mountain, and there he died. This occured during the fortieth year after the people of Israel had left Egypt. The date of his death was July 15 — Tay

39. **And Aaron was an hundred and twenty and three years old when he died in mount Hor.**

40. **And king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.**
At this time it was reported to the Canaanite king of Arad, who was living in the Negeb in the land of Canaan that the nation of Israel was coming — Ber

41. **And they departed from mount Hor, and pitched in Zalmonah.**

42. **And they departed from Zalmonah, and pitched in Punon.**

43. **And they departed from Punon, and pitched in Oboth.**

44. **And they departed from Oboth, and pitched in Ijeabarim, in the border of Moab.**
. . . Iye-abarim on the frontier of Moab — NEB

45. **And they departed from Iim, and pitched in Dibon-gad.**
. . . Iyim . . . Dibon-gad — RV

46. **And they removed from Dibon-gad, and encamped in Almondiblathaim.**

47. And they removed from Almon-diblathaim and pitched in the mountains of Abarim, before Nebo.
. . . and encamped in the mountains of Abarim, east of Nebo — NEB

48. And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan near Jericho.
. . . encamped in the lowlands of Moab by the Jordan near Jericho — NEB
. . . opposite Jericho — Ber

49. And they pitched by Jordan, from Beth-jesimoth even unto Abel-shittim in the plains of Moab.
. . . in the lowlands of Moab — NEB

50. And the LORD spake unto Moses in the plains of Moab by Jordan near Jericho, saying,

51. Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan;

52. Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:
you are to drive all the native residents out of your area, smash all their stone idols and molten images, and demolish all their high places — Ber
. . . demolish all their cult places — Tor
. . . the open-air sanctuaries in the hills where they worship their idols — Tay
. . . destroy all their carved figures and their images of cast metal, and lay their hill-shrines in ruin — NEB

53. And ye shall dispossess the inhabitants of the land, and dwell therein: for I have given you the land to possess it.
Then take possession of the land and live there, for I have given you the land to occupy — Ber

54. And ye shall divide the land by lot for an inheritance among your families: and to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance:
You will be given land in proportion to the size of your tribes. The largest sections of land will be divided by lot among the larger tribes, and the smaller sections will be alloted to the smaller tribe — Tay
every man's inheritance shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.
Each shall have whatever falls to him by lot; furthermore, you are to apportion the land according to your paternal tribes — Ber
. . . according to your ancestral tribes — Tor

55. But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.
. . . those who remain will be as cinders in your eyes and thorns in your sides . . . — Tay
. . . those whom you allow to remain will become as barbs in your eyes and thorns in your sides, and they will harass you in the country where you live — NEB
. . . for they shall be a constant source of irritation to you in the country in which you settle — Ber
If you refuse to root out the nations that now live there, those who are left will be eyesores to you, barbs in your side, to dispute with you the land that is yours — Knox
. . . stings in your eyes and thorns in your sides . . . — Tor
. . . will be thorns in your eyes, and darts in your sides, and your mortal enemies in the land wherein you dwell — Sept

56. Moreover it shall come to pass, that I shall do unto you, as I thought to do unto them.
and sooner or later I will do to you as I had originally intended doing to them — Ber
And I will destroy you as I had planned for you to destroy them — Tay

CHAPTER 34

1. And the LORD spake unto Moses, saying,

2. Command the children of Israel, and say unto them, When ye come into the land of Canaan; (this is the land that shall fall unto you for an inheritance, even the land of Canaan with the coasts thereof:)

. . . the land of Canaan in its full extent) — RSV
. . . the land of Canaan defined by its boundaries — Jerus

3. **Then your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt sea eastward:**
The southern part of your country will stretch from the wilderness of Zin, on the borders of Edom. Your southern boundary will start on the east at the end of the Salt Sea — Jerus
Your southern boundaries shall be at the desert of Zin along the border of Edom; on the east it shall begin at the end of the Salt Sea — NAB
Your southern border shall start from the wilderness of Zin, where it marches with Edom, and runs southwards from the end of the Dead Sea on its eastern side — NEB
Your southern sector shall extend from the wilderness of Zin along side Edom. Your southern boundary shall start on the east from the tip of the Dead Sea — Tor

4. **And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadesh-Barnea, and shall go on to Hazar-addar, and pass on to Azmon:**
and your boundaries shall turn south of the ascent of Akrabbim, and cross the Zin, and its end shall be south of Kadesh-Barnea; then it shall go on to Hazar-addar, and pass along to Azmon — RSV
and turning south of the Akrabbim Pass, it shall cross the Zin, and extend south of Kadesh-Barnea to Hazar-addar; thence it shall cross to Azmon — NAB
Your boundary shall then turn to pass south of the ascent of Akrabbim and continue to Zin, and its limits shall be south of Kadesh-Barnea, reaching Hazar-addar and continuing to Azmon — Tor

5. **And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea.**
and the boundaries shall turn from Azmon to the Brook of Egypt, and its termination shall be at the sea — RSV
. . . the Torrent of Egypt . . . — NEB
. . . the Wadi-el-Arish . . . — Mof
From Azmon the boundary shall turn toward the Wadi of Egypt and terminate at the Sea — Tor
. . . and it shall terminate at the [Mediterranean] Sea — Amp

6. **And as for the western border, ye shall even have the great sea for a border: this shall be your west border.**
For the western boundary you shall have the coast of the Great Sea; that shall serve as your western boundary — Tor
. . . the Mediterranean Sea . . . — Ber

7. **And this shall be your north border: from the great sea ye shall point out for you mount Hor:**
This shall be your northern boundary: Draw a line from the Great Sea to Mount Hor — Tor
. . . from the Mediterranean Sea you shall draw your boundary line to Mount Hor — Ber

8. **From mount Hor ye shall point out your border unto the entrance of Hamath; and the goings forth of the border shall be to Zedad:**
from Mount Hor draw a line to Lebohamath, and let the boundary reach Zedad — Tor

9. **And the border shall go on to Ziphron, and the goings out of it shall be at Hazarenan: this shall be your north border.**

10. **And ye shall point out your east border from Hazar-enan to Shepham:**
For your eastern boundary you shall draw a line from Hazar-enan to Shepham — Tor

11. **And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward:**
From Shepham the boundary shall descend to Riblah on the east side of Ain; from there the boundary shall continue downward and abut on the eastern slopes of the Sea of Chinnereth — Tor
. . . and shall descend and reach to the shoulder of the Sea of Chinnereth [that is, the Sea of Galilee] on the east — Amp

12. **And the border shall go down to Jordan, and the goings out of it shall be at the**

salt sea: this shall be your land with the coasts thereof round about.
The boundary shall then descend along the Jordan and terminate at the Dead Sea. That shall be your land as defined by its boundaries on all sides — Tor

13. And Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe:
. . . the land which you shall assign by lot, each taking your own territory; . . . — NEB

14. For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received their inheritance; and half the tribe of Manasseh have received their inheritance:
For the Reubenite tribe by its ancestral houses, the Gaddite tribe by its ancestral houses, and the half tribe of Manasseh have already received their portions — Tor

15. The two tribes and the half tribe have received their inheritance on this side Jordan near Jericho eastward, toward the sunrising.
. . . have received their inheritance east of the Jordan at Jericho, toward the sunrise — Amp
. . . have received their portions across the Jordan, opposite Jericho, on the east, the orient side — Tor

16. And the LORD spake unto Moses, saying,

17. These are the names of the men which shall divide the land unto you: Eleazar the priest, and Joshua the son of Nun.

18. And ye shall take one prince of every tribe, to divide the land by inheritance.
You are to select a prince from each tribe to assist in distributing the land for inheritance — Ber
. . . one chieftan . . . — AAT

19. And the names of the men are these: Of the tribe of Judah, Caleb the son of Jephunneh.

20. And of the tribe of the children of Simeon, Shemuel the son of Ammihud.
From the Simeonite tribe: Samuel son of Ammihud — Tor

21. Of the tribe of Benjamin, Elidad the son of Chislon.

22. And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23. The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24. And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.
For the descendants of Joseph: from the Manassite tribe: a chieftain, Hanniel son of Ephod; and from the Ephraimite tribe: a chieftain, Kemuel son of Shiphtan — Tor

25. And the prince of the tribe of the children of Zebulun, Elizabhan the son of Parnach.

26. And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27. And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28. And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29. These are they whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

CHAPTER 35

1. And the LORD spake unto Moses in the plains of Moab by Jordan near Jericho, saying,
. . . along the Jordan opposite Jericho . . . — Ber

2. Command the children of Israel, that they give unto the Levites of the inheritance of the possession cities to dwell in; and ye shall give also unto the Levites suburbs for the cities round about them.
Instruct the Israelite people to assign, out of the holdings apportioned to them, towns for the Levites to dwell in; you shall also assign to the Levites pasture land around their towns — Tor
. . . and give them also the common land surrounding the towns — NEB

3. And the cities shall they have to dwell in; and the suburbs of them shall be for their

cattle, and for their goods, and for all their beasts.

They shall live in the towns, and keep their beasts, their herds, and all their livestock on the common land — NEB

The towns shall be theirs to dwell in, and the pasture shall be for the cattle they own and all their other beasts — Tor

The cities shall serve them to live in, while the pasturelands shall serve their cattle and live stock, all their animals — AAT

4. **And the suburbs of the cities, which ye shall give unto the Levites, shall reach from the wall of the city and outward a thousand cubits round about.**

Now the pasture lands which you are to give the Levites shall extend from the wall of the town outward on all sides for a distance of 1,500 feet — Ber

The land of the towns which you give the Levites shall extend from the centre of the town outwards for a thousand cubits in each direction — NEB

5. **And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city shall be in the midst:**

Then outside the town mark off 3,000 feet on the east side, 3,000 feet on the south side, 3,000 feet on the west side, and 3,000 feet on the north side, the city being in the center — Ber

this shall be to them the suburbs of the cities.

This area shall be theirs to serve as pasture land for the towns — Ber

6. **And among the cities which ye shall give unto the Levites there shall be six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither:**

Of the towns which you assign to the Levites, six shall serve as cities of refuge to which the person guilty of manslaughter may flee — Ber

. . . in which the homicide may take sanctuary — NEB

The towns that you assign to the Levites shall comprise the six cities of refuge which you are to set aside for a manslayer to flee to — Tor

and to them ye shall add forty and two cities.

You are also to furnish 42 towns in addition to these — Ber

7. **So all the cities which ye shall give to the Levites shall be forty and eight cities: them shall ye give with their suburbs.**

Thus the total of the towns that you assign to the Levites shall be forty-eight towns, with their pasture — Tor

. . . each with its common land . . . — NEB

8. **And the cities which ye shall give shall be of the possession of the children of Israel: from them that have many ye shall give many; but from them that have few ye shall give few:**

When you set aside these towns out of the territory of the Israelites, you shall alot more from the larger tribe and less from the smaller — NEB

every one shall give of his cities unto the Levites according to his inheritance which he inheriteth.

each one shall contribute some of its towns to the Levites in proportion to the size of the property which it inherits — Ber

9. **And the LORD spake unto Moses, saying,**

10. **Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan;**

. . . When ye pass over the Jordan into the land of Canaan, — ASV

11. **Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares.**

. . . that the manslayer that killeth any person unwittingly may flee thither — ASV

you are to select suitable towns as cities of refuge to which the manslayer, who has accidently killed a person, may flee — Ber

. . . may find sanctuary — Jerus

12. **And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment.**

These cities shall be places of refuge from the vengeance of the dead man's next-of-kin, so that the homicide shall not be put to death without standing his trial before the community — NEB

13. **And of these cities which ye shall give six cities shall ye have for refuge.**

The towns that you thus assign shall be six cities of refuge in all — Tor

14. Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of refuge.

three beyond the Jordan, and three in the land of Canaan — NAB

15. These six cities shall be a refuge, both for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither.

Accordingly, these six cities shall serve the people of Israel, the foreigner, and the native among them as a sanctuary to which anyone who has accidently killed a person may flee — Ber

. . . whether he be Israelite, resident alien, or temporary settler . . . — NEB

16. And if he smite him with an instrument of iron, so that he die, he is a murderer: the murderer shall surely be put to death.

But if someone is struck and killed by a piece of iron, it must be presumed to be murder, and the murderer must be executed — Tay

17. And if he smite him with throwing a stone, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

Or if he strikes him with a stone large enough to cause death and he dies, the man is a murderer and must be executed without fail — Ber

18. Or if he smite him with an hand weapon of wood, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death

. . . a wooden instrument capable of killing . . . — Jerus

19. The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

The avenger of blood shall himself execute the murderer; in fact, he may kill him whenever he catches up with him — Ber

The dead man's next-of-kin . . . — NEB

The avenger of blood may execute the murderer, putting him to death on sight — NAB

20. But if he thrust him of hatred, or hurl at him by laying of wait, that he die;

And if he stabbed him from hatred, or hurled at him, lying in wait, so that he die, — RSV

In case one shoves another in anger or, while hiding, throws something at him, thus causing him to die, — Ber

If the killer has maliciously manhandled his victim, or thrown some lethal missile to strike him down, — Jerus

21. Or in enmity smite him with his hand, that he die: he that smote him shall surely be put to death; for he is a murderer: the revenger of blood shall slay the murderer, when he meeteth him.

or if in enmity he falls upon him with his bare hands and he dies, then the assailant must be put to death; he is a murderer. His next-of-kin shall put the murderer to death because he had attacked his victim — NEB

22. But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait,

23. Or with any stone, wherewith a man may die, seeing him not, and cast it upon him, that he die, and was not his enemy, neither sought his harm:

But if one should push another accidentally without ill will, or, without being concealed, throw something at him, or without noticing him drop a stone on him which is heavy enough to kill someone, and as a result he dies — although he was not his enemy and he meant him no harm — Ber

. . . so long as he bore him no malice and wished him no harm. — Jerus

24. Then the congregation shall judge between the slayer and the revenger of blood according to these judgments:

. . . according to these regulations — Ber

the community shall judge between the striker and the next-of-kin according to these rules — NEB

then the people shall judge whether or not it was an accident, and whether or not to hand the killer over to the avenger of the dead man — Tay

25. And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled:

The assembly shall rescue the manslayer from the clutches of the avenger of blood and return him to his city of refuge to which he had fled — Ber

The community shall protect the homicide from the vengeance of the kinsman and take him back to the city of refuge where he had sanctuary — NEB

and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.

He must stay there till the death of the duly anointed high priest — NEB

26. But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

If the homicide ever goes beyond the boundaries of the city where he has taken sanctuary — NEB

27. And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood:

. . . then the avenger of blood may kill the manslayer without incurring guilt — Ber

. . . without fear of reprisal — Jerus

and the next-of-kin finds him outside and kills him, then the next-of-kin shall not be guilty of murder — NEB

28. Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession.

The homicide must remain in the city of refuge till the death of the high priest; after the death of the high priest he may go back to his property — NEB

29. So these things shall be for a statute of judgment unto you throughout your generations in all your dwellings.

These laws shall hold good among you everywhere and always — Knox

You are to follow this statute in order to determine justice down through your generations wherever you may be living — Ber

30. Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die.

All murderers must be executed, but only if there is more than one witness; no man shall die with only one person testifying against him — Tay

31. Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death.

You are not to accept blood-money from the murderer; he is to be put to death there and then — Knox

Whenever anyone is judged guilty of murder, he must die — no ransom may be accepted for him — Tay

You shall not accept indemnity in place of the life of a murderer who deserves the death penalty; he must be put to death — NAB

32. And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

Nor may you accept ransom in lieu of flight to a city of refuge, enabling one to return to live on his land before the death of the priest — Tor

33. So ye shall not pollute the land wherein ye are: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

You are not to desecrate the land in which you live, since blood defiles the land. Once more, no atonement can be made to the land for the blood shed on it, except by the blood of him who shed it — Ber

. . . The blood of an innocent man involves the whole land in such guilt as can only be expiated by the murderer's own blood — Knox

34. Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel.

and you must keep your territory clean of such defilement if I am to dwell among you; the Lord himself is the guest of Israel — Knox

You are not to defile the land where you reside, because I too am living in it, for I, Jehovah, am residing among the people of Israel — Ber

CHAPTER 36

1. And the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel:

The clan leaders of the families composed of the descendants of Gilead, the son of Machir and grandson of Manasseh — families belonging to Joseph's descendants — appeared before Moses and the princes, the tribal leaders in the nation of Israel — Ber

The family heads in the clan of the descendants of Gilead son of Machir son of Manasseh, one of the Josephite clans, came forward and appealed to Moses and the chieftains, family heads of the Israelites — Tor

2. And they said, the LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.

. . . the LORD ordered my master . . . — Ber

. . . Yahweh has ordered my lord . . . — Jerus

3. And if they be married to any of the sons of the other tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received: so shall it be taken from the lot of our inheritance.

Now, if they marry persons from another Israelite tribe, their share will be cut off from our ancestral portion and be added to the portion of the tribe into which they marry; thus our alloted portion will be diminished — Tor

4. And when the jubilee of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

And even when the Israelites observe the jubilee, their share shall be added to that of the tribe into which they marry, and their share will be cut off from the ancestral portion of our tribe — Tor

5. And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph hath said well.

So Moses, instructed by the LORD, gave the Israelites this ruling: The tribe of the sons of Joseph is right — NEB

6. This is the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their father shall they marry.

. . . Let them marry any one they please, except that they must marry in the family of their father's tribe — Ber

. . . Let them marry whom they will, so long as it is within their own tribe — Knox

7. So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers.

The portions assigned to the sons of Israel must not pass from tribe to tribe: all men must take wives from their own tribe and clan — Knox

In this way none of the land of the tribes will shift to any other tribe, for the inheritance of every tribe is to remain permanently as it was first alloted — Tay

8. And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

The daughters throughout the tribes of Israel who are heiresses must marry within their own tribe, so that their land won't leave the tribe — Tay

9. Neither shall the inheritance remove from one tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

So no inheritance shall be transferred from one tribe to another; for each of the tribes of the people of Israel shall cleave to his own inheritance — RSV

10. Even as the LORD commanded Moses, so did the daughters of Zelophehad:

The daughters of Zelophehad did as the Lord commanded Moses — Tay

11. For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons:

. . . married their first cousins — Ber

12. And they were married into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

and since they married into the families of the descendants of Manasseh, the son of Joseph, their property remained their father's tribe — Ber

13. These are the commandments and the judgments, which the LORD commanded by the hand of Moses unto the children of Israel in the plains of Moab by Jordan near Jericho.

. . . on the plains of Moab beside the Jericho stretch of the Jordan — NAB

. . . in the plains of Moab near the Jordan opposite Jericho — Jerus

. . . in the lowlands of Moab by the Jordan near Jericho — NEB

THE BOOK OF DEUTERONOMY

CHAPTER 1

1. These be the words which Moses spake unto all Israel on this side Jordan in the wilderness,
. . . beyond Jordan in the wilderness — ASV
. . . in Transjordan, in the wilderness — NEB
. . . east of the Jordan in the desert — Mof
in the plain over against the Red sea,
in the Arabah over against Suph — ASV
in the waste plain over against Suph — Rhm
in the wady of the Arabah opposite Suph — Mof
between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.
between Paran on the one hand and Tophel, . . . and Di-zahab on the other — Ber

2. (There are eleven days' journey from Horeb by the way of mount Seir unto Kadesh-barnea.)
(The journey from Horeb through the hill-country of Seir to Kadesh-barnea takes eleven days.) — NEB
it is eleven days from Horeb to Kadesh-barnea by the Mount Seir route — Tor

3. And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;
. . . spoke to the sons of Israel as Yahweh had ordered — Jerus
. . . in accordance with the instructions that the LORD had given him for them — Tor

4. After he had slain Sihon the king of the Amorites, which dwelt in Heshbon,
. . . whose capital was Heshbon — Mof
. . . ruling in Heshbon — Bas
. . . who lived in Heshbon — RSV
and Og the king of Bashan, which dwelt in Ashtaroth in Edrei:
. . . in Ashtaroth, at Edrei — ASV
. . . whose capital was Ashtaroth, at Edrei — Mof
. . . who lived at Ashtaroth and Edrei — Jerus

5. On this side Jordan, in the land of Moab, began Moses to declare this law, saying,
Beyond the Jordan . . . — ASV
over the Jordan . . . — Rhm
on the bank of the Jordan . . . — Sept
Moses undertook to expound this code, saying — AAT
Moses set himself to expound this code, east of the Jordan in Moab. He said: — Mof

6. The LORD our God spake unto us in Horeb, saying,
Jehovah our God . . . — ASV
Yahweh our God . . . — Rhm
The Eternal our God . . . — Mof
Ye have dwelt long enough in this mount:
You have remained long enough in this mountain — JPS
You have stayed long enough among the hills here — Mof
This mountain has been your home long enough — Knox

7. Turn you, and take your journey,
move on, and set out on your journey — AAT
break camp, trek your way — Ber
Start out, then, and make your way — Tor
and go to the mount of the Amorites,
and go to the hill-country of the Amorites — ASV
away into the highlands of the Amorites — Mof
and unto all the places nigh thereunto,
and to all the surrounding regions — NAB
in the plain, in the hills, and in the vale, and in the south, and by the sea side,
in the Arabah, in the hill-country, and in the low-land, and in the South, and by the sea-shore — ASV
Low ground and high ground, southern plain and sea-coast — Knox
. . . in the Arabah, the mountains, the foot-hills, the Negeb and the seacoast — NAB
in the Arabah, and in the mountain, and in the Shephelah, and in the South and by the sea coast — ABPS
to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.
the land of the Canaanites, and Leba-

non, as far as the great river, the river Euphrates — ASV
in short, all Canaan and the Lebanon as far as the great river, the Euphrates — NEB
all Chanaan including mount Lebanon, right up to the great river Euphrates — Knox
and to the land of the Chananites, on the sea shore, and to Antilibanus, till you reach the river — the great river Euphrates — Sept

8. Behold, I have set the land before you:
I have laid the land open before you — NEB
See, I have put the land at your disposal — Ber
See, I have put the land at your mercy — AAT
go in and possess for yourselves the land which the LORD sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.
go in and possess the land . . . — ASV
There it lies; march in and take possession . . . — Mof

9. And I spake unto you at that time, saying, I am not able to bear you myself alone:
. . . I am unable by myself to carry you — Rhm
. . . I cannot bear the burden of you single-handed — Mof
. . . The charge of you is too heavy for my own strength — Knox

10. The LORD your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude.
. . . until you are today as numerous as the stars in the sky — Tor

11. (The LORD God of your fathers make you a thousand times so many more as ye are, and bless you, as he hath promised you!)
Yahweh the God of your fathers be adding unto you the like of you a thousand times . . . — Rhm
May the LORD, the God of your fathers, increase you a thousand times over . . . — NAB

12. How can I myself alone bear your cumbrance, and your burden, and your strife?
. . . by myself bear the load, and the burden, and the strife of you — ABPS
. . . alone bear the crushing burden that you are, along with your bickering — NAB
. . . possibly bear the heavy burden of you and your disputes, all by myself — Mof
But how can I alone handle your troubles, your burdens and your court cases — Ber

13. Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.
Take you wise men, and understanding, and known, according to your tribes . . . — ASV
Choose capable men, intelligent and experienced, from each of your clans . . . — Mof
you must give me men of ripe wisdom and quick minds, high in repute among their fellow-tribesmen . . . — Knox
Bring me wise men, shrewd and tested, out of each of your tribes . . . — Jerus

14. And ye answered me, and said, The thing which thou hast spoken is good for us to do.
Replying to me, you said, 'The action that you suggest taking is excellent.' — AAT

15. So I took the chiefs of your tribes, wise men and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.
So I took the heads of your tribes . . . — ASV
. . . magistrates of thousands . . . — Sprl
. . . and I appointed them to be your rulers, with powers over a thousand men . . . — Knox
. . . commanders of thousands . . . and officers, throughout your tribes — RSV
. . . captains of thousands, hundreds, fifties, tens, and scribes for your tribes too — Jerus

16. And I charged your judges at that time, saying,
And I commanded your magistrates at that time . . . — Sprl
I further charged your magistrates as follows — Tor
Hear the causes between your brethren, and judge righteously between every

man and his brother, and the stranger that is with him.
. . . and the sojourner that is with him — ASV
. . . and the resident alien in his employ — AAT
. . . and administer true justice to both parties even if one of them is an alien — NAB
. . . and you must judge fairly between the one and the other, whether brother or resident alien — Ber

17. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's:
In rendering judgment, do not consider who a person is; . . . — NAB
In judging, do not let a man's position have any weight with you . . . — Bas
You shall not be partial in judgment: hear out low and high alike . . . — Tor
. . . ye shall not shrink for fear from the face of man . . . — Sprl
and the cause that is too hard for you, bring it unto me, and I will hear it.
Bring me any cases too difficult for you, and I will handle them — Tay

18. And I commanded you at that time all the things which ye should do.
At the same time I instructed you in all these duties — NEB
I gave you all your directions then — Mof

19. And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw
And we journeyed from Horeb, and went through all that great and terrible wilderness which ye saw, — ASV
On setting out from Horeb we passed through that wide awful desert, as you saw, — Mof
. . . and traversed all that great and terrible desert, as you know, — AAT
So we left Horeb, and traversed that wide desert whose terrible aspect is well known to you — Knox
. . . and journeyed through the whole desert, vast and fearful as you have seen — NAB
by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadesh-barnea.
by the way to the hill-country of the Amorites . . . — ASV
along the road to the hill-country of the Amorites . . . — Tor
in the direction of the hill country of the Amorites . . . — NAB
We made for the highlands of the Amorites . . . — Jerus

20. And I said unto you, Ye are come unto the mountain of the Amorites,
. . . Ye are come unto the hill-country of the Amorites — ASV
. . . Now you have reached the Amorite highlands — Mof
which the LORD our God doth give unto us.
. . . is about to give us — AAT
. . . means to give you for your own — Knox

21. Behold, the LORD thy God hath set the land before thee:
See, the LORD your God has placed the land at your disposal — Tor
See, the LORD your God has put the land at your mercy — AAT
here is the Eternal your God handing over the land to you — Mof
go up and possess it, as the LORD God of thy fathers hath said unto thee;
March in, take possession of it . . . — Jerus
fear not, neither be discouraged.
fear not, neither be dismayed — ASV
let there be no cowardice, no shrinking here — Knox

22. And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land,
. . . Let us send men before us . . . — ASV
. . . that they may spy out the land for us . . . — ABPS
. . . to reconnoiter the land for us — AAT
. . . that they may explore the land for us — RSV
and bring us word again by what way we must go up, and into what cities we shall come.
. . . of the way by which we must go up . . . — ASV
. . . and bring back word about the route you should follow . . . — Mof
and report back to us about the route we should take — NEB
. . . and to bring back a report with regard to the road by which we shall go up . . . — Ber

23. And the saying pleased me well:
And the thing pleased me well — ASV
I approved of the plan — Tor
This seemed good advice to me — Jerus
And I took twelve men of you, one of a tribe:
. . . one man for every tribe — ASV

24. And they turned and went up into the mountain,
and they set out on their journey up to the highlands — AAT
They turned and made their way up to the hill country — Ber
and came unto the valley of Eshcol, and searched it out.
. . . and spied it out — ASV
and entered in as far as the ravine of Eshcol . . . — Rhm
. . . as far as the Wadi Eschol . . . — NAB
as far as the gorge of Eshcol, which they explored — NEB
and came to the valley of the bunch of grapes . . . — Sept
and traversed the hill country as far as the Valley of Grapes . . . — Knox
they reached the Valley of Eshcol and reconnoitred it — Jerus

25. And they took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, It is a good land which the LORD our God doth give us.
Then, carrying some fruit of the country, they brought it down to us, with this report . . . — Mof
. . . The land is fine, which the LORD our God is about to give us — AAT
. . . and brought back with them such sample of its fruits as would show how fertile it was . . . — Knox

26. Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God:
But in spite of this . . . — Lam
Yet you refused to go up, and flouted the command of the LORD your God — Tor
But you had no heart for the enterprise, put no trust in the promises of the Lord your God — Knox
. . . but scorned the injunction of the LORD your God — AAT

27. And ye murmured in your tents, and said, Because the LORD hated us, he hath brought us forth out of the land of Egypt,
You muttered treason in your tents . . . — NEB
You sulked in your tents . . . — Tor
and kept murmuring in your tents . . . — Ber
You were peevish and discontented in your tents . . . — Amp
. . . 'It is because the LORD hates us,' you said,' that He has brought us out of the land of Egypt — Ber
to deliver us into the hand of the Amorites, to destroy us.
to put us under the power of the Amorites and so destroy us — Jerus
to hand us over to the Amorites to wipe us out — Tor

28. Whither shall we go up? our brethren have discouraged our heart, saying,
Whither are we going up . . . — ASV
What kind of place are we making for . . . — Jerus
What shall we meet with up there . . . — NAB
. . . Our own brethren have made our heart melt, saying — Rhm
. . . Our fellow-countrymen have made us lose heart by saying — AAT
The people is greater and taller than we;
The people are greater and taller than we — ASV
with their tales of a great multitude of men, taller in stature than we are — Knox
We saw there a people stronger and taller than we — Tor
the cities are great and walled up to heaven;
the cities are great and fortified up to heaven — ASV
their cities are immense, with walls reaching to the sky — Jerus
the towns large and walled up to the sky — Mof
and moreover we have seen the sons of the Anakims there.
Indeed, we have seen there sons of giants — Sept
yea moreover sons of Anakim have we seen there — Rhm
besides, we saw the sons of the Anakim there — Ber
besides, they saw giants in the land! — Mof

29. Then I said unto you, Dread not, neither be afraid of them.
And I said to you: Do not take fright, do not be afraid of them — Jerus

I said to you, Have no dread or fear of them — Tor

And I reasoned with you, Do not be afraid, do not shrink before them — Knox

30. The LORD your God which goeth before you, he shall fight for you,

None other than the LORD your God, who goes before you, will fight for you — Tor

The LORD, your God, . . . will himself fight for you — NAB

according to all that he did for you in Egypt before your eyes;

just as he took your part before your very eyes in Egypt — NAB

just as you saw him do for you in Egypt — AAT

31. And in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son,

. . . carried you, as a man carries his child — NAB

. . . carried you forward, as a man carries his boy — Mof

. . . was supporting you, as a man does his son — Bas

in all the way that ye went, until ye came into this place.

throughout all the way that ye journeyed . . . — Rhm

all the way of your journey . . . — AAT

all the distance that you travelled . . . — Tor

all along the road you travelled on the way to this place — Jerus

32. Yet in this thing ye did not believe the LORD your God.

But in this thing ye were not trusting in Jehovah your God — ABPS

Despite this, you would not trust the LORD, your God — NAB

But, for all I said, you would not trust the Eternal your God — Mof

But, in spite of this statement you continued distrusting the LORD your God — Ber

33. Who went in the way before you, to search you out a place to pitch your tents in,

who went before you on the road . . . — Sprl

who had gone in front of you upon the road . . . — Mof

who had gone in front of you on the journey to find you a camping ground — Jerus

in fire by night, to shew you by what way ye should go, and in a cloud by day.

. . . and in the cloud by day — ASV

34. And the LORD heard the voice of your words, and was wroth, and sware, saying,

. . . heard the voice of your complaining . . . — Lam

When the LORD heard your protestations, he was angry — AAT

When the LORD heard your loud complaint, He was angry. He vowed: — Tor

. . . he was indignant and solemnly swore: — NEB

35. Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers,

Not a man among these men, this evil generation, shall see . . . — ABPS

not a man of them, not a soul of this wicked generation, shall ever see the fine land . . . — Mof

shall see the rich land . . . — Jerus

36. Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children,

. . . the land through which he hath trodden . . . — Rhm

. . . and to him and his descendants will I give the land on which he set foot — Tor

because he hath wholly followed the LORD.

because he has followed the LORD unreservedly — NAB

because in this he has followed the LORD completely — Ber

because he remained loyal to the LORD — Tor

because he has been true to the Lord with all his heart — Bas

because he corroborated the LORD — AAT

37. Also the LORD was angry with me for your sakes,

The LORD was angry with me also on your account — RSV

Because of you the LORD was incensed with me too — Tor

saying, Thou also shalt not go in thither.

and said, You yourself shall never enter it — NEB

and said, Not even you shall enter there — NAB

38. But Joshua the son of Nun, which standeth before thee,
. . . who waiteth in thy presence — Sprl
. . . who attends you — Tor
. . . your aide Josua — NAB
Your servant Joshua — Jerus
he shall go in thither: encourage him: for he shall cause Israel to inherit it.
. . . nerve him . . . — Mof
. . . bid him take heart and play the man: . . . — Knox
. . . imbue him with strength . . . — Tor
. . . Encourage him as he prepares to take over the leadership — Tay

39. Moreover your little ones, which ye said should be a prey,
Also the infants who would be seized, you thought — Mof
Your little ones, too, who, you said, would become plunder — Ber
. . . who you said would be carried off — Tor
and your children, which in that day had no knowledge between good and evil,
. . . that this day have no knowledge of good or evil — ASV
. . . who as yet do not know good from bad — NAB
. . . that cannot yet discern right from wrong — Knox
they shall go in thither, and unto them will I give it, and they shall possess it.
they shall enter; I will give the land to them, and they shall hold it — Mof

40. But as for you, turn you,
But as for the rest of you, turn around — Ber
As for you, turn about — Tor
and take your journey into the wilderness by the way of the Red sea.
and journey toward the wilderness, on the way to the Red sea — ABPS
and proceed into the desert on the Red Sea road — NAB
and march into the wilderness, toward the Sea of Reeds — Tor
follow the Red Sea road back into the desert — Ber
go back into the wilderness, in the direction of the Sea of Suph — Jerus
move back into the desert in the direction of the Gulf of Akabah — Mof

41. Then ye answered and said unto me, We have sinned against the LORD,
You replied to me, saying, We stand guilty before the LORD — Tor
we will go up and fight, according to all that the LORD our God commanded us.
we ourselves will go up and fight . . . — ABPS
and when ye had girded on every man his weapons of war, ye were ready to go up into the hill.
And ye girded on every man his weapons of war, and were forward to go up into the hill-country — ASV
. . . and thought it easy to go up into the hill country — RSV
. . . and recklessly started for the hill country — Tor
And each one of you buckled on his arms and blithely marched up into the highlands — Jerus

42. And the LORD said unto me, Say unto them, Go not up, neither fight;
. . . Warn them, Do not go up and do not fight — Tor
for I am not among you;
for I will not be with you — AAT
lest ye be smitten before your enemies.
lest you be routed before your enemies — AAT
You will be defeated by your enemies — Jerus

43. So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD,
I told you this, but you would not listen . . . — Mof
. . . you scorned the injunction of the LORD — AAT
. . . you flouted the LORD's command — Tor
and went presumptuously up into the hill.
and were presumptuous, and went up into the hill-country — ASV
and arrogantly marched off into the hill country — NAB
foolhardily you marched into the hills — Ber

44. And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do,
. . . came out against you like so many bees and chased you — Tor
and destroyed you in Seir, even unto Hormah.
and beat you down in Seir . . . — ASV
they crushed you at Hormah in Seir — NEB
and harried you all the way from Seir to Hormah — AAT

45. And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you.

46. So ye abode in Kadesh many days, according unto the days that ye abode there.
So you remained at Kadesh the long time that you did — AAT
For many a day you had to stay at Kadesh, your full tally of days — Jerus
and long you waited in idleness, there at Cades-Barne — Knox
That is why you remained in Kadesh as long as you did — NEB

CHAPTER 2

1. Then we turned, and took our journey into the wilderness by the way of the Red sea, as the LORD spake unto me:
. . . in the direction of the Red Sea . . . — RSV
we moved back into the desert in the direction of the Gulf of Akabah . . . — Mof
and we compassed mount Seir many days.
For a long time we circled round the highlands of Seir — AAT
and skirted the hill country of Seir a long time — Tor
and for a long time the centre of our wanderings was the hill country of Seir — Knox

2. And the LORD spake unto me, saying,

3. Ye have compassed this mountain long enough;
You have marched long enough round these highlands — Mof
turn you northward.
turn and head north — Ber

4. And command thou the people, saying, Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir;
. . . ye are about to pass through the borders . . . — ABPS
. . . You are about to cross the territory of your kinsfolk . . . — AAT
. . . Your way lies by the frontiers of your own brethren . . . — Knox
and they shall be afraid of you: take ye good heed unto yourselves therefore:
Though they are afraid of you, be very careful — NAB
. . . So watch yourselves carefully — Amp
The Edomites will be nervous, so be careful — Tay

5. Meddle not with them;
Contend not with them — ASV
Do not engage in strife with them — Rhm
do not challenge them — Ber
do not provoke them — Lam
You must not come to battle with them — Sept
for I will not give you of their land, no, not so much as a foot breadth; because I have given mount Seir unto Esau for a possession.
. . . not so much as for the sole of the foot to tread on . . . — ASV
. . . no, not so much as a foot's length of it . . . — Jerus
you are not to have a foot of ground there for your own . . . — Knox

6. Ye shall buy meat of them for money, that ye may eat;
Ye shall purchase food of them for money . . . — ASV
Pay them in money for what food you eat — Jerus
and ye shall also buy water of them for money, that ye may drink.
even the water you drink you shall obtain from them for money — Tor

7. For the LORD thy God hath blessed thee in all the works of thy hand:
for the LORD your God has blessed you in all your undertakings — AAT
he knoweth thy walking through this great wilderness:
he hath known . . . — ASV
he has been concerned about your journey through this vast desert — NAB
He has watched over your wanderings through this great wilderness — Tor
these forty years the LORD thy God hath been with thee; thou hast lacked nothing.
for forty years now . . . — AAT
These forty years the LORD your God has accompanied you . . . — Ber
. . . and you have been short of nothing — Bas

8. And when we passed by from our brethren the children of Esau, which dwelt in Seir,
So we passed by from our brethren . . — ASV

Then we moved on, away from our kinsmen . . . — Ber

through the way of the plain from Elath, and from Ezion-gaber,

from the way of the Arabah from Elath and from Ezion-geber — ASV

away from the Arabah route, from Elath and Ezion-geber — AAT

away from the road of the Arabah, away from Elath and Ezion-geber — Tor

along the road of the Arabah which comes from Elath and Ezion-geber — NEB

taking the road that leads over the level plain, from Elath and Asiongaber — Knox

we turned and passed by the way of the wilderness of Moab.

And we turned and passed by the way of the wilderness of Moab — ASV

then, changing direction, we took the road towards the wilderness of Moab — Jerus

9. And the LORD said unto me, Distress not the Moabites, neither contend with them in battle:

. . . vex not Moab . . . — ASV

. . . Do not harass the Moabites — NEB

. . . Be not at enmity with Moab . . . — JPS

. . . Do not take a hostile attitude towards Moab . . . — AAT

for I will not give thee of their land for a possession;

for I will not let you hold any of their land — Mof

because I have given Ar unto the children of Lot for a possession.

Ar is the territory I have given to the sons of Lot for their home — Knox

10. The Emims dwelt there in times past, a people great, and many, and tall, as the Anakims;

The Emim formerly dwelt therein . . . — ABPS

In an earlier period the Emim lived there . . . — Ber

Titans used to live there long ago . . . — Mof

. . . a people great and numerous and as tall as the Anakites — Tor

. . . a strong and numerous race, as tall as giants — Mof

11. Which also were accounted giants, as the Anakims;

these also are accounted Rephaim, as the Anakim — ASV

they also were accounted Rephaim as the Anakim — ABPS

like the Anakim they also were known as Rephaim (titans) — AAT

but the Moabites call them Emims.

It was the Moabites who called them Emim — NAB

though the Moabites call them Emim — Jerus

12. The Horims also dwelt in Seir beforetime;

Long ago troglodytes used to live in Seir — Mof

The Horites, too, lived in Seir at one time — Jerus

Similarly, Seir was formerly inhabited by the Horites — Tor

but the children of Esau succeeded them, when they had destroyed them from before them,

but the children of Esau dispossessed and exterminated them — Ber

and dwelt in their stead; as Israel did unto the land of his possession, which the LORD gave unto them.

settling in their place . . . — Tor

taking over their territory for themselves — Ber

. . . as did Israel unto the land of his own possession . . . — Rhm

13. Now rise up, said I, and get you over the brook Zered. And we went over the brook Zered.

Get ready, then, to cross the Wadi Zered — NAB

Up now and cross the wady of Zered — Mof

14. And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, was thirty and eight years;

And the days in which we came from Kadesh-barnea . . . — ASV

. . . as far as where we crossed the ravine of Zered . . . — Rhm

The time that we spent in travel from Kadesh-barnea until we crossed the wadi Zered was thirty-eight years — Tor

Thirty-eight years had elapsed between our departure from Kadesh-barnea and that crossing — NAB

until all the generation of the men of war were wasted out from among the host, as the LORD sware unto them.

until all that generation, that is, the warriors, had perished from the camp . . . — AAT

until that whole generation of fighting men had wasted away from among your camp . . . — Ber
till all the fighting men of that generation had passed away from this camp of ours . . . — Knox

15. For indeed the hand of the LORD was against them, to destroy them from among the host, until they were consumed.
. . . routing them in disarray, till all had perished — Mof
. . . till he wiped them out of the camp completely — NAB
. . . to root them out from the camp to the last man — Tor

16. So it came to pass, when all the men of war were consumed and dead from among the people,
. . . when all the men of war had done dying . . . — ABPS

17. That the LORD spake unto me, saying,

18. Thou art to pass over through Ar, the coast of Moab, this day.
Thou art this day to pass over Ar, the border of Moab — ASV
You are now about to leave Ar and the territory of Moab behind — NAB
Today you will be moving along the frontiers of Moab at the city of Ar — Ber
You are now passing through the territory of Moab, through Ar — Tor
Today you are going to cross Ar, the territory of Moab — AAT
Today, he said, you are to cross by Ar which lies on the frontier of Moab — NEB

19. And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them:
As you come opposite the Ammonites, do not show hostility or come in conflict with them — NAB
As you pass close in front of the Ammonites . . . — Mof
. . . annoy them not, nor interfere with them — Sprl
for I will not give thee of the land of the children of Ammon any possession.
for I will not let you have any of the Ammonite country — Mof
because I have given it unto the children of Lot for a possession.
I have given it to the sons of Lot as their domain — Jerus

20. (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites called them Zamzummims;
(That also is accounted a land of Rephaim: Rephaim dwelt therein aforetime . . . — ASV
This area, too, used to be reckoned as a land of the Rephaim . . . — Ber
It also is generally called a land of the Titans; Titans used to live there long ago . . . — Mof
This, too, was reckoned a land of giants; it was a giant race that lived there once, the Zomzommim, as they are called by the Ammonites — Knox

21. A people great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead:
. . . The LORD wiped them out, so that (the Ammonites) dispossessed them and settled in their place — Tor
. . . Yahweh exterminated them before the advancing Ammonites . . . — Jerus

22. As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them;
. . . the Horites . . . — ASV
. . . by clearing the Horites out of their way — NAB
and they succeeded them, and dwelt in their stead even unto this day:
so they took their domain in possession . . . — Ber
. . . and settled in place of them and are still there now — Jerus

23. And the Avims which dwelt in Hazerim, even unto Azzah,
. . . that dwelt in villages as far as Gaza — ASV
. . . in the vicinity of Gaza — Tor
the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)
the Cretans, who came from Crete, exterminated . . . — AAT

24. Rise ye up, take your journey, and pass over the river Arnon:
. . . the valley of the Arnon — ASV
Up! Start out and cross the wadi Arnon! — Tor
behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land:

Here have I started to hand over to you . . . — Mof

begin to possess it, and contend with him in battle.

Begin the occupation; . . . — NAB

. . . and provoke him to battle — AAT

25. **This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven,**

Today and henceforth I spread the terror and fear of you among the peoples under all heaven — Jerus

This very day I will begin to put the dread and fear of you upon the peoples everywhere under the heavens — AAT

who shall hear report of thee, and shall tremble, and be in anguish because of thee.

who shall hear thy renown . . . — Sprl

so that at the mention of your name they will quake and tremble before you — NAB

. . . and quail before you — AAT

. . . and dread your arrival — Tay

26. **And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying,**

So, from the desert of Cademoth, I sent an embassy to Sehon king of Hesebon, with peaceful overtures — Knox

. . . with an offer of peace, as follows — Tor

27. **Let me pass through thy land: I will go along by the high way,**

. . . by the road, by the road will I go — Rhm

. . . I will keep strictly to the highway — Ber

. . . We will stay on the main road — Tay

. . . We will go straight across — Mof

I will neither turn to the right hand nor to the left.

straying neither right nor left — Jerus

28. **Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink:**

You shall sell me food to eat, and sell me water to drink — AAT

we will pay you the full price for the food we eat and the water we drink — NEB

only I will pass through on my feet;

only let me pass through on my feet — ASV

Only grant us leave to pass through — Knox

just let me pass through — Tor

all we want is permission to pass through — Tay

29. **(As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;)**

as the descendants of Esau who dwell in Seir and the Moabites who dwell in Ar have done — NAB

— as the descendants of Esau who dwell in Seir did for me, and the Moabites who dwell in Ar — Tor

until I shall pass over Jordan into the land which the LORD our God giveth us.

. . . which the Lord our God is giving us to be our home — knox

30. **But Sihon king of Heshbon would not let us pass by him;**

. . . was not willing to let us pass along through it — Rhm

. . . would not let us pass through his territory — Lam

. . . refused to grant us passage — NEB

for the LORD thy God hardened his spirit, and made his heart obstinate,

because the LORD your God stiffened his will and hardened his heart — Ber

for the LORD your God made him stubborn and defiant — AAT

that he might deliver him into thy hand, as appeareth this day.

. . . as indeed he has now done — NAB

. . . as is the case to-day — Mof

31. **And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee:**

. . . to deliver up . . . — ASV

. . . I have begun by putting Sihon and his land at your mercy — AAT

begin to possess that thou mayest inherit his land,

begin the actual occupation — NAB

32. **Then Sihon came out against us, he and all his people, to fight at Jahaz.**

Sihon then, with all his people, marched out against us to give battle at Jahaz — Jerus

. . . and mobilized his forces at Jahaz — Tay

33. **And the LORD our God delivered him before us; and we smote him, and his sons, and all his people.**

And the LORD our God gave him over to us . . . — RSV

but since the Lord, our God, had delivered him to us, we defeated him . . . — NAB

34. And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city,
. . . and utterly destroyed every inhabited city . . . — ASV
. . . and devoted to destruction every city of males . . . — Rhm
At that time we captured all his towns, and we doomed every town . . . — Tor
. . . and laid whole towns under ban, men, women, children — Jerus
. . . and in every city we massacred its men, women, and children — AAT
we left none to remain:
leaving no survivor — Tor
We left none to be taken alive — Sept
sparing none — Mof

35. Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.
Our only booty was the livestock . . . — NAB
. . . along with the plunder of the captured towns — Mof

36. From Aroer, which is by the brink of the river of Arnon,
From Aroer, which is on the edge of the valley of the Arnon — ASV
. . . on the edge of the wady of Arnon — Mof
From Aroer on the height above the wadi Arnon — Jerus
and from the city that is by the river, even unto Gilead, there was not one city too strong for us: the LORD our God delivered all unto us:
and from the city that is in the valley . . . — ASV
and from the town at the bottom of the ravine . . . — Jerus
. . . on the edge of the gorge of the Arnon — NEB
and from the city in the wadi itself . . . — NAB
. . . there was not a city too high for us . . . — ASV
. . . no town was too much for us . . . — Mof

37. Only unto the land of the children of Ammon thou camest not,
only to the land of the children of Ammon thou camest not near — ASV
Only . . . you never ventured near the land of the Ammonites — Mof
However . . . you did not encroach upon any of the Ammonite land — NAB
nor unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the LORD our God forbad us.
all the side of the river Jabbok, and the cities of the hill-country . . . — ASV
all the land along the river Jabbok and the cities of the highlands — AAT
all along the wadi Jabbok and the towns of the hill country . . . — Tor
. . . or wherever the LORD our God forbade us — Ber

CHAPTER 3

1. Then we turned, and went up the way to Bashan:
We then moved on in the direction of Bashan — Mof
Next we turned and advanced along the road to Bashan — NEB
and Og the king of Bashan came out against us, he and all his people, to battle at Edrei.
But Og, king of Basan, advanced against us with all his people to give battle at Edrei — NAB
where Og, Bashan's king came out against us . . . to fight us at Edrei — Ber

2. And the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand:
. . . for I am delivering him . . . into your power — AAT
. . . for I have put him at your mercy, with all his people and his land — Jerus
and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.
you shall do to him what you did to Sihon king of the Amorites who lived at Heshbon — Mof
Deal with him as you dealt with Sihon . . . — NEB
and you must treat him as you treated the Amorrhite king Sehon, who reigned at Hesebon — Knox

3. So the LORD our God delivered into our hands Og also, the king of Bashan, and all his people:
So Yahweh our God put Og . . . at our mercy too, with all his people — Jerus
and we smote him until none was left to him remaining.
and we harried him till not a survivor was left — AAT
and we dealt them such a blow that no survivor was left — Tor

4. And we took all his cities at that time, there was not a city which we took not from them,
. . . none of them eluding our grasp — NAB
three-score cities, all the region of Argob, the kingdom of Og in Bashan.
sixty towns, the whole confederation of Argob . . . — Jerus

5. All these cities were fenced with high walls, gates and bars;
All these cities were well fortified with their high walls . . . — Ber
All these were fortified cities, each with a high wall folding gates and a bar — Rhm
beside unwalled towns a great many.
besides many an open hamlet — Mof
apart from a great many open settlements — NEB
to say nothing of the great number of unwalled towns — NAB
besides the suburban towns — Lam
not to mention that Perizzite towns — Jerus

6. And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women and children, of every city.
. . . utterly destroying every inhabited city, with the women and the little ones — ASV
We doomed them as we had done in the case of Sihon king of Heshbon, annihilating every town . . . — Tor

7. But all the cattle, and the spoil of the cities, we took for a prey to ourselves.
but we seized the livestock . . . — Jerus
but retaining as booty all the cattle and the spoil of the towns — Tor

8. And we took at that time out of the hand of the two kings of the Amorites the land that was on this side Jordan, from the river of Arnon unto mount Hermon;
And we took the land at that time out of the hand of the two kings of the Amorites that were beyond the Jordan . . . — ASV
Thus we conquered at that time from the two Amorite kings beyond the Jordan the land from the river Arnon as far as Mount Hermon — AAT
Thus did we seize the land of the two Amorite kings east of the Jordan . . . — Mof

9. (Which Hermon the Sidonians call Sirion; and the Amorites call it Shenir;)
the Sidonians call Hermon Sirion . . . — ABPS
called Sirion by the Phoenicians . . . — Mof
. . . and the Amorites call it Senir — ASV

10. All the cities of the plain, and all Gilead, and all Bashan, unto Salcah and Edrei, cities of the kingdom of Og in Bashan.
All the cities of the table-land . . . — Rhm
comprising all the cities of the plateau . . . — NAB

11. For only Og king of Bashan remained of the remnant of giants;
. . . remained of the remnant of the Rephaim — ASV
. . . was the last survivor of the remnant of the Rephaim — AAT
This Og, king of Basan, was the only one left of the old giant breed — Knox
Og king of Bashan was the only survivor left of the Titans — Mof
behold, his bedstead was a bedstead of iron;
his bedstead was a couch made of iron — Ber
his sarcophagus was an iron sarcophagus — AAT
his sarcophagus of basalt — Mof
is it not in Rabbah of the children of Ammon?
is it not still at the Ammonite city of Rabbah — AAT
He had a bed of iron . . . which is still preserved in Rabbah of the Ammonites — NAB
nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.
13½ feet long and six feet wide . . . — Ber
is it not lying still at Rabbah-Ammon,

fourteen feet long and six feet broad — Mof
. . . by the fore-arm of a man — Rhm
it is nine cubits long and four cubits wide, by the standard cubit — Tor
His sarcophagus of basalt was nearly fourteen feet long and six feet wide — NEB

12. And this land, which we possessed at that time, from Aroer, which is by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites.
And this land which we took in possession at that time . . . — ASV
The territory beginning at Aroer, which is on the edge of the Arnon valley . . . — AAT
The part from Aroer along the wadi Arnon, with part of the hill country of Gilead and its towns, I assigned to . . . — Tor

13. And the rest of Gilead, and all Bashan, being the kingdom of Og, gave I unto the half tribe of Manasseh;
the rest of Gilead and the whole of Bashan, Og's realm . . . — Mof
. . . and all of Bashan under Og's rule . . . — Tor
all the region of Argob, with all Bashan, which was called the land of giants.
the whole Argob region . . . — NAB
The whole confederation of Argob and the whole of Bashan is called the country of the Rephaim — Jerus

14. Jair the son of Manasseh took all the country of Argob unto the coastlands of Geshuri and Maachathi;
. . . took all the region of Argob . . . — ASV
. . . as far as the Geshurite and Maacathite border — NEB
and called them after his own name, Bashan-havoth-jair, unto this day.
and called them, even Bashan, after his own name, Havvoth-jair . . . — ASV
calling this part of Bashan 'Havvoth-jair' after himself . . . — Mof
And he gave his name to those towns that are still called the Encampments of Jair — Jerus

15. And I gave Gilead unto Machir.

16. And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon half the valley,
. . . even unto the valley of the Arnon, the middle of the valley — ASV
. . . I assigned the part from Gilead down to the wadi Arnon, the middle of the wadi being the boundary — Tor
. . . to the gorge of the Arnon, that is to the middle of the gorge: — NEB
and the border even unto the river Jabbok, which is the border of the children of Ammon;
and the border thereof, even unto the river Jabbok . . . ASV
and including territory as far north as the river Jabbok, the frontier of the Ammonites — Ber
and as far up as the Jabbok, the wadi marking the frontier of the Ammonites — Jerus

17. The plain also, and Jordan, and the coast thereof, from Chinnereth even unto the sea of the plain, even the salt sea,
along with the Arabah, bounded by the Jordan, from the lake of Kinnereth to the sea of the Arabah, the Salt Sea — Mof
along with the Arabah and the Jordan with its banks, from Chinnereth as far as the Sea of the Arabah, the Salt Sea — AAT
the wild plains, too, and the eastern bank of the Jordan from Cenereth as far as the desert sea called the Sea of Salt — Knox
under Ashdoth-pisgah eastward.
under the slopes of Pisgah eastward — ASV
at the foot of the slopes of Pisgah eastward — AAT
and the spurs of Phasga — Knox
at the foot of the slopes of Pisgah on the east — Jerus
below the watershed of Pisgah on the east — NEB

18. And I commanded you at that time, saying, The LORD your God hath given you this land to possess it:
. . . is giving you this territory for your home — Knox
. . . has given you this land as your own — NAB
ye shall pass over armed before your brethren the children of Israel, all that are meet for the war.
. . . all the men of valor — ASV
You must go as shock-troops, warriors all, at the head of your Israelite kinsmen — Tor

all of you who are stout-hearted shall cross over as picked troops ahead of your fellow-Israelites — AAT

19. But your wives, and your little ones, and your cattle (for I know that ye have much cattle,) shall abide in your cities which I have given you;

Only your wives and children, as well as your livestock, of which I know you have a large number shall remain behind in the towns . . . — NAB

20. Until the LORD have given rest unto your brethren, as well as unto you, and until they also possess the land which the LORD your God hath given them beyond Jordan: and then shall ye return every man unto his possession, which I have given you.

21. And I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do to all the kingdoms whither thou passest.

. . . It was thy eyes that saw . . . — ABPS

. . . Thine are the eyes that have seen . . . — Rhm

You have seen with your own eyes . . . — AAT

22. Ye shall not fear them: for the LORD your God he shall fight for you.

23. And I besought the LORD at that time, saying,

24. O LORD GOD, thou hast begun to shew thy servant thy greatness, and thy mighty hand:

. . . thou hast only begun to show thy servant . . . — RSV

O Lord GOD, You who let Your servant see the first works of Your greatness and Your mighty hand — Tor

for what God is there in heaven or in earth, that can do according to thy works, and according to thy might?

. . . and according to thy mighty acts — ASV

what other god in heaven or on earth can rival thy deeds, can match his power with thine — Knox

. . . who can match thy works and mighty deeds — NEB

25. I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon.

may I not go across and see this prosperous land beyond the Jordan, this prosperous country of hills, and Lebanon — Jerus

. . . those magnificent highlands, and the Lebanon — AAT

26. But the LORD was wroth with me for your sakes, and would not hear me:

But because of you the LORD brushed me aside, and would not listen — NEB

But Yahweh had been provoked with me for your sakes . . . — Rhm

. . . through your fault, was angry with me . . . — Knox

. . . was indignant at me . . . — Ber

and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter.

Enough! the Lord said to me . . . — NAB

. . . Never speak to me about this matter again — Tor

27. Get thee up into the top of Pisgah,

Ascend the top of the Pisgah — Rhm

Go up to the top of the craggy mountain — Sept

Climb to the top of Pisgah — Ber

and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan.

and gaze about, to the west, the north, the south, and the east. Look at it well . . . — Tor

and look round you, west, north, south, and east: look, for you shall never cross this Jordan — Mof

let your eyes turn towards the west . . . Look well, for across this Jordan you shall not go — Jerus

. . . look well at what you see, for you shall not cross this river Jordan — NEB

28. But charge Joshua, and encourage him, and strengthen him;

But commission Joshua . . . — AAT

. . . and imbue him with strength — Tor

. . . bid him take heart and play the man — Knox

for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

for he shall cross at the head of this people . . . — NAB

he it is that shall march at the head of this people of mine . . . — Knox

. . . and he shall put them in possession of the land on which you look — Mof

29. So we abode in the valley over against Beth-peor.

Meanwhile we stayed on in the valley near Beth-peor — Tor
This was while we were in the ravine opposite Beth-peor — NAB
So we stayed in the valley close to Beth-peor — Jerus

CHAPTER 4

1. Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them,
. . . listen to the rules and regulations . . . — Mof
. . . heed the statutes and ordinances . . . — AAT
. . . give heed to the laws and norms . . . — Tor
. . . pay good heed to the laws and the decrees . . . — Knox
that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.
so that you may thrive . . . — Tor

2. Ye shall not add unto the word which I command you, neither shall ye diminish aught from it,
You shall not add to what I command you nor subtract from it — NAB
There must be no adding to this message of mine, no retrenching it — Knox
that ye may keep the commandments of the LORD your God which I command you.
. . . just as I lay them down for you — Jerus

3. Your eyes have seen what the LORD did because of Baal-peor
Yours are the eyes that have seen . . . — Rhm
It was your eyes that saw . . . — ABPS
. . . what the LORD did in the matter of Baal-peor — AAT
. . . what the Eternal did at Baal-peor — Mof
for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you.
all the followers of the Baal of Peor have been wiped out from among you by Yahweh your God — Jerus
the LORD, your God, destroyed from your midst everyone that followed the Baal of Peor — NAB
. . . every man of you who followed the Baal of Peor — Mof

4. But ye that did cleave unto the LORD your God are alive every one of you this day.
but ye who kept on cleaving . . . — Rhm
whereas you who held fast to the LORD your God . . . — AAT
and how those of you who remained true to the LORD your God . . . — Ber
But those who kept faith with the Lord are living, every one of you, today — Bas

5. Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.
. . . for you to abide by in the land which you are about to invade and occupy — Tor

6. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations which shall hear all these statutes and say,
. . . for that will be your wisdom and your understanding in the sight of the peoples . . . — RSV
for so will your understanding and good sense be clear . . . — Bas
If you obey them they will give you a reputation for wisdom and intelligence — Tay
Surely this great nation is a wise and understanding people.
Surely they must be wise, surely they must be discerning folk, that belong to so great a nation as this! — Knox
No other people is as wise and prudent as this great nation — Jerus

7. For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for?
For what nation is there, that hath a god so nigh unto them, as Jehovah our God is whensoever we call upon him — ASV
. . . that has gods so close to it . . . — NAB
. . . that has a god so close at hand . . — Tor

8. And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?

And what great nation is there that has laws and customs to match this whole Law . . . — Jerus

What great nation has rules and regulations as just as all this code . . . — Mof

9. Only take heed to thyself, and keep thy soul diligently,

Only take care, and watch yourselves well — AAT

But take utmost care and watch yourselves scrupulously — Tor

lest thou forget the things which thine eyes have seen,

lest you forget what you have seen for yourselves — Mof

and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons.

nor let them slip from your memory as long as you live . . . — NAB

Never let them fade from your memory all the days of your life . . . — Ber

. . . rather, tell them to your children and to your children's children — Jerus

10. Specially the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.

the day that thou stoodest . . . — ASV

. . . that I may let them hear my words, so that they may learn to stand in awe of me . . . — AAT

. . . that they may learn to revere me . . . — Ber

. . . that they may learn to fear me as long as they live in the land . . . — NAB

11. And ye came near and stood under the mountain;

You came near and stood at the foot of the mountain — AAT

and the mountain burned with fire unto the midst of heaven,

. . . unto the heart of heaven — ASV

and the mountain flamed to the very sky — Jerus

. . . flamed up to the very heart of heaven — Mof

with darkness, clouds, and thick darkness.

there was darkness, cloud, and thick mist — NEB

— darkness cloud and thick gloom — Rhm

with dark clouds, and all was black as night — Bas

12. And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice.

. . . You heard the sound of words, but you saw no shape; it was only a voice — Mof

. . . you heard the sound of words but perceived no shape — nothing but a voice — Tor

. . . a voice of words ye were hearing, no form were ye seeing (there was) only a voice — Rhm

13. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.

. . . even the ten commandments — ASV

. . . the ten words — ABPS

. . . uttered ten warnings — Knox

He made known to you his compact, the ten sayings — Mof

14. And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

And unto me gave Yahweh commandment . . . — Rhm

And me hath Jehovah commanded . . . — YLT

15. Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire;

Be strictly on your guard, therefore . . . — NAB

Take great care what you do, therefore: since you saw no shape on that day . . . — Jerus

16. Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female,

lest ye should break faith . . . — Rhm

that you do not act perniciously . . . — AAT

beware, then, of depraving yourselves by carving an idol in the shape of any statue, either male or female — Mof

not to degrade yourselves by fashioning an idol to represent any figure . . . — NAB

. . . having the form of a man or a woman — Tor

so take good care not to fall into the degrading practice of making figures carved in relief, in the form of a man or a woman — NEB

17. The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air,

. . . a form of any winged bird . . . — ABPS

. . . a model of any winged bird . . . — Rhm

18. The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth:

19. And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven,

. . . all the array of heaven . . . — Jerus

. . . the whole heavenly host . . . — Tor

. . . and behold the sun or the moon or any star among the heavenly hosts — NAB

shouldest be driven to worship them and serve them,

and be impelled to worship them . . . — ABPS

shouldest be seduced and shouldest bow thyself down to them — Rhm

you must not be lured into bowing down to them or serving them — Tor

do not be led astray into adoring them and serving them — NAB

which the LORD thy God hath divided unto all the nations under the whole heaven.

. . . hath allotted unto all the peoples . . . — ASV

which the LORD your God has provided for all the peoples under heaven — Lam

things which the LORD your God has rendered available to all peoples . . . — Ber

worshipping those creatures which the Lord thy God has made, to be the common drudges of every nation under heaven — Knox

the LORD your God assigned these for the worship of the various peoples under heaven — NEB

20. But the LORD hath taken you, and brought you forth out of the iron furnace, even out of Egypt,

whereas you hath Yahweh taken, and brought you forth out of a smelting-pot of iron, out of Egypt — Rhm

but you he has taken and led out of that iron foundry, Egypt — NAB

. . . out of Egypt, from the smelting-furnace — NEB

. . . out of Egypt, that iron blast furnace — Tor

to be unto him a people of inheritance, as ye are this day.

that ye might become his own inherited people — Rhm

to be a people of his own . . . — Mof

to be a people all his own, as you still are today — Jerus

21. Furthermore the LORD was angry with me for your sakes,

But the LORD was indignant with me on account of you — Ber

Now Jehovah was angry with me because of your contentions — Sprl

and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee for an inheritance.

so that he has sworn never to let me cross Jordan, and see the fair land he means to give you — Knox

. . . nor enter the good land which he is giving you as a heritage — NAB

22. But I must die in this land, I must not go over Jordan: but ye shall go over and possess that good land.

. . . I must die here, instead of crossing the Jordan — Mof

Yes, I am to die in this country . . . — Jerus

23. Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you,

Be mindful, then, lest you forget the covenant into which the LORD your God has entered with you — Ber

. . . which he hath solemnised with you — Rhm

and make you a graven image, or the likeness of anything, which the LORD thy God hath forbidden thee.

and make you a graven image in the form of anything which Jehovah thy God hath forbidden thee — ASV

by making a carved image of anything that Yahweh your God has forbidden you — Jerus

24. For the LORD thy God is a consuming fire, even a jealous God.

. . . a devouring fire, a jealous God — ASV
. . . a consuming fire, an impassioned God — Tor

25. When thou shalt beget children, and children's children, and ye shall have remained long in the land,
When you have children and grandchildren . . . — AAT
. . . and are long established in the land — Tor
and shall corrupt yourselves, and make a graven image, or the likeness of anything,
if you lose your freshness in the land and deprave yourselves by carving an idol . . . — Mof
and in your corruptness you make you a graven image or any likeness — Ber
and shall do evil in the sight of the LORD thy God, to provoke him to anger,
causing the LORD your God displeasure and vexation — Tor
and by this evil done in his sight provoke the LORD your God — NAB

26. I call heaven and earth to witness against you this day that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it;
. . . that you will soon be wiped out of the land . . . — Mof
. . . the land which now lies within your grasp, beyond Jordan, will soon be yours no longer — Knox
ye shall not prolong your days upon it, but shall utterly be destroyed.
You shall not live in it for any length of time but shall be promptly wiped out — NAB
you shall not long endure in it . . . — Tor

27. And the LORD shall scatter you among the nations,
And JEHOVAH shall disperse you among the peoples — Sprl
And the Lord will send you wandering among the peoples — Bas
and ye shall be left few in number among the heathen, whither the LORD shall lead you.
and ye shall have left remaining of you men easily counted among the nations — Rhm
and you shall be left a paltry few among the nations . . . — AAT
and leaving but a few of you to live in a land of exile — Knox

28. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.
There you will have to serve man-made gods of wood and stone . . . — AAT
There you will pay service to gods that human hands have made . . . — Jerus

29. But if from thence thou shalt seek the LORD thy God, thou shalt find him,
But from thence ye shall seek Jehovah thy God, and thou shalt find him — ASV
But from there . . . — ABPS
Nevertheless you shall seek the LORD your God there, and you shall find him — AAT
if thou seek him with all thy heart and with all thy soul.
when thou searchest after him with . . . — ASV
if you search for him with all your mind and heart — AAT
provided that you seek for him with all your mind and all your soul — Mof
if you (truly) seek him with all your heart (and mind) and soul and life — Amp

30. When thou art in tribulation, and all these things are come upon thee,
When you are in anguish, and all these woes are upon you — Mof
when you are in distress because all these things have befallen you — Tor
even in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice;
in the latter days thou shalt return to Jehovah thy God, and hearken unto his voice — ASV
in the latter end of the days . . . — YLT
in the afterpart of the days . . . — Rhm
but at the end of days you will return to Yahweh your God . . . — Jerus
in the end you shall come back to the Eternal your God . . . — Mof
and all these things come upon you in the latter days, you will return to the LORD your God . . . — RSV
you shall finally return to the LORD, your God, and heed his voice — NAB
you will in days to come turn back to the LORD your God . . . — NEB

31. (For the LORD thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.
. . . is a compassionate God . . . — Tor

. . . He will not abandon or destroy you . . . — Ber
. . . he will not fail you, nor destroy you . . . — AAT
. . . he will not let you go, he will not destroy you . . . — Mof

32. For ask now of the days that are past, which were before thee, since the day that God created man upon the earth,
For inquire now of the early times which preceded you . . . — AAT
Put this question, then, to the ages that are past, that went before you . . . — Jerus
Search the history of the days that went before thee, far back as the time when God made man on the earth — Knox
Ask the days of old, ere ever you were born — Mof
and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?
. . . whether such a great thing as this has ever happened or was ever heard of — RSV
. . . has anything as grand as this ever happened . . . — Tor

33. Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?
Did ever a people . . . — ASV
Did any people ever hear the voice of a god speaking . . . — RSV
. . . and still live — AAT
Has any people heard the voice of a god speaking from out of a fire, as you have, and survived — Tor

34. Or hath God assayed to go and take him a nation from the midst of another nation,
Or has any god ventured to go . . . — AAT
That God should intervene, and single out for himself one nation above all the rest — Knox
Or have they tried out the God who went forth and took for himself a nation from the midst of another nation — Lam
by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?
by a series of tests, by signal acts, by war, by sheer strength and main force, with awful terrors . . . — Mof
by prodigious acts, by signs and portents, by war, by a mighty hand and outstretched arm and awesome power . . . — Tor

35. Unto thee it was shewed, that thou mightest know that the LORD, he is God; there is none else beside him.
Thou, thou hast been shewn it, to know . . . — YLT
Unto thee it was displayed, that thou mightest know . . . — Sprl
To you it was shown . . . — RSV
All this you were given to see . . . — Ber
You have had sure proof that the LORD is God; there is no other — NEB

36. Out of heaven he made thee to hear his voice, that he might instruct thee:
Out of the heavens he made you hear His voice in order to discipline you — Ber
and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire.
and on earth he let you see his mighty fire — you heard his voice out of the flames — Mof
. . . and from the heart of the fire you heard his word — Jerus

37. And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt;
For love of your fathers he chose their descendants and personally led you . . . — NAB
. . . He personally brought you out of Egypt by His own mighty power — Ber
. . . he brought you out from Egypt, openly showing his presence and his great power — Jerus
. . . and he himself, present among you, took you out of Egypt by his great power — Bas

38. To drive out nations from before thee greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this day.
to drive from your path nations greater and more populous than you . . . — Tor
. . . that he might bring you in to let you

have their land for your own, as it is to-day — Mof

39. Know therefore this day, and consider it in thine heart,

This is why you must now know, and fix in your heart — NAB

therefore be assured this day, and keep in mind — AAT

that the LORD he is God in heaven above, and upon the earth beneath: there is none else.

that the LORD alone is God in heaven above and on earth below; there is no other — Tor

that the Lord is the God who reigns in heaven above and on earth beneath . . . — Knox

40. Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee,

that all may go well with you and with your children after you — Mof

that you may prosper, and your children after you — AAT

and that thou mayest prolong thy days upon the earth, which the LORD thy God giveth thee, for ever.

and that thou mayest prolong thy days in the land . . . — ASV

and have long enjoyment of the land the Lord thy God means to give thee — Knox

. . . the land which the LORD your God is giving you for all time — NEB

41. Then Moses severed three cities on this side Jordan toward the sunrising;

Then Moses set apart three cities beyond the Jordan . . . — ASV

. . . separated three cities across the Jordan . . . — ABPS

. . . set apart three cities in the region east of the Jordan — NAB

. . . on the east side of the Jordan — Tor

. . . on this side the Jordan . . . — Sprl

42. That the slayer might flee thither, which should kill his neighbour unawares,

that the man-slayer might flee thither . . . — ASV

that the slayer might flee there, who should slay his neighbour accidentally — Sprl

that a homicide who had killed his fellow unintentionally . . . might flee there — AAT

that a homicide might take refuge there if he unwittingly killed his neighbour — NAB

as a refuge for the homicide who had killed some neighbour unintentionally — Mof

and hated him not in times past;

he not having hated him aforetime — Rhm

without having any standing feud with him — AAT

without having been hostile to him in the past — Tor

and that fleeing unto one of these cities he might live.

as a place of refuge, if he could but escape to one of them — Knox

by taking flight to one of these cities he could save his life — Jerus

43. Namely, Bezer in the wilderness, in the plain country, of the Reubenites;

. . . for the Reubenites — ASV

Bezer in the desert on the plateau for the Reubenites — Ber

The cities were: Bezer-in-the-Wilderness on the tableland for the Reubenites — NEB

Bezer, in the wilderness in the tableland, belonging to the Reubenites — Tor

And Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

. . . for the Gadites; . . . for the Manassites — ASV

44. And this is the law which Moses set before the children of Israel:

This is the Teaching that Moses set before the Israelites — Tor

Here is the code which Moses put before the Israelites — Mof

Here follows the law which Moses proclaimed to the sons of Israel — Knox

45. These are the testimonies, and the statutes, and judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt,

. . . when they came forth out of Egypt — ASV

these are the decrees, statutes, and ordinances which Moses communicated to the Israelites when they had come out of Egypt — AAT

These are the ordinances, statutes and decrees which he proclaimed to them . . . — NAB

46. On this side Jordan, in the valley over against Beth-peor,
beyond the Jordan . . . — ASV
over the Jordan . . . — Rhm
on this side the Jordan . . . — Sprl
when they were east of the Jordan, in the valley opposite Beth-peor — Mof
In the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt:
. . . whom Moses and the Israelites defeated after they had left Egypt — Tor

47. And they possessed his land, and the land of Og, king of Bashan, two kings of the Amorites, which were on this side Jordan toward the sun-rising;
. . . the two kings of the Amorites, who were beyond the Jordan . . . — ASV
. . . the two Amorite kings who lived to the east of the Jordan — Mof
. . . the two kings of the Amorites on the other side of the Jordan to the east — Ber

48. From Aroer, which is by the bank of the river Arnon, even unto mount Sion, which is Hermon,
from Aroer, which is on the edge of the valley of the Arnon — ASV
from Aroer on the edge of the Arnon wadi . . . — Mof
. . . as far as Mount Sirion (that is, Hermon) — RSV

49. And all the plain on this side Jordan eastward, even unto the sea of the plain, under the springs of Pisgah.
and all the Arabah beyond the Jordan eastward . . . — ASV
also the whole Arabah on the east side of the Jordan, as far as the Sea of the Arabah, at the foot of the slopes of Pisgah — Tor
and all the Arabah on the east, in Transjordan, as far as the Sea of the Arabah below the watershed of Pisgah — NEB

CHAPTER 5

1. And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep them, and do them.
. . . O Israel, listen to the rules and regulations which I announce in your hearing this day . . . — Mof
Study them and observe them faithfully! — Tor
. . . learn them well, and live by them — Knox

2. The LORD our God made a covenant with us in Horeb.

3. The LORD made not this covenant with our fathers,
not with our fathers did Yahweh solemnise this covenant — Rhm
It was not with our fathers that the LORD made this covenant — Tor
but with us, even us, who are all of us here alive this day.
but with us — us — all of us . . . — Sprl
but with us; we — these — here to-day — all of us alive — YLT
but with us, ourselves — these here today, all of us living — Rhm
but with ourselves, with those of us who are all here alive today — AAT

4. The LORD talked with you face to face in the mount out of the midst of the fire.
Face to face spoke Yahweh with you in the mount . . . — Rhm
On the mountain, from the heart of the fire, Yahweh spoke to you face to face — Jerus

5. (I stood between the LORD and you at that time, to shew you the word of the LORD:
I stood as an intermediary between you and Jehovah . . . — Tay
. . . to convey the LORD's words to you — Tor
. . . to announce to you the LORD's words — Ber
for ye were afraid by reason of the fire, and went not up into the mount;) saying,
for you were terrified at the fire and would not ascend the hill — Mof
. . . and had not gone up the mountain — Jerus

6. I am the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.
. . . out of a house of servants — Rhm
. . . out of the land of Egypt, that place of slavery — NAB

. . . out of a state of slavery — AAT
. . . from the land of Egypt, that slave-pen — Mof

7. Thou shalt have none other gods before me.
Thou shalt not have other gods besides me — Rhm
You shall have no other god to set against me — NEB

8. Thou shalt not make thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth:
You shall not make for yourself a sculptured image . . . — Tor
You must not carve an image for yourself in the shape of anything that is in the heavens above . . . — AAT
. . . or that is in the water under the earth — RSV

9. Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God am a jealous God,
. . . for I, the LORD your God, am God who brooks no rival — Ber
. . . For I the LORD your God am an impassioned God — Tor
. . . I, thy God, the Lord Almighty, am jealous in my love — Knox
visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me,
. . . upon the children, and upon the third and upon the fourth generation of them that hate me — ASV
. . . charging iniquity of fathers on children, and on a third generation, and on a fourth . . . — YLT
and I punish the fathers' fault in the sons, the grandsons and the great grandsons . . . — Jerus
punishing children for the sins of their fathers, to the third or fourth generation . . . — AAT
. . . of those who reject Me — Tor

10. And shewing mercy unto thousands of them that love me and keep my commandments.
and showing loving-kindness . . . — ASV
but showing steadfast love . . . — RSV
but bestowing mercy, down to the thousandth generation, on the children of those who love me . . . — NAB

11. Thou shalt not take the name of the LORD thy God in vain.
Thou shalt not utter the name of Yahweh thy God for falsehood — Rhm
You shall not utter the name of Yahweh your God to misuse it — Jerus
You must not invoke the name of the LORD your God to evil intent — AAT
You shall not use the name of the Eternal, your God, profanely — Mof
You must never use My name to make a vow you don't intend to keep — Tay
for the LORD will not hold him guiltless that taketh his name in vain.
. . . will not leave unpunished . . . — NAB
for the LORD will not clear one who swears falsely by His name — Tor

12. Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee.
Observe the sabbath day, to keep it holy . . . — ASV
Keep the sabbath sacred . . . — Mof
Keep the Sabbath day as a holy day . . . — Bas

13. Six days thou shalt labour, and do all thy work:
Six days for drudgery, for doing all the work thou hast to do — Knox

14. But the seventh day is the sabbath of the LORD thy God:
. . . a sabbath unto Jehovah thy God — ASV
. . . is the sabbath in honour of the Eternal — Mof
in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant,
. . . nor your servants, men or women — Jerus
nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates;
. . . nor the alien who is among you — Mof
. . . nor the alien in your employ residing in your community — AAT
. . . or the stranger in your settlements — Tor
. . . or the sojourner who is within your gates — RSV
that thy manservant and thy maidservant may rest as well as thou.
Thus your servant, man or woman, shall rest as you do — Jerus
that your male and female slaves may rest as well as you — AAT

15. And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

. . . and that the Eternal your God brought you out by sheer strength and main force . . . — Mof

Remember . . . what constraining force the Lord used, what a display he made of his power, to rescue thee . . . — Knox

16. Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

. . . that you may have a long life and prosperity in the land . . . — NAB

so that thou shalt live long to enjoy the land which the Lord thy God means to give thee — Knox

. . . is giving you — AAT

. . . is going to give to thee — ABPS

17. Thou shalt not kill.

18. Neither shalt thou commit adultery.

19. Neither shalt thou steal.

20. Neither shalt thou bear false witness against thy neighbour.

You must not bring a false charge against your fellow — AAT

You shall not bear dishonest witness against your neighbour — NAB

nor give false evidence against a fellow-countryman — Mof

21. Neither shalt thou desire thy neighbour's wife,

Neither shalt thou covet . . . — ASV

nor lust after his wife — Mof

neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's.

22. These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more.

These words the LORD spoke to you while you were all assembled at the mountain . . . — Ber

. . . with a mighty voice out of the fire and the dense clouds . . . — Tor

. . . speaking with a loud voice out of the flames, the cloud, and the black darkness. He then ceased — Mof

. . . He added nothing — Jerus

And he wrote them in two tables of stone, and delivered them unto me.

And He engraved them upon . . . — Sprl

He inscribed them on two tablets of stone . . . — Tor

23. And it came to pass, when ye heard the voice out of the midst of the darkness (for the mountain did burn with fire)

. . . while the mountain was burning with fire — ASV

. . . the mountain being aflame with fre — AAT

that ye came near unto me, even all the heads of your tribes, and your elders;

you came to me in the person of all your tribal heads and elders — NAB

you approached me, that is, all the chiefs of your clans and your sheikhs — Mof

24. And ye said, Behold the LORD our God hath shewed us his glory and his greatness,

. . . The LORD our God has just shown us His majestic Presence — Tor

. . . The LORD, our God, has indeed let us see his glory and his majesty! — NAB

and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth.

. . . that God may speak with man who yet may live — Rhm

Today we have seen that God can speak with man and man still live — Jerus

. . . thus we have learned that God may speak to a person and the person still live — Ber

25. Now therefore why should we die?

Why then is death to be our fate — Bas

Why should we now risk death? — NEB

Must we court death — Knox

for this great fire will consume us:

Surely this great fire will consume us — NAB

for this fearsome fire . . . — Tor

if we hear the voice of the LORD our God any more, then we shall die.

if we ourselves hear . . . — Rhm

If we continue to hear the voice of the LORD our God any longer . . . — AAT

26. For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?

For what creature of flesh could possibly live after hearing, as we have heard, the voice of the living God . . . — Jerus
Frail mortality cannot listen . . . without incurring death at last — Knox

27. Go thou near, and hear all that the LORD our God shall say:
You go near . . . — Ber
Go closer, you, and hear . . . — NAB
And speak thou unto us all that the LORD our God shall speak unto thee; and we will hear it, and do it.
and then tell us whatever the LORD our God tells you . . . — AAT
. . . and we will willingly do it — Tor

28. And the LORD heard the voice of your words, when ye spake unto me;
. . . heard your protestations . . . — AAT
The LORD heard your plea as you spoke to me — Tor
And the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.
. . . what they have said is well said — Bas
. . . and all they said was good — Ber
. . . they have rightly said all that they have spoken — RSV

29. O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!
O that their present attitude might lead them always to stand in awe of me . . . — AAT
O that there were this disposition within them . . . — Sprl
O that they had such a mind as this always . . . — RSV
Ah, had they but hearts so true they would always fear me . . . — Knox

30. Go say to them, Get you into your tents again.
Go home to your tents — AAT
Go, tell them to return to their tents — Ber

31. But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it.
but do you stand beside me here . . . — Mof
But as for you, stand here before me . . . — Lam
and thou here stand thou with Me . . . — YLT

32. Ye shall observe to do therefore as the LORD your God hath commanded you:
Ye shall be careful to do therefore . . . — RSV
It is for you, then, to observe the commands which the Lord has given you — Knox
ye shall not turn aside to the right hand or to the left.
swerving neither to the right nor to the left — AAT

33. Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.
follow only the path that the LORD your God has enjoined upon you . . . — Tor
Follow the whole way that Yahweh has marked out for you and you shall live . . . — Jerus

Chapter 6

1. Now these are the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you,
Now this is the commandment, the statutes, and the ordinances . . . — ASV
. . . the charge, the statutes and ordinances . . . — AAT
And this is the Instruction — the laws and the norms — that the LORD your God has commanded (me) to impart to you — Tor
Now here is the code . . . — Mof
This then is the commandment (namely) the statutes . . . — Rhm
that ye might do them in the land whither ye go to possess it:
. . . whither ye go over . . . — ASV
. . . in the land into which you are crossing for conquest — NAB

2. That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou

and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.
. . . and follow, as long as you live, all His laws and commandments which I enjoin upon you . . . — Tor
. . . and keep, throughout the days of your lives, all his statutes and commandments . . . — NAB
. . . here is a lifelong task for thee, and thy sons and thy grandsons after thee . . . — Knox

3. **Hear, therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily,**
Do it, O Israel, willingly and faithfully . . . — Tor
So be attentive, Israel; be careful to practice them . . . — Ber
as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.
. . . in keeping with the promise of the LORD, the God of your fathers . . . — NAB
. . . in a land flowing with milk and honey — ASV
. . . — a land flowing with milk and honey — JPS
. . . a land abounding with milk and honey — Mof
. . . giving you a land where milk and honey flow — Jerus

4. **Hear, O Israel: The LORD our God is one LORD:**
. . . Jehovah our God is one Jehovah — ASV
. . . Jehovah our God, Jehovah is one — ABPS
. . . Yahweh our God is the one Yahweh — Jerus
. . . The LORD is our God, the LORD alone — Tor
. . . Yahweh is our God, — Yahweh alone — Rhm
HEAR, O ISRAEL: THE LORD OUR GOD, THE LORD IS ONE — JPS
Hear, O Israel, the LORD is our God, one LORD — NEB
Hear O Israel! The Lord is our God. The Lord is one — Sept

5. **And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.**
. . . thy strength — Ber

6. **And these words, which I command thee this day, shall be in thine heart:**
. . . upon thy heart — ASV
These words you must learn by heart, this charge of mine — Mof
These instructions . . . are to be fixed in your mind — AAT

7. **And thou shalt teach them diligently unto thy children,**
and thou shalt impress them upon thy sons — Rhm
Drill them into your children — NAB
and shalt talk of them when thou sittest in thine house, and when thou walkest by the way,
Recite them when you stay at home and when you are away — Tor
you must talk about them when you are sitting at home and when you are on the road — Mof
and when thou liest down, and when thou risest up.
whether you are busy or at rest — NAB
sleeping and waking — Knox

8. **And thou shalt bind them for a sign upon thine hand,**
You shall bind them as a token on your hands — Ber
You must tie them on your hands as a memento — Mof
And you shall bind them as a sign upon your hand — RSV
and they shall be as a frontlet between thine eyes.
and wear them on your forehead as a badge — Mof
and wear them as a phylactery on the forehead — NEB
and let them serve as a symbol on your forehead — Tor
you shall fasten them . . . on your forehead as a circlet — Jerus

9. **And thou shalt write them upon the posts of thy house, and on thy gates.**
Have them lettered on the pillars of your houses . . . — Bas
Write them on the doorposts of your houses . . . — NAB
the legend thou shalt inscribe on door and gatepost — Knox

10. **And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildest not,**

. . . a land with fine, large cities . . . — NAB
. . . with great and prosperous cities not of your building — Jerus

11. And houses full of all good things, which thou filledst not,
with houses full of all stores, which you never gathered — Mof
homes that abound in wealth, not of thy making — Knox
and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not,
and cisterns hewed out which thou hewedst not . . . — ASV
rock-hewn cisterns which you did not hew — NEB
cisterns already hewn out . . . — AAT
. . . vineyards and olive groves which you did not plant — Tor
when thou shalt have eaten and be full;
and thou shalt eat and be full — ASV
but from which you may eat your fill — AAT
when you eat and are satisfied — Mof

12. Then beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage.
Then take care that you keep your hearts true to the LORD . . . — Bas
Then beware; then thou wilt be in danger of forgetting that it was the Lord . . . — Knox
. . . who brought you out of the land of Egypt, that slave-pen — Mof

13. Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.
Yahweh thy God shalt thou revere and him shalt thou serve . . . — Rhm
. . . and serve him alone, and cleave to him . . . — Sept
. . . truly serve Him, and swear by His name alone — Ber

14. Ye shall not go after other gods, of the gods of the people which are round about you;
. . . of the gods of the peoples . . . — ASV
. . . any other gods, belonging to the nations round you — Mof
You must not run after alien gods . . . — AAT

15. (For the LORD thy God is a jealous God among you)
for the LORD thy God in the midst of thee is a jealous God — RV
lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.
. . . blaze against you, and he wipe you off the face of the earth — AAT

16. Ye shall not tempt the LORD your God, as ye tempted him in Massah.
Do not put the Lord your God to the test as you did in Massah — Bas
Thou shalt not try the Lord thy God, as you tried him at **Temptation** — Sept
. . . as thou didst at The Place of Challenge — Knox
. . . as ye put him to the proof in Massah (that is, "The place of proving") — Rhm
You must not challenge the LORD your God as you challenged him at Massah — NEB

17. Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.
Be sure to keep the commandments, exhortations, and laws . . . — Tor

18. And thou shalt do that which is right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers,
. . . and that you may be able to occupy the good land which the LORD your God promised on oath . . . — Tor

19. To cast out all thine enemies from before thee, as the LORD hath spoken.
to clear it of all who oppose you . . . — Ber
thrusting all your enemies out of your way — NAB

20. And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?
. . . asketh thee hereafter . . . — Sprl
In times to come, when your son asks you . . . — Jerus
Later on, when your son asks you . . . — NAB
. . . asks you . . . about the meaning of the decrees and rules and regulations . . . — Mof

21. Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand:

. . . We were once the Pharaoh's slaves in Egypt . . . — Mof

this shall be thy answer: We dwelt in Egypt once as Pharao's slaves . . . — Knox

. . . but the Eternal brought us out of Egypt by sheer strength — Mof

22. And the LORD shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:

The LORD displayed before our eyes great and ominous signs and portents against Egypt . . . — AAT

The Eternal displayed signal acts, awful and heavy, against the Pharaoh and all his household before our very eyes — Mof

23. And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.

but he brought us out from there that he might bring us into a position to give us . . . — AAT

and us he hath brought out . . . — YLT

24. And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always,

. . . for our lasting good — Mof

that he might preserve us alive, as it is at this day.

that we may always have as prosperous and happy a life as we have today — NAB

for our survival, as is now the case — Tor

25. And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

And it shall be righteousness unto us . . . — ASV

It will be counted to our credit if we keep all these commandments . . . — NEB

For us right living will mean this: to keep and observe all these commandments . . . — Jerus

It will be therefore to our merit before the LORD our God . . . — Tor

For we shall find mercy, if we be careful to perform all these commandments . . . —.Sept

CHAPTER 7

1. When the LORD thy God shall bring thee into the land whither thou goest to possess it,

. . . the land that you are about to invade and occupy — Tor

. . . which you are invading for conquest — AAT

and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites,

. . . and shall cast out . . . — ASV

. . . and dislodges great nations before you . . . — NAB

. . . and clears out of your way great nations like . . . — AAT

seven nations greater and mightier than thou;

greater and stronger than yourselves — Mof

seven nations thou art no match for, in number or in strength — Knox

2. And when the LORD thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them;

And when Jehovah thy God shall deliver them up before thee and thou shalt smite them; then thou shalt utterly destroy them — ASV

when the LORD your God puts them at your mercy, and you defeat them, you must be sure to exterminate them — AAT

. . . you must doom them to destruction — Tor

. . . You must lay them under ban — Jerus

thou shalt make no covenant with them, nor shew mercy unto them:

grant them no terms and give them no quarter — Tor

never parleying with them, never pitying them — Knox

3. Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

You shall not intermarry with them . . . — NAB

4. For they will turn away thy son from

following me, that they may serve other gods:
For he will turn away thy son . . . — ASV
for this would turn away your son from following me . . . — Jerus
for they will seduce your sons from following me . . . — Mof
For she will cause thy son to apostatise from me . . . — Sept
so will the anger of the LORD be kindled against you, and destroy thee suddenly.
. . . and he will destroy thee quickly — ASV
rousing the LORD's anger, to thy speedy destruction — Knox
then will the LORD's anger blaze forth against you and He will soon wipe you out — Tor

5. **But thus shall ye deal with them; ye shall destroy their altars, and break down their images,**
But this is how you must deal with them: Tear down their altars, smash their sacred pillars — NAB
. . . smash their standing-stones — Jerus
. . . demolish their altars, break their obelisks — Mof
and cut down their groves, and burn their graven images with fire.
. . . and hew down their Asherim . . . — ASV
chop down their sacred poles, and destroy their idols by fire — NAB
. . . and burn up their carved idols — Mof
cut down their sacred posts, and consign their images to the fire — Tor

6. **For thou art an holy people unto the LORD thy God.**
For you are a people sacred to the Lord, your God — NAB
. . . a people consecrated to Yahweh your God — Jerus
. . . set apart to the LORD your God — Ber
the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.
Jehovah hath chosen thee to be a people for his own possession . . . — ASV
. . . to be a people peculiarly his own — NAB
. . . to be His treasured people — Tor
. . . to be his prized possession, out of all nations on the face of the earth — Mof
of thee hath Yahweh thy God made choice that thou shouldest become his people as a treasure . . . — Rhm
it is you that Yahweh our God has chosen to be his very own people out of all the peoples on the earth — Jerus

7. **The LORD did not set his love upon you, nor choose you, because ye were more in number than any people;**
It was not because you were greater in numbers than any other nation that the LORD fastened His affection upon you and chose you — Ber
. . . it was not that you overshadowed other peoples in greatness — Knox
It is not because you are the most numerous of peoples that the LORD set His heart on you and chose you — Tor
for ye were the fewest of all people:
for you are really the smallest of all nations — NAB
for you were the smallest of all peoples — AAT
indeed, you are the smallest of peoples — Tor

8. **But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.**
. . . and stood by his oath to your forefathers . . . — NEB

9. **Know therefore that the LORD thy God, he is God,**
So then, thou must know that Yahweh thy God he is God — Rhm
Know then that Yahweh your God is God indeed — Jerus
the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;
the steadfast God . . . — Tor
a trustworthy God . . . — AAT
the faithful God who keeps covenant and steadfast love with those who love him . . . — RSV
the faithful God who is true to his covenant and his graciousness . . . — Jerus
a faithful God who carries out his compact of kindness . . . — Mof

10. And repayeth them that hate him to their face, to destroy them:
and requites to their face those who hate him, by destroying them — RSV
but repaying in person those who hate Him, by destroying them — Ber
he will not be slack to him that hateth him, he will repay him to his face.
never delaying with anyone who hates him . . . — AAT
. . . he makes him work out his punishment in person — Jerus
but those who defy him and show their hatred for him he repays with destruction — NEB

11. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

12. Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them,
. . . because ye hearken to these ordinances . . . — ASV
If, then, you obey these norms, and observe them faithfully — Tor
that the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers:
. . . will keep with you the merciful covenant . . . — NAB
. . . will keep with thee the covenant and the lovingkindness . . . — ASV
. . . and the steadfast love . . . — RSV

13. And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.
. . . thy grain and thy new wine and thine oil, the increase of thy cattle and the young of thy flock . . . — ASV
. . . the issue of your herds and the young of your flocks . . . — NAB

14. Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.
. . . among all peoples . . . — ASV

15. And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee.
. . . and none of the malignant diseases of Egypt . . . will he inflict on you . . . — AAT

16. And thou shalt consume all the people which the LORD thy God shall deliver thee;
. . . all the peoples . . . — ASV
You shall destroy all the peoples . . . — Tor
Devour, then, all these peoples . . . — Jerus
thine eye shall have no pity upon them: neither shalt thou serve their gods; for that will be a snare unto thee.
. . . if you do, it will be a sad day for you — Tay
. . . for that will endanger you — Mof
. . . for otherwise you would be ensnared — Jerus

17. If thou shalt say in thine heart, These nations are more than I; how can I dispossess them?

18. Thou shalt not be afraid of them: but thou shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;
. . . be sure to remember . . . — Mof
. . . but keep up a lively remembrance of all that thy God did to Pharao . . . — Sept

19. The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.
the great trials which thine eyes saw . . . — ASV
the great testings . . . — NAB
the wondrous feats that you saw with your own eyes . . . — Tor
the great challenge which you yourselves witnessed, the signs and portents . . . — NEB

20. Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed.
In fact, the LORD your God will send leprosy among them . . . — AAT
And what is more, Yahweh your God will send hornets to destroy those who remain and hide from you — Jerus
Yes, the Eternal your God will send hor-

nets among you, till their survivors hide and die off before you — Mof

21. Thou shalt not be affrighted at them: for the LORD thy God is among you, a mighty God and terrible.

22. And the LORD thy God will put out those nations before thee by little and little:
. . . will cast out . . . — ASV
Little by little, now here, now there, he will dispossess these nations . . . — Knox
The LORD your God, however, will only clear these nations out of your way little by little — AAT
thou mayest not consume them at once, lest the beasts of the field increase upon thee.
you may not make an end of them at once . . . — RSV
. . . else the wild beasts would multiply to your hurt — Tor
. . . or the wild beasts would grow too many for you — Jerus

23. But the LORD thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed.
But Jehovah thy God will deliver them up before thee, and will discomfort them with a great discomfiture . . . — ASV
. . . and throw them into great confusion . . . — RSV
. . . throwing them into utter panic . . . — Tor
. . . and will rout them utterly until they are annihilated — NAB

24. And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven:
. . . and thou shalt make their name to perish . . . — ASV
. . . and you shall make their name vanish . . . — Tor
. . . so that you shall obliterate their very name from under the heavens — AAT
there shall no man be able to stand before thee, until thou have destroyed them.

25. The graven images of their gods shall ye burn with fire:
As for those carved images of their gods, you must commit them all to the flames — Ber
Burn up the carved images of their gods — Mof
thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein:
. . . nor appropriate it for yourselves . . . — AAT
. . . take it and you will be caught in a snare — Jerus
for it is an abomination to the LORD thy God.
for that is abhorrent to the LORD your God — Tor
for the abomination of Yahweh thy God it is — Rhm
the curse of the Lord thy God rests upon it — Knox

26. Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it:
. . . and become a devoted thing like it — ASV
. . . and so become devoted to destruction like it — Rhm
. . . and so become a doomed thing like it — AAT
. . . and thus bring yourselves under solemn ban along with it — NEB
but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing.
Utterly detest it and loathe it, for it is doomed — Ber
but keep yourselves from it, turning from it with fear and hate . . . — Bas

CHAPTER 8

1. All the commandments which I command thee this day ye shall observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers.
All the commandment which I command you . . . — ASV
All the charge that I am enjoining on you today . . . — AAT

2. And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness,
You must remember all the experiences through which the LORD your God has led you for the past forty years in the desert — AAT
Remember the long way that the LORD your God has made you travel . . . — Tor

And keep in mind the way by which the Lord your God has taken you through the waste land . . . — Bas

to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.

to humble you, to test you and know your inmost heart . . . — Jerus

. . . to test you, so that He might discover your true disposition . . . — Ber

humbling you, and testing you to find out how you would respond — Tay

that He might test you by hardships what was in your hearts — Tor

3. **And he humbled thee, and suffered thee to hunger, and fed thee with manna which thou knewest not, neither did thy fathers know;**

So he made you feel your need of him . . . — Mof

So he brought afflictions on you . . . — AAT

He disciplined thee with hunger, and then sent down manna, food unknown to thee and to thy fathers — Knox

that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.

. . . but by every thing that proceedeth . . . — ASV

. . . but on anything that proceeds from the mouth of Jehovah . . . — ABPS

. . . but on whatever cometh from the bidding of Yahweh . . . — Rhm

. . . but by whatsoever Jehovah appointeth . . . — Sprl

. . . but that man may live on anything that the LORD decrees — Tor

. . . but it is on everything produced by command of the LORD that man lives — AAT

4. **Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.**

The clothing did not fall from you in tatters . . . — NAB

. . . neither did your feet blister — Ber

Your clothes never wore out, and your feet never blistered . . . — Mof

. . . never went thou footsore, these forty years — Knox

5. **Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee.**

Learn from this that Yahweh your God was training you as a man trains his child — Jerus

Take this lesson to heart: that the LORD your God was disciplining you . . . — NEB

Bear in mind that the LORD your God disciplines you just as a man disciplines his son — Tor

6. **Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.**

7. **For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;**

. . . a land with streams and springs and lakes issuing from plain and hill — Tor

. . . of springs and underground waters gushing out in hill and valley — NEB

. . . where springs and lakes well up in the valleys and hills — Ber

. . . and deep streams flowing out from the valleys and the hills — Bas

8. **A land of wheat, and barley, and vines, and fig trees and pomegranates; a land of oil olive, and honey;**

. . . a land of olive-trees and honey — ASV

. . . of olive oil and honey — Mof

. . . a land of olives, of oil, of honey — Jerus

9. **A land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it;**

a land where you can eat bread without stint . . . — NAB

. . . without storing up . . . — Sprl

Here without fear of want thou mayest win thy livelihood — Knox

a land whose stones are iron, and out of whose hills thou mayest dig brass.

. . . thou mayest dig copper — ASV

. . . and out of whose hills you can dig copper — AAT

. . . and in whose hills you can mine copper — Ber

. . . where the hills may be quarried for copper — Jerus

10. **When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.**

And thou shalt eat and be full and thou shalt bless . . . — ASV

But when you have eaten your fill, you

must bless the Lord, your God . . .
— NAB

11. Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

12. Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein;

13. And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied:
. . . and everything you own has prospered — Tor

14. Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;
you then become haughty of heart and unmindful of the LORD, your God . . . — NAB
oh beware lest thy heart should swell with pride, and forget the Lord thy God! — Knox

15. Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions,
. . . with its venomous serpents and scorpions . . . — AAT
who led you through the wide, awful desert, with its stinging serpents and scorpions — Mof
and drought, where there was no water;
and thirsty waterless ground — AAT
and thirsty wastes where was no water — Rhm
who brought thee forth water out of the rock of flint;
who brought you water out of the flinty rock — RSV
who in this waterless place brought you water from the hardest rock — Jerus

16. Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;
. . . to discipline you and to test you for your eventual good — Ber
. . . in order to test you by hardships only to benefit you in the end — Tor

17. And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.
. . . Mine own strength and the might of mine own hand . . . — Rhm
. . . won this power for me — Jerus
My own power and the strength of my own hand have won me all this wealth — Mof
Nor must you say to yourselves, My own strength and energy have gained me this wealth — NEB

18. But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth,
You must remember that it is the LORD your God who has been giving you power to gain wealth — AAT
that he may establish his covenant which he sware unto thy fathers, as it is this day.

19. And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.
. . . and follow other gods . . . — Tor
. . . and run afer alien gods . . . — AAT
. . . I forewarn you this day . . . — NAB

20. As the nations which the LORD destroyed before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.
As the nations that Jehovah maketh to perish before you . . . — ASV
Like the nations which the LORD will be destroying before you . . . — Ber
. . . so shall you too perish for not heeding . . . — NAB

CHAPTER 9

1. Hear, O Israel: Thou art to passover Jordan this day, to go in to possess nations greater and mightier than thyself,
. . . to go in to dispossess . . . — ASV
. . . and beyond it there are great nations to be dispossessed, more than a match for thee — Knox
. . . You are about to cross the Jordan to invade and dispossess nations greater and more populous than you — Tor
cities great and fenced up to heaven,
. . . and fortified up to heaven — ASV
towns large and walled up to the sky — Mof

great cities with walls sky-high — Tor

2. A people great and tall, the children of the Anakims, whom thou knowest,
a people great and tall, the sons of the Anakim . . . — ASV
a tall, doughty race, the giants you know so well — Mof
. . . the Anakim people . . . — AAT
A people great and tall, the sons of giants . . . — Lam
and of whom thou hast heard say, Who can stand before the children of Anak!
. . . Who can hold his own against the Anakim? — AAT
and of whom you have heard it said, No man can stand up before the giants! — Lam

3. Understand therefore this day, that the LORD thy God is he which goeth over before thee; as a consuming fire
Know therefore this day, that Jehovah thy God is he who goeth over before thee as a devouring fire; — ASV
. . . that none other than the LORD your God is crossing at your head, a devouring fire; — Tor
he shall destroy them, and he shall bring them down before thy face:
he it is who will reduce them to nothing and subdue them before you — NAB
he will send destruction on them, crushing them before you — Bas
so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.
. . . and make them to perish quickly . . . — ASV
so that you shall conquer them and kill them off easily . . . — AAT

4. Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying,
Say not in thy heart, when Jehovah thy God thrusts them out . . . — ABPS
But do not flatter yourself, when the LORD thy God destroys them thus at thy onslaught — Knox
After the LORD your God has driven them out of your way, never say to yourselves — AAT
For my righteousness the LORD hath brought me in to possess this land:
For mine own righteousness hath Yahweh brought me in . . . — Rhm
The LORD has enabled me to occupy this land because of my virtues — Tor
It is for my goodness that the Eternal has brought me in to possess this country — Mof
It is because of my merits . . . — NAB
but for the wickedness of these nations the LORD doth drive them out from before thee.
whereas for the wickedness of . . . — ASV
when in truth it was the wickedness of those other nations that brought them to ruin — Knox
it is on account of the vice of these nations that the Eternal is dispossessing them before you — Mof
(This entire clause is wanting in Sept.)

5. Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land:
No, it is not because of your merits or the integrity of your heart . . . — NAB
It cannot at all be laid to any goodness or uprightness on your part . . . — Ber
It is not for any goodness or sincerity of yours . . . — Jerus
It is not at all because you are such fine, upright people — Tay
but for the wickedness of these nations the LORD thy God doth drive them out from before thee,
. . . that the LORD your God is about to drive them out of your way — AAT
and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.
and that he may establish the word . . . — ASV
and that he may confirm the word . . . — RSV
and in order to fulfill the oath that the LORD made . . . — Tor
and because the LORD must needs fulfil the promise . . . — Knox

6. Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness;
Be assured, then, that it is not because of your goodness . . . — AAT
You must understand clearly that it is not because of any merit you may possess . . . — Ber
for thou art a stiffnecked people.
for you are an obstinate race — Mof
for you are a headstrong people — Jerus
for you are a stubborn people — RSV

7. Remember, and forget not, how thou provokest the LORD thy God to wrath in the wilderness:
Remember, forget thou not . . . — ASV
Remember, never forget, . . . — Tor
Bear in mind, and do not forget how you angered the LORD, your God . . . — NAB
from the day that thou didst depart out of the land of Egypt, until ye came unto this place,
indeed from the day you came out from the land of Egypt until your arrival here — Ber
From the very day of thy leaving Egypt, all the way to the place where thou standest — Knox
ye have been rebellious against the LORD.
ye have been rebelling against Jehovah — ABPS
have ye been quarrelling with Yahweh — Rhm
you have continued defiant toward the LORD — Tor
there has been nothing but rebellion against the LORD — Knox

8. Also in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you.
Even at Horeb . . . — RSV
. . . indeed the LORD was angry enough with you to destroy you — AAT
. . . and the LORD in his wrath was on the point of destroying you — NEB

9. When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights,
When I climbed the mountain to receive the stone tablets, the tablets of the covenant which the LORD had made with you, I remained on the mountain . . . — AAT
. . . to receive the tablets of stone, the tablets of the covenant which JEHOVAH inscribed for you . . . — Sprl
. . . the tables of the covenant which Yahweh had solemnised with you . . . — Rhm
I had ascended the mountain to receive the tablets of stone, the Tablets of the Covenant that the LORD had made with you, and I stayed on the mountain . . . — Tor
I neither did eat bread nor drink water:
food I did not eat, and water I did not drink — Rhm
eating no bread, drinking no water — Jerus

10. And the LORD delivered unto me two tables of stone
And Jehovah delivered unto me the two tables of stone — ASV
And the LORD gave me the two tablets of stone — RSV
written with the finger of God;
inscribed by the finger of God — AAT
inscribed by God's own finger — NAB
inscribed by his own divine fingers — Knox
inscribed by His own hand — Ber
and on them was written according to all the words which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly.
and on them a copy of all the words that the LORD had spoken to you . . . — AAT
with the exact words that the LORD had addressed to you . . . — Tor
. . . on the occasion of your assembly there in His presence — Ber
. . . on the day of the Assembly — Jerus

11. And it came to pass at the end of forty days and forty nights, that the LORD gave me the two tables of stone, even the tables of the covenant.
Forty days and as many nights had passed when he gave me the two stone tablets that recorded the covenant — Knox

12. And the LORD said unto me, Arise, get thee down quickly from hence;
. . . Up! get down quickly out of this mountain — Rhm
. . . Hurry, go down from here at once — Tor
for thy people which thou hast brought forth out of Egypt have corrupted themselves;
. . . have become corrupt — ABPS
. . . have broken faith — Rhm
. . . have done a disgraceful thing — NEB
they are quickly turned aside out of the way which I commanded them;
they have turned aside in haste from the way I had set for them — Ber
they have been quick to stray from the path that I enjoined upon them — Tor
they have made them a molten image.
they have made themselves an idol of cast metal — Jerus
. . . a metal image — Bas

13. Furthermore the LORD spake unto me, saying, I have seen this people, and, behold, it is a stiff-necked people:

I have watched this nation, the Eternal added, and it is an obstinate race — Mof

. . . I have considered this people and I find them a stubborn people — NEB

. . . I have seen this people, and what a headstrong people they are! — Jerus

14. Let me alone, that I may destroy them, and blot out their name from under heaven:

Not a word! Let me destroy them, and blot out their name from under heaven — Mof

Let me alone that I may wipe them out. I will leave no trace of them under the heavens — Ber

and I will make of thee a nation mightier and greater than they.

and I will make you a nation far more numerous than they — Tor

I will make you into a nation mightier and larger than they are — Mof

15. So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant were in my two hands.

I started down the mountain, a mountain ablaze with fire . . . — Tor

. . . and I had in my two hands the two tables of the testimonies — Sept

16. And I looked, and, behold, ye had sinned against the LORD your God,

And I looked and there you were, you had been sinning against Yahweh your God — Jerus

I found that you had indeed sinned against the LORD your God — AAT

Then I saw it. Truly you had committed a grievous sin against the LORD your God — Ber

and had made you a molten calf:

by making yourselves a molten bull — AAT

You had made yourself a calf of cast metal — Jerus

ye had turned aside quickly out of the way which the LORD had commanded you.

you had already turned aside from the way which the LORD had pointed out to you — NAB

as the LORD said, you had soon turned aside from the way which the LORD commanded you — Ber

17. And I took the two tables, and cast them out of my two hands,

And I took hold of the two tables . . . — ASV

Thereupon I gripped the two tablets and flung them away with both my hands — Tor

Raising the two tablets with both hands I threw them from me — NAB

and brake them before your eyes.

and I shivered them to pieces before your eyes — Sprl

and shattered them in the sight of you all — NEB

and broke them to bits before you — Ber

18. And I fell down before the LORD, as at the first, forty days and forty nights:

And I fell down prostrate before Jehovah . . . — ABPS

Then lay I prostrate before Yahweh . . . — Rhm

And now for another forty days and forty nights I lay at the LORD's feet — Knox

I did neither eat bread nor drink water, because of all your sins which ye sinned,

food did I not eat, and water did I not drink . . . — Rhm

. . . because of all your sin which ye sinned — ASV

in doing wickedly in the sight of the LORD,

in doing that which was evil in the sight of Jehovah — ASV

in doing what was displeasing to Yahweh — Jerus

to provoke him to anger.

thus provoking him to jealousy — AAT

thus arousing his anger — Jerus

19. For I was afraid of the anger and hot displeasure,

For I was in dread of . . . — JPS

For I stood in dread of the anger and wrath — AAT

For I dreaded the fierce anger — NAB

wherewith the LORD was wroth against you to destroy you.

which the LORD bore against you, so that he was ready to destroy you — RSV

which moved Him to wipe you out — Tor

But the LORD hearkened unto me at that time also.

but Yahweh hearkened unto me, even at that time — Rhm

Once more, however, the LORD listened to me — Ber
But again the LORD's ear was open to my prayer — Bas

20. And the LORD was very angry with Aaron to have destroyed him:
With Aaron, too, the LORD was angry enough to destroy him — AAT
With Aaron, too, the LORD was deeply angry, and would have killed him — NAB
The LORD was greatly incensed with Aaron also . . . — NEB
and I prayed for Aaron also the same time.
and I prayed for Aaron also at that time — ABPS

21. And I took your sin, the calf which ye had made, and burnt it with fire,
That work of sin, the calf you had made, I took and burned — Jerus
Then, taking the wicked thing that you had made, the bull . . . — AAT
and stamped it, and ground it very small, even until it was as small as dust:
. . . grinding it very small, until it was as fine as dust — ASV
. . . and pounded it very small . . . — Rhm
and beat it in pieces, grinding it very small . . . — JPS
I broke it to bits and ground it thoroughly until it was fine as dust — Tor
and I cast the dust thereof into the brook that descended out of the mount.
then I flung its dust into the torrent that flowed down the mountain — NEB
as fine as dust, which I threw into the wadi that went down the mountainside — NAB

22. And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the LORD to wrath.
At the Place of Burning, too, and at the Place of Challenge, and at the Graves of Greed, you roused the LORD's anger — Knox
At Burning also, and at Temptation, and at Monuments of longing desire, you provoked the LORD — Sept

23. Likewise when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you;
And when the LORD sent you on from . . . — Tor
. . . sent you away from . . . — AAT
And when Yahweh wanted you to leave . . . — Jerus
then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice.
then quarrelled ye with the bidding of Yahweh your God . . . — Rhm
you defied the will of the LORD your God . . . — Knox
you flouted the command of the LORD your God . . . — Tor
. . . you would not trust him, nor heed his instructions — AAT

24. Ye have been rebellious against the LORD from the day that I knew you.
Ye have been quarrelling with Yahweh from the day that I first knew you — Rhm
As long as I have known you, you have been defiant toward the LORD — Tor
You have been rebels against the Eternal ever since he chose you — Mof

25. Thus I fell down before the LORD forty days and forty nights, as I fell down at the first; because the LORD had said he would destroy you.
So I fell down before Jehovah the forty days and forty nights that I fell down . . . — ASV
Then I did again prostrate myself before the LORD 40 days and 40 nights . . . — Ber
So I fell down before Jehovah . . . as I had prostrated myself previously . . . — Sprl

26. I prayed therefore unto the LORD, and said, O LORD GOD, destroy not thy people and thine inheritance,
And I pleaded with Yahweh . . . — Jerus
. . . do not destroy thy people, thy very own — AAT
. . . destroy not thy people, thine own people — Mof
which thou hast redeemed through thy greatness
whom thou hast rescued by thy might — AAT
whom You redeemed in Your majesty — Tor
which thou hast brought forth out of Egypt with a mighty hand.
whom thou hast brought forth out of Egypt by sheer strength — Mof

27. Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubborn-

ness of this people, nor to their wickedness, nor to their sin:
. . . do not regard the stubbornness of this people . . . — RSV
. . . pay no attention to the obstinacy of this people . . . — AAT

28. Lest the land whence thou broughtest us out say,
lest the people from whose land you have brought us say — NAB
Or it may be said in the land from which you have taken them — Bas
Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.
"The Eternal could not bring them to the land he promised them! The Eternal hated them; that is why he took them into the desert, to slay them!" — Mof
'The LORD was not able to bring them into the land he promised them'; or 'Out of hatred for them, he brought them out to slay them in the desert.' — NAB

29. Yet they are thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm.
. . . by thy great power and by thine outstreched arm — ASV
Yet they are Your very own people . . . — Tor
They are, after all, your people and your heritage . . . — NAB
They are thy people, thy dear possession, rescued by thee so signally, with such display of thy power! — Knox

CHAPTER 10

1. At that time the LORD said unto me, Hew thee two tables of stone like unto the first,
. . . Cut two tablets of stone like the former — NAB
. . . Carve two tablets of stone like those others — Knox
and come up unto me into the mount,
and come up to Me here in the mountain — Ber
and make thee an ark of wood.
and make an ark of wood — RSV
and make also a wooden chest, an Ark — NEB

2. And I will write on the tables the words that were in the first tables which thou brakest,
that I may write on the tablets the words that were on the former tablets which you broke — AAT
I will inscribe on the tablets the commandments that were on the first tablets which you smashed — Tor
and thou shalt put them in the ark.
and then you are to put them in the ark — AAT

3. And I made an ark of shittim wood, and hewed two tables of stone like unto the first,
So I made an ark of acacia wood . . . — ASV
So I made an ark of hard wood . . . — Bas
So when I had made an ark of incorruptible wood . . . — Sept
and went up into the mount, having the two tables in mine hand.
and went up the mountain carrying the two tablets — NAB
and taking those two tablets, I went up the mountain — Tor

4. And he wrote on the tables, according to the first writing, the ten commandments,
. . . the ten words — Rhm
. . . the ten sayings — Mof
. . . the ten rules — Bas
The LORD inscribed on the tablets the same text as on the first, the Ten Commandments — Tor
When the LORD had reproduced the former inscription on the tablets, the decalogue — AAT
which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me.

5. And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me.
. . . and I deposited the tablets in the ark that I had made, as the LORD had commanded me; and there they remain — Tor
. . . There they have remained, in keep-

ing with the command the LORD gave me — NAB

6. **And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried;**
And the children of Israel journeyed from Beeroth Bene-jaakan to Moserah . . . — ASV
The Israelites marched from the wells of Bene-jaakan . . . — Mof
The sons of Israel left the wells of the Bene-jaakan for Moserah . . . — Jerus
and Eleazar his son ministered in the priest's office in his stead.
his son Eleazar succeeding him in the priestly office — NAB

7. **From thence they journeyed unto Gudgodah: and from Gudgodah to Jotbath,**
From there they set out for Gudgod, and from Gudgod for Jotbath — AAT
. . . to Jotbathah — Jerus
a land of rivers of water.
a land of brooks of water — ASV
a region where there is water in the wadies — NAB
a land of many ravines — NEB

8. **At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD,**
Then the Eternal set apart the clan of Levi to carry the ark of the Eternal's compact — Mof
to stand before the LORD to minister unto him,
to be in attendance on the LORD as his ministers — AAT
to stand in the presence of Yahweh, to do him service — Jerus
and to bless in his name, unto this day.
and to impart blessing in his name, as they still do — Knox
and to bless in His name, as is still the case — Tor

9. **Wherefore Levi hath no part nor inheritance with his brethren;**
Therefore Levi has no portion or inheritance with his brothers — RSV
Levi therefore enjoys no property or possession like his brothers — Mof
That is why the Levites have received no hereditary share along with their kinsmen — Tor
the LORD is his inheritance, according as the LORD thy God promised him.
the LORD himself is his heritage . . . — NAB
. . . according as Jehovah thy God spake unto him — ASV

10. **And I stayed in the mount, according to the first time, forty days and forty nights;**
. . . as at the first time . . . — ASV
Forty days and forty nights, then, as before, I remained there on the mountain — Knox
Once more I remained on the mountain as at the first time 40 days and 40 nights — Ber
and the LORD hearkened unto me at that time also, and the LORD would not destroy thee.
. . . that time also: Jehovah would not destroy thee — ASV
and the LORD had once again heard me and decided not to destroy you — NAB
and the LORD heeded me once again: the LORD agreed not to destroy you — Tor

11. **And the LORD said unto me, Arise, take thy journey before the people, that they may go in and possess the land, which I sware unto their fathers to give unto them.**
. . . and they shall go in and possess the land . . . — ASV
Then the LORD said to me, Arise, for you are to journey at the head of the people until they enter the land I promised their fathers to give them — Ber

12. **And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways,**
And now, O Israel, what is it that the LORD your God demands of you? It is to revere the LORD your God, to walk only in His paths — Tor
. . . but to fear the LORD, your God, and follow his ways exactly — NAB
and to love him, and to serve the LORD thy God with all thy heart and with all thy soul,

13. **To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?**
. . . which I enjoin on you to-day for your own good — NAB

14. **Behold, the heaven, and the heaven of heavens is the LORD's thy God, the earth also, with all that therein is.**
Behold, unto Jehovah thy God belongeth heaven and the heaven of heavens
Lo! unto Yahweh thy God belong the heavens even the highest heavens . . . — Rhm

Mark, the heavens to their uttermost reaches belong to the LORD your God . . . — Tor

To the LORD your God belong heaven itself, the highest heaven, the earth and everything in it — NEB

15. Only the LORD had a delight in thy fathers to love them,

Only unto thy fathers Yahweh became attached so as to love them — Rhm

yet it was on your fathers that Yahweh set his heart for love of them — Jerus

and he chose their seed after them, even you above all people, as it is this day.

. . . even you above all peoples . . . — ASV

and chose their descendants after them, even you, in preference to all peoples, as is the case today — AAT

and He chose you, their lineal descendants . . . — Tor

16. Circumcise therefore the foreskin of your heart, an be no more stiffnecked.

Devote your heart to him then, and cease to be obstinate — Mof

17. For the LORD your God is God of gods, and Lord of lords,

For Jehovah your God, he is God of gods and Lord of lords — ASV

For the LORD your God is God supreme and Lord supreme — Tor

a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:

the great God, the mighty, and the terrible . . . — ASV

the great God, the mighty, and the awful . . . — JPS

the great God, mighty and awesome, who has no favourites, accepts no bribes — NAB

the great God, triumphant and terrible, never partial, never to be bribed — Jerus

18. He doth execute the judgment of the fatherless and widow,

He doth execute justice for . . . — ASV

executing the vindication of the orphan and the widow — Rhm

he gives redress to the orphan and the widow — Knox

and loveth the stranger, in giving him food and raiment.

and loves the resident alien in giving him food and clothing — AAT

and befriends the alien, feeding and clothing him — NAB

He loves foreigners and gives them food and clothing — Tay

19. Love ye therefore the stranger: for ye were strangers in the land of Egypt.

Love the alien, then: for once you were aliens yourselves in the land of Egypt — Mof

20. Thou shalt fear the LORD thy God;

The LORD, your God, shall you fear — NAB

It is Yahweh your God you must fear — Jerus

You must show reverence for the LORD your God — Ber

him shalt thou serve, and to him shalt thou cleave, and swear by his name.

. . . and in his name shalt thou swear — Rhm

him must you serve, to him you must hold fast: and by his name you must swear — AAT

. . . you must cling to him: in his name take your oaths — Jerus

21. He is thy praise, and he is thy God,

He is thy song of praise . . . — Rhm

He is thy glory . . . — JPS

He is your praise — NEB

He is thy boast . . . — Sept

he is all thy renown, this God of thine — Knox

that hath done for thee these great and terrible things, which thine eyes have seen.

who has performed with you these great and awful deeds . . . — AAT

who wrought for you those marvellous, awesome deeds . . . — Tor

He has done for you these great and marvellous things which your own eyes have witnessed — Ber

22. Thy fathers went down into Egypt with threescore and ten persons;

As seventy souls went thy fathers down to Egypt — Rhm

with seventy persons did thy fathers go down to Egypt — YLT

Your fathers went down to Egypt, seventy in number — Mof

Your ancestors went down to Egypt seventy persons in all — Tor

and now the LORD thy God hath made thee as the stars of heaven for multitude.

CHAPTER 11

1. **Therefore thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway.**
   . . . and keep his observance, and his statutes and his regulations and his commandments all the days — Rhm
   . . . and be true at all times to every decree and observance, every award and command of his — Knox

2. **And know ye this day: for I speak not with your children which have not known, and which have not seen the chastisement of the LORD your God,**
   And consider this day (since I am not speaking to your children who have not known or seen it), consider the discipline of the LORD your God — RSV
   It is not your children, who have not known it from experience, but you yourselves who must now understand the discipline of the LORD, your God — NAB
   And mark this day his discipline. For you are not like your children, who have neither known nor seen the discipline of the Eternal your God — Mof
   his greatness, his mighty hand, and his stretched out arm,
   his majesty, his strong hand and outstretched arm — NAB
   his might, his sheer strength and main force — Mof

3. **And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;**
   and his signs, and his works which he did . . . — ASV
   the signs and the deeds he performed in Egypt itself against . . . — Jerus

4. **And what he did unto the army of Egypt, unto their horses, and to their chariots;**
   and what he did unto the forces of Egypt — unto his horses and unto his chariots — Rhm
   how he made the water of the Red Sea to overflow them as they pursued after you, and how the LORD hath destroyed them unto this day;
   how he made the waters of the Red Sea engulf them . . . — AAT
   how the LORD rolled back upon them the waters of the Sea of Reeds when they were pursuing you, thus destroying them once and for all — Tor
   . . . In this way the LORD destroyed them, and so things remain to this day — NEB

5. **And what he did unto you in the wilderness, until ye came into this place;**
   . . . for you in the wilderness before you reached this place — Jerus

6. **And what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben:**
   and what he did to the Reubenites Dathan and Abiram, sons of Eliab — NAB
   how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that was in their possession, in the midst of all Israel:
   how in the midst of all Israel the earth opened its mouth and swallowed them, households, tents, and belongings in their camp — Ber
   . . . and in the midst of all Israel swallowed them up, with their households, their tents, and every living thing that was in their train — AAT
   how the earth yawned and swallowed them up with their households, their tents, and every animal in their train, before the eyes of all Israel — Mof

7. **But your eyes have seen all the great acts of the LORD which he did.**
   . . . all the great work of Jehovah . . . — ASV

8. **Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it;**
   Therefore ye shall keep all the commandment . . . — ASV
   . . . that you may be strong enough to enter in and take possession of the land into which you are crossing — NAB

9. **And that you may prolong your days in the land, which the LORD sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.**
   and that you may long endure upon the soil . . . — Tor
   . . . which the LORD swore to your fathers to give to them and to their descendants . . . — RSV

10. For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out,
For the land which you are to enter and make your own . . . — Jerus
For the land which you are invading for conquest . . . — AAT
where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs:
where you sowed your seed and then watered it by working with your foot, as in a vegetable garden — Mof
where, after sowing your seed, you irrigated it by foot like a vegetable garden — NEB
There the grain you sowed had to be watered by your own labors like a vegetable garden — Tor

11. But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven:
. . . which of the rain of the heavens doth drink water — Rhm
. . . soaks up its water from the rains of heaven — Tor

12. A land which the LORD thy God careth for:
a land which JEHOVAH thy God watcheth over — Sprl
so that the LORD your God himself must be at pains to tend it — Knox
the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year.
continually are the eyes of Yahweh thy God upon it . . . — Rhm
on which the LORD your God always keeps his eye . . . — Tor

13. And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul,

14. That I will give you the rain of your land in his due season, the first rain and the latter rain
that I will give the rain of the land in its season . . . — ASV
I will give your land rain in season, autumn rain and spring — Jerus
he will give you rain for your land in due season, the winter rain and the spring rain — AAT
that thou mayest gather in thy corn, and thy wine, and thine oil.

15. And I will send grass in thy fields for thy cattle,
I will also provide grass in the fields for your cattle — Tor
And he will produce grass in your fields for your cattle — AAT
He will also give grass in thy fields for thy cattle — Sept
that thou mayest eat and be full.

16. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;
But be careful lest your heart be so lured away that ye serve other gods and worship them — NAB

17. And then the LORD's wrath be kindled against you,
For the LORD's anger will flare up against you — Tor
and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the LORD giveth you.
. . . and soon the fair land the LORD means to make yours will know you no longer — Knox

18. Therefore shall ye lay up these my words in your heart and in your soul,
Accordingly, you must keep these words of mine in mind and heart — AAT
and bind them for a sign upon your hand,
Bind them at your wrist as a sign — NAB
you must tie them on your hands as a mememto — Mof
fasten them on your hand as a sign — Jerus
that they may be as frontlets between your eyes,
and they shall be as frontlets . . . — ASV
and let them serve as a symbol on your forehead — Tor
and wear them as a badge on your forehead — Mof
that they may be immoveably before your eyes — Sept
and as forehead bands between your eyes — Amp

19. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way,
Teach them to your children, speaking of them at home and abroad — NAB

. . . and speak of them indoors and out of doors — NEB
. . . reciting them when you stay at home and when you are away — Tor
. . . thoughts to be pondered well, at home and abroad — Knox

when thou liest down, and when thou risest up.
whether you are busy or at rest — NAB

20. And thou shalt write them upon the door posts of thine house, and upon thy gates:
and thou shalt engrave them . . . — Sprl
you must inscribe them on the door-posts of your houses . . . — Mof

21. That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.
. . . as long as the heavens are above the earth — RSV
. . . for as long as the sky remains over the earth — AAT

22. For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;

23. Then will the LORD drive out all these nations from before you,
the LORD will drive all these nations out of your way — NAB
the LORD will dislodge before you all these nations — Tor
the LORD will scatter all these nations at your coming — Knox

and ye shall possess greater nations and mightier than yourselves.
and ye shall dispossess nations greater . . . — ASV
. . . greater and more powerful than yourselves — Jerus

24. Every place whereon the soles of your feet shall tread shall be yours:
Every place where you set foot shall be yours — NAB

from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.
. . . even unto the hinder sea shall be your border — ASV
your territory shall be from the wilderness to Lebanon and from the River, the river Euphrates, to the western sea — RSV
Your frontiers shall stretch from the desert to Lebanon, from the river Euphrates to the Western Sea — Ber

25. There shall no man be able to stand before you:
not a man shall be able to hold his own against you — Mof

for the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.
the LORD, your God, will spread the fear and dread of you through any land where you set foot . . . — NAB

26. Behold, I set before you this day a blessing and a curse;
See, this day I set before you blessing and curse — Tor

27. A blessing, if ye obey the commandments of the LORD your God, which I command you this day:
the blessing, if ye shall hearken unto the commandments of Jehovah your God . . . — ASV

28. And a curse, if ye will not obey the commandments of the LORD your God,
and the curse, if ye will not hearken unto . . . — ASV

but turn aside out of the way which I command you this day,
but swerve from the line I lay down for you this day — Mof
and leave the way I have marked out for you today — Jerus

to go after other gods, which ye have not known.
and follow the worship of other gods, untried till now — Knox

29. And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it,
. . . when Jehovah thy God shall bring thee in . . . — ASV
When the LORD your God brings you into the land which you are about to invade and occupy — Tor

that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal.
that thou shalt set the blessing . . . — ASV

30. Are they not on the other side Jordan, by the way where the sun goeth down,
Are they not beyond the Jordan, behind the way of the going down of the sun — ASV

Are they not beyond the Jordan, west of the road, toward the going down of the sun — RSV
. . . beyond the Jordan, west of it, toward the sunset — AAT
These mountains, as you know, are beyond the Jordan on the westward road — Jerus
(These mountains are on the other side of the Jordan . . . beyond the road to the west — NEB
Both are on the west side of the Jordan, towards the setting sun — Tor

in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?

in the land of the Canaanites that dwell in the Arabah, over against Gilgal, beside the oaks of Moreh — ASV
in the land of the Canaanites who live in the Plain, opposite Gilgal, near the oak of Moreh — Jerus

31. **For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.**

For you are to pass over the Jordan . . . — ASV
Now you are about to cross the Jordan to take over the land which the LORD your God intends you to have; you shall seize it and live there — Ber

32. **And ye shall observe to do all the statutes and judgments which I set before you this day.**

CHAPTER 12

1. **These are the statutes and judgments,**

These are the statutes and the ordinances — ASV
Here are the rules and regulations — Mof
Now these are the laws and customs — Jerus

which ye shall observe to do in the land,

which you must carefully observe . . . — Tor
which you must be mindful to keep . . . — Mof

which the LORD God of thy fathers giveth thee to possess it,

which Jehovah, the God of thy fathers, hath given thee . . . — ASV
. . . shall give you to hold — AAT

all the days that ye live upon the earth.

as long as you live on its soil — NAB

2. **Ye shall utterly destroy all the places,**

Ye shall surely destroy . . . — ASV
Ye must be sure to destroy all the sanctuaries — AAT
Destroy without fail every place — NAB

wherein the nations which ye shall possess served their gods,

. . . that ye shall dispossess . . . — ASV
at which the nations you are to dispossess worshipped their gods — Tor

upon the high mountains, and upon the hills, and under every green tree:

. . . and under every spreading tree — AAT
. . . or under any luxuriant tree — Tor
. . . and under any leafy tree — Mof

3. **And ye shall overthrow their altars, and break their pillars,**

and ye shall break down their altars, and dash in pieces their pillars — ASV
Tear down their altars, smash their sacred pillars — NAB
you must demolish their altars, break their obelisks — Mof

and burn their groves with fire:

and burn their Asherim with fire — ASV
destroy by fire their sacred poles — NAB
put their sacred posts to the fire — Tor

and ye shall hew down the graven images of their gods,

And the carved images of their gods must ye fell to the ground — Rhm
and hack down the idols of their gods — NEB

and destroy the names of them out of that place.

obliterating the very name of them from that sanctuary — AAT
wiping their very name from the spot — Mof

4. **Ye shall not do so unto the LORD your God.**

That is not how you are to worship the LORD, your God — NAB
It is not such worship as this that you will offer to the LORD your God — Knox
Not so shall you behave toward the LORD your God — Ber

5. **But unto the place which the LORD your God shall choose out of all your tribes to**

put his name there, even unto his habitation shall ye seek, and thither thou shalt come:

But to the place that Jehovah your God shall choose out of all your tribes to put his name there, for his dwelling, shall ye seek . . . — ABPS

but to the sanctuary which the LORD your God chooses out of all your tribes as the seat of his presence, to his habitation you must resort; there you must go — AAT

You must seek Yahweh your God only in the place he himself will choose from among all your tribes, to set his name there and give it a home — Jerus

Instead, you shall resort to the place which the LORD, your God, chooses out of all your tribes and designates as his dwelling — NAB

6. **And thither you shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand,**

. . . and the heave-offering of your hand — ASV

. . . and the offering of your hand — JPS

and there bring your burnt-offerings, your sacrifices, your dues, your personal contributions — AAT

. . . — your tithes, your offerings presented by the gesture of waving before the altar — Tay

and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks:

vowed gifts and unvowed, first-born of cattle or of sheep — Knox

what you have vowed and what you offer voluntarily, the firstlings of your herd and flock — Mof

7. **And there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.**

and there you must eat before the LORD your God, and with your households rejoice over all your undertakings, in which the LORD your God has blessed you — AAT

There, too, before the Lord your God, you and your families shall eat and make merry over all your undertakings, because the LORD, your God, has blessed you — NAB

Together with your households, you shall feast there before the LORD your God, happy in all the undertakings in which the LORD your God has blessed you — Tor

8. **Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes.**

You shall not do as we are now doing: here, everyone does what seems right to himself — NAB

You shall not act at all as we now act here, every man as he pleases — Tor

9. **For ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth you.**

for you have not yet reached the place of rest and heritage . . . — Ber

For you have not come as yet to the allotted haven . . . — Tor

So far, you have not reached your resting-place, that secure way of living which the LORD your God will then grant you — Knox

10. **But when ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit,**

. . . and settle down in the land which the LORD your God is giving you as a heritage — AAT

and when he giveth you rest from all your enemies round about, so that ye dwell in safety;

and He giveth you rest from all your surrounding enemies . . . — Sprl

and He grants you safety from all your enemies around you and you live in security — Tor

11. **Then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you;**

then it shall come to pass that to the place which Jehovah your God shall choose, to cause his name to dwell there, thither shall ye bring all that I command you — ASV

then to the sanctuary that the LORD your God chooses as the abiding-place of his presence, there you must bring all that I am commanding you — AAT

then there shall be a place which Jehovah your God shall choose to cause His name to shekinah there . . . — Sprl

your burnt offerings and your sacrifices, your tithes, and the heave offerings of

your hand, and all your choice vows which ye vow unto the LORD:
. . . your ascending-offerings . . . and all your chosen vow-offerings which ye shall vow unto Yahweh — Rhm
. . . your tithes and personal contributions, and every special offering you have vowed to the LORD — NAB
. . . your tithes, the dedicated contributions you will be making, and any special offering you may have vowed . . . — Ber

12. And ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your menservants and your maidservants,
. . . you and your sons and daughters, your serving men and women — Jerus
. . . and with your male and female slaves — Tor
and the Levite that is within your gates;
as well as with the Levite who belongs to your community — NAB
and the Levites that are living within your towns — Lam
forasmuch as he hath no part or inheritance with you.
since he owns no property or possession in your land — Mof
for he has no territorial allotment among you — Tor

13. Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest;
. . . in just any place which thou shalt see — Rhm

14. But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.
bring thy victims to one place, in one tribe, of the LORD'S own choosing . . . — Knox
but only at the one place which the LORD shall choose in one of your tribes . . . — Ber

15. Notwithstanding thou mayest kill and eat flesh in all thy gates, whatever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee:
. . . after all the desire of thy soul . . . — ASV
However, you may slaughter and eat flesh within any of your towns, as much as you desire . . . — RSV
But if in your homes you want meat, you may kill and eat as much as you want . . . — Ber
However, whenever you wish you may slaughter anything for food purposes in any of your communites to the extent of the blessing that the LORD your God accords you — AAT
the unclean and the clean may eat thereof,
consecrated and unconsecrated alike may eat it — Mof
the unclean and the clean may be eaten — Lam
the unclean along with the clean eating it — AAT
as of the roebuck, and as of the hart.
just as if it were gazelle or deer — Jerus

16. Only ye shall not eat the blood; ye shall pour it upon the earth as water.
as long as thou dost not eat it with the blood: that must be poured out like water on the ground — Knox

17. Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock,
You must not eat at home your tithe of corn or wine or oil . . . — Mof
You may not eat in your home town the dues of your grain or wine or oil . . . — AAT
Moreover, you shall not, in your own communities, partake of your tithe of grain . . . — NAB
nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand:
or any of the votive offerings that you vow, or of your freewill offerings, or of your contributions — Tor
or anything you have promised in a vow to the LORD, or any freewill offering or dedicated contribution — Ber

18. But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose,
But they will be your food before the LORD your God in the place of his selection — Bas
thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates:
. . . and the Levite who belongs to your household — Mof
. . . and the Levite that is within your towns — RSV

and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto.

rejoicing before the LORD your God over all your undertakings — AAT

You shall rejoice in the presence of Yahweh your God over all that your hands have presented — Jerus

19. Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth.

. . . as long as thou livest in thy land — ASV

And keep constantly in mind that you must not neglect the Levite as long as you live in your land — Ber

20. When the LORD thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh;

. . . and you say, I will eat flesh, because you crave flesh — RSV

. . . and you say, I would eat meat (seeing that you have a longing to eat meat) — AAT

. . . and you say to yourselves, I would like to eat meat, because you have a craving for it — NEB

thou mayest eat flesh, whatsoever thy soul lusteth after.

you may eat it at will, to your heart's desire — NAB

you may eat meat whenever you wish — Tor

21. If the place which the LORD thy God hath chosen to put his name there be too far from thee,

If the sanctuary which the LORD your God chooses as the seat of his presence is far away from you — AAT

If the place which the LORD, your God, chooses for the abode of his name is too far — NAB

then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee,

then you may slaughter any of your herd or your flock, which the LORD has provided, in the way I have instructed you — Ber

and thou shalt eat in thy gates whatsoever thy soul lusteth after.

and you may eat to your heart's desire in your settlements — Tor

22. Even as the roebuck and the hart is eaten, so thou shalt eat them:

You may eat it as you would a gazelle or a hart — Mof

Just as the gazelle or the hart is eaten, so you may eat of it — RSV

the unclean and the clean shall eat of them alike.

let the undefiled and the defiled alike be thy guests — Knox

23. Only be sure that thou eat not the blood; for the blood is the life; and thou mayest not eat the life with the flesh.

But make sure that you do not partake of the blood; for blood is life, and you shall not consume this seat of life with the flesh — NAB

. . . for the blood is its soul, and you must not eat the soul along with the flesh — Mof

. . . and you must not eat the life along with the flesh — AAT

24. Thou shalt not eat it; thou shalt pour it upon the earth as water.

25. Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do that which is right in the sight of the LORD.

. . . that you may prosper, and your children after you . . . — AAT

. . . and with your descendants to come, for you will be doing what is right in the sight of the LORD — Tor

26. Only thy holy things which thou hast, and thy vows,

But the consecrated gifts you have and the offerings you have promised in your vows — Ber

However, any sacred gifts or votive offerings that you may have — NAB

thou shalt take, and go unto the place which the LORD shall choose:

shall be taken by you to the site that the LORD will choose — Tor

27. And thou shalt offer thy burnt-offerings, the flesh and blood, upon the altar of the LORD thy God:

sacrificing your burnt-offerings, flesh and blood, on the altar of the Eternal your God — Mof

The holocaust of flesh and blood you must offer on the altar of Yahweh your God — Jerus

and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

. . . but the flesh you may eat — RSV

and the blood of thine (other) sacrifices shall be poured out upon the altar of Yahweh thy God, and then the flesh shalt thou eat — Rhm

of your other sacrifices the blood indeed must be poured out against the altar of the LORD, your God, but their flesh may be eaten — NAB

28. Observe and hear all these words which I command thee,

Carefully heed all these requirements which I am setting before you — Ber

that it may go well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the sight of the LORD thy God.

that things may go well with you and with your children after you for all time . . . — Mof

. . . if thou dost ever what is the Lord thy God's good pleasure — Knox

29. When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them,

. . . whither thou goest in to dispossess them — ASV

When the LORD your God exterminates from your way the nations to conquer whom you are going there — AAT

When the LORD, your God, removes the nations from your way as you advance to dispossess them — NAB

and thou succeedest them, and dwellest in their land;

and you take charge and settle down in their land — Ber

30. Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee;

beware of letting yourselves be beguiled into copying them . . . — Mof

beware of being lured into their ways after they have been wiped out before you — Tor

and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

Do not inquire regarding their gods, How did these nations worship their gods? I, too, would do the same — NAB

do not hanker after their observances, and say, Why may I not worship as these worshipped before me? — Knox

or go enquiring after their gods, saying How did these nations worship their gods? I will go and do the same — Jerus

31. Thou shalt not do so unto the LORD thy God:

You must not thus behave toward the LORD your God — Ber

for every abomination to the LORD, which he hateth, have they done unto their gods;

for every abominable thing which the LORD hates have they done for their gods — RSV

. . . These nations have done horrible things that He hates, all in the name of their religion — Tay

for they performed for their gods every abhorrent act that the LORD detests — Tor

for they offered their gods all that is abominable and hateful to the Eternal — Mof

for even their sons and their daughters have they burnt in the fire to their gods.

for even their sons and their daughters do they consume with fire unto their gods — Rhm

. . . they used to burn to their gods — AAT

32. What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

. . . that shall ye observe to do . . . — ASV

. . . adding nothing to it, taking nothing from it — Mof

In worshipping the Lord, thou shalt do only what I bid thee, neither more nor less — Knox

CHAPTER 13

1. If there arise among you a prophet, or a dreamer of dreams,

If there appears among you a prophet or a dream-diviner — Tor

and giveth thee a sign or a wonder,

offering you some proof or portent — Mof

and foretell some signal event — Knox

2. And the sign or the wonder come to pass,

and the sign or portent comes true — AAT
and the sign or the wonder takes place — Bas

whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

. . . Let us follow alien gods! (of whom you have had no experience), and let us serve them — AAT

3. **Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you,**

. . . for Yahweh your God is putting you to the proof — Rhm
. . . for the LORD your God is testing you — RSV

to know whether ye love the LORD your God with all your heart and with all your soul.

to see if all the love of your heart and soul is given to him — Bas

4. **Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.**

After Yahweh your God shall ye walk and him shall ye revere, and his commandments shall ye observe — Rhm
It is the LORD your God that you must follow: of him you must stand in awe . . . — AAT
. . . his voice you shall obey, him shall you serve, to him shall you cling — Jerus

5. **And that prophet, or that dreamer of dreams, shall be put to death;**

As for that prophet or dream-diviner, he shall be put to death — Tor

because he hath spoken to turn you away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage,

because he hath spoken rebellion against Jehovah your God . . . — ASV
for he hath spoken apostacy against . . . — YLT
for his talk of apostasy from . . . — Mof
for he has preached rebellion against the LORD your God . . . — NEB
for he has attempted to foment rebellion against . . . — Tay

to thrust thee out of the way which the LORD thy God commanded thee to walk in.

to draw thee aside out of the way . . . — ASV
for attempting to allure you from the path . . . — Mof
to make you leave the way . . . — RSV

So shalt thou put the evil away from the midst of thee.

Thus shall you eradicate the wicked person . . . — AAT

6. **If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul,**

If your half-brother or your full brother . . . or the friend who is your other self — Mof
. . . or the friend with whom you share your life — Jerus
. . . or your closest friend — Tor

entice thee secretly, saying,

should secretly tempt you, saying — Ber
whispers to you the enticing word — Mof

Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

. . . gods who are strange to you or to your fathers — Mof

7. **Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee,**

of the gods of the peoples that are round about you . . . — ASV
the gods of the peoples of other nations, near or far — Ber
gods of any other nation in the wide world, near or far — Knox

from the one end of the earth even unto the other end of the earth;

anywhere from one end of the earth to the other — Tor

8. **Thou shalt not consent unto him, nor hearken unto him;**

you must not yield to him, nor heed him — AAT
you must not give way to him . . . — Jerus

neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

. . . and give him no cover — Bas

9. **But thou shalt surely kill him;**

No, you must kill him — Jerus
put them to death without parley — Knox
But put him to death without question — Bas

thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.
and then all the people shall follow — Mof

10. And thou shalt stone him with stones, that he die;
Stone him to death — Tor
because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.
because he tried to allure you away from the LORD your God . . . — AAT
. . . out of the land of Egypt, that slave-pen — Mof

11. And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.
. . . and never again be guilty of a crime like this — Mof

12. If thou shalt hear say in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,
If you hear in one of your cities, which the LORD your God gives you to dwell there — RSV
. . . to which the LORD your God will be assigning you to live — Ber

13. Certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying,
that certain base fellows have gone out among you and have drawn away the inhabitants of the city — RSV
that some scoundrels from among you have gone and subverted the inhabitants of their town, saying — Tor
that some worthless rabble have led their fellow citizens astray with the suggestion that — Tay
some low creatures have broken loose and allured their fellow citizens with the cry — Mof
Let us go and serve other gods, which ye have not known;
bidding them follow the worship of alien gods untried — Knox
. . . alien gods! (of whom you have had no experience) — AAT

14. Then shalt thou enquire, and make search, and ask diligently;
. . . and make minute search . . . — Sprl
first check the facts to see if the rumor is true — Tay
and, behold, if it be truth, and the thing certain,
and lo, truth; the thing is established — YLT
If it is proved and confirmed — Jerus
that such abomination is wrought among you;
that such a disgusting thing has been done among you — Bas
that this abominable thing has taken place among you — Ber

15. Then thou shalt surely smite the inhabitants of that city with the edge of the sword,
you must slay the inhabitants of that town without quarter — Mof
destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword.
exterminating it and all in it, cattle and people alike — Ber
dooming the city and all life that is in it, even the cattle, to the sword — NAB

16. And thou shalt gather all the spoil of it into the midst of the street thereof,
and all its spoil you must gather into the middle of the open square — AAT
and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God:
. . . as a whole burnt offering to the LORD your God — RSV
and it shall be an heap for ever; it shall not be built again.
And it shall remain an everlasting ruin — Tor
and it shall remain a ruinous heap evermore — Sprl

17. And there shall cleave nought of the cursed thing to thine hand:
. . . nought of the devoted thing . . . — ASV
Nothing of the things doomed is to be appropriated by you — AAT
From what is thus banned you must keep nothing back — Jerus
that the LORD may turn from the fierceness of his anger,
So that the anger of the Lord thy God will relent — Knox
and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;
and show you mercy, and in his mercy multiply you . . . — AAT

18. When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do that which is right in the eyes of the LORD thy God.

that is, provided you listen to the voice of Yahweh your God . . . — Jerus
for so you will be heeding the LORD your God . . . — Tor

Chapter 14

1. Ye are the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.
. . . You shall not gash yourselves . . . — NAB
. . . you shall not make tattooed patterns in the skin . . . — Lam
. . . nor shave your foreheads for the dead — AAT
. . . nor shave your forelocks in mourning for the dead — NEB

2. For thou art an holy people unto the LORD thy God,
For you are a people holy to the LORD your God — RSV
. . . consecrated to . . . — Tor
. . . dedicated to . . . — Ber
and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.
. . . to be a people for his own possession . . . — ASV
. . . to be his prized possession . . . — Mof
and He has chosen you from all peoples on the earth to be His and His alone — Ber

3. Thou shalt not eat any abominable thing.
You must not eat any detestable food — Mof

4. These are the beasts which ye shall eat: the ox, the sheep and the goat,
The following are the animals . . . — AAT

5. The hart, and the roebuck, and the fallow deer,
the hart, and the gazelle, and the roebuck — ASV
the red deer, the gazelle, the roe deer — NAB
and the wild goat, and the pygarg, and the wild ox, and the chamois.
and the wild goat, and the pygarg, and the antelope, and the chamois — ASV
wild-goat, white-rumped deer, long-horned antelope, and rock-goat — NEB
ibex, antelope, oryx, mountain sheep — Jerus
wild goat, addax and oryx and zemer — Knox

6. And every beast that parteth the hoof, and cleaveth the cleft into two claws,
. . . and hath the foot cloven in two — ASV
and any animal with a cloven hoof, that has the hoof divided completely in two — AAT
and any other animal that has true hoofs that are cleft in two — Tor
and cheweth the cud among the beasts, that ye shall eat.
and that is a ruminant — Jerus

7. Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof;
. . . or of them that have the hoof cloven — ASV
as the camel, and the hare, and the coney:
the camel, the hare and the rock badger — NAB
the camel, the hare, and the hyrax — Mof
for they chew the cud, but divide not the hoof; therefore they are unclean unto you.
which indeed chew the cud, but do not have hoofs . . . — NAB
which are ruminant but have no cloven hoof; you must hold them unclean — Jerus

8. And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you:
Also the swine, for although it has true hoofs, it does not bring up the cud . . . — Tor
also the pig . . . — AAT
ye shall not eat of their flesh, nor touch their dead carcase.
of their flesh shall ye not eat and their carcases shall ye not touch — Rhm

9. These ye shall eat of all that are in the waters: all that have fins and scales shall ye eat:
. . . whatever has fins and scales you may eat — RSV

10. And whatsoever has not fins and scales ye may not eat; it is unclean unto you.

11. Of all clean birds ye shall eat.
You may eat any clean bird — Mof
There are birds you may eat without fear of defilement — Knox

12. But these are they of which ye shall not eat: the eagle, and the ossifrage, and the ospray,
. . . the eagle, and the gier-eagle, and the ospray — ASV
. . . the eagle, the vulture, and the black vulture — Tor
. . . the tawny vulture, the griffon, the ospray — Jerus
. . . the griffon-vulture, the black vulture, the bearded vulture — NEB

13. And the glede, and the kite, and the vulture after his kind,
and the glede, and the falcon . . . — ASV
the kite, the falcon, and the buzzard of any variety — Tor
the glede, the buzzard, the kite of any species — Mof

14. And every raven after his kind,
the raven in all its species — AAT
every kind of crow — NEB

15. And the owl, and the night hawk, and the cuckow, and the hawk after his kind,
and the ostrich, and the night-hawk, and the sea-mew and the hawk after its kind — ASV
the desert-owl, the short-eared-owl, the long-eared owl, every kind of hawk — NEB
the ostrich, the night-jar, the sea-mew, the hawk of any species — Mof
the ostrich, the screech owl, the seagull, the several kinds of hawk — Jerus

16. The little owl, and the great owl, and the swan,
the little owl, and the great owl, and the horned owl — ASV
the tawny owl, the screech-owl, the little owl — NEB
the screech owl, the eagle owl, the water hen — Ber
the little owl, the great owl, and the white owl — Tor

17. And the pelican, and the gier eagle, and the cormorant,
pelican, white vulture, cormorant — Jerus
the horned owl, the osprey, the fisher-owl — NEB
the pelican, the carrion-vulture, the cormorant — Mof

18. And the stork, and the heron after her kind, and the lapwing, and the bat.
. . . and the hoopee, and the bat — ASV
the stork, the heron, after their kinds; the hoopee and the bat — RSV
the stork, every kind of cormorant, the hoopoe, and the bat — NEB

19. And every creeping thing that flieth is unclean unto you: they shall not be eaten.
And all winged creeping things are unclean unto you — ASV
Also, all winged insects . . . — AAT

20. But of all clean fowls ye may eat.
Of all clean birds . . . — ASV
Any winged thing that is clean . . . — Mof

21. Ye shall not eat of any thing that dieth of itself:
You shall not eat anything that dies of itself — RSV
. . . that has died a natural death — Ber
. . . eat of any carcase — YLT
thou shalt give it unto the stranger that is in thy gates, that he may eat it;
you may give it to any alien residing in your community to eat — AAT
. . . to the alien who lives in your towns — Jerus
or thou mayest sell it unto an alien:
or sell it to a foreigner — Jerus
for thou art an holy people unto the LORD thy God.
for you are a people consecrated to . . . — AAT
Thou shalt not seethe a kid in his mother's milk.
. . . boil a kid in its mother's milk — ASV
Seething a kid in its dam's milk is a rite forbidden thee — Knox

22. Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.
Put on one side a tenth of all the increase of your seed, produced year by year — Bas
Every year you must take a tithe of all that your sowing yields on the land — Jerus

23. And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there,
. . . in the place he chooses to give his name a home — Jerus

in the place which he shall choose to shekinah His name there — Sprl

the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks;

the tithe of your grain, of your wine, and of your oil . . . — RSV

that thou mayest learn to fear the LORD thy God always.

so that you may learn to revere the LORD your God forever — Tor

24. And if the way be too long for thee, so that thou art not able to carry it;

If the road is too long for you, so that you cannot transport it — AAT

. . . and the journey too great for you to be able to carry your tithe — NEB

or if the place be too far from thee, which the LORD thy God shall choose to set his name there,

because the place of the LORD your God's choice to put His name there is so far away — Ber

because the place which the LORD, your God, chooses for the abode of his name is too far for you — NAB

when the LORD thy God hath blessed thee:

when Jehovah thy God shall bless thee — ASV

25. Then thou shalt turn it into money

you may exchange the tithe for money — NAB

then you shall exchange your tithe for money in your home town — Ber

and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose:

securing the money in your hand, and going to the sanctuary which the LORD your God chooses — AAT

Wrap up the money and take it with you to the place . . . — Tor

and with the money clasped in your hand you must go to the place . . . — Jerus

26. And thou shalt bestow that money for whatsoever thy soul lusteth after,

And with the money get whatever you have a desire for — Bas

and spend the money on anything you want — Tor

for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth:

oxen, sheep, wine, or liquor — anything you have a craving for — Mof

and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household,

. . . thou and all thy household making good cheer together — Knox

27. And the Levite that is within thy gates; thou shalt not forsake him;

nor must you neglect the Levite belonging to your household — Mof

Don't forget to share your income with the Levites in your community — Tay

for he hath no part nor inheritance with thee.

for he has no hereditary portion as you have — Tor

28. At the end of three years thou shalt bring forth all the tithe of thine increase the same year,

At the end of every three years . . . — ASV

. . . you must take the full tithe of your produce for that year — Mof

. . . all the tithes of your harvests for that year — Jerus

and shalt lay it up within thy gates:

and deposit it in your community — AAT

but leave it within your settlements — Tor

29. and the Levite (because he hath no part nor inheritance with thee,)

. . . since he owns no property or possession in your land — Mof

. . . because he has no portion or inheritance with you — RSV

and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied;

the resident alien, the orphan, and the widow . . . — AAT

. . . may come and eat their fill — NAB

that the LORD thy God may bless thee in all the work of thine hand which thou doest.

. . . in all the work that your hands undertake — Jerus

. . . may bless you in all the work to which you set your hand — Mof

CHAPTER 15

1. At the end of every seven years thou shalt make a release.
At the end of every seven-year period you shall have a relaxation of debts — NAB
. . . there is to be a general forgiveness of debt — Bas
At the end of every seven years you shall grant a release — RSV

2. And this is the manner of the release:
and the operation of the remission is to be as follows — AAT
This is how the remission shall be made — NEB
Every creditor that lendeth ought unto his neighbour shall release it;
Every owner of a loan . . . — YLT
every creditor shall remit what he has lent to his fellow-Israelite — Mof
he shall not exact it of his neighbour, or of his brother;
he may not exact payment from his fellow or his brother — Jerus
He shall not press a fellow-countryman for repayment — NEB
he must not press his neighbor, his kinsman — NAB
Every creditor shall write "Paid in full" on any promissory note he holds against a fellow Israelite — Tay
because it is called the LORD'S release.
because Jehovah's release has been proclaimed — ASV

3. Of a foreigner thou mayest exact it again:
. . . thou mayest exact it — ASV
You may dun the foreigner — Tor
but that which is thine with thy brother thine hand shall release;
but you shall relax the claim on your kinsman for what is yours — NAB
but whatever of yours was due from a brother you shall cancel — Ber

4. Save when there shall be no poor among you;
Howbeit there shall be no poor with thee — ASV
Let there be no poor among you then — Jerus
for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee for an inheritance to possess it:
for Jehovah will surely bless thee . . . — ASV
for Yahweh will indeed bless thee . . . — Rhm

5. Only if thou carefully hearken unto the voice of the LORD thy God,
provided you are attentive to the voice of the Eternal thy God — Mof
if you but heed the injunctions of . . . — AAT
to observe to do all these commandments which I command thee this day.
being careful to do all this commandment . . . — RSV

6. For the LORD thy God blesseth thee, as he promised thee:
For Jehovah thy God will bless thee . . . — ASV
When Yahweh thy God hath blessed thee . . . — Rhm
and thou shalt lend unto many nations, but thou shalt not borrow;
you shall lend to many a nation, but never need to borrow — Mof
you will be creditors to many nations and debtors to none — Jerus
and thou shalt reign over many nations, but they shall not reign over thee.
you will dominate many nations, but they will not dominate you — Tor

7. If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee,
It may be that one of thy brethren, thy fellow-citizen in the land the Lord thy God means to give thee, will fall on evil days — Knox
thou shalt not harden thine heart
you must not steel your heart — AAT
nor shut thine hand from thy poor brother:
nor close your hand to him in his need — NAB

8. But thou shalt open thine hand wide unto him,
no, you shall open wide your hand for him — Ber
Rather, you must open your hand — Tor
and shalt surely lend him sufficient for his need, in that which he wanteth.
lending him enough to meet his needs — Mof
and freely lend him sufficient for the needs that he has — AAT

9. Beware that there be not a thought in thy wicked heart, saying,
Beware of letting the mean thought enter your head — Mof
Beware lest you harbour the base thought — Tor
See that you do not harbour iniquitous thoughts — NEB
The seventh year, the year of release, is at hand;
Drawing nigh is the seventh year . . . — Rhm
. . . the year of remission — AAT
and thine eye be evil against thy poor brother, and thou givest him nought;
so that you grudge help to your poor brother . . . — Mof
so that you turn a loveless eye on your poor brother . . . — Ber
and he cry unto the LORD against thee, and it be sin unto thee.
. . . and you incur guilt — AAT

10. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him:
You shall make the loan to him freely . . . — Ber
. . . and thine heart shall not repine — Sprl
. . . and have no regrets when you do so — Tor
because that for this thing the LORD thy God shall bless thee in all thy works,
because for this the LORD your God will bless you in all your work — RSV
. . . in all you do — Jerus
and in all that thou puttest thine hand unto.
and in whatever you undertake — Mof
and in all your giving — Jerus

11. For the poor shall never cease out of the land:
The land will never be without its poor — Ber
Of course there will never cease to be poor in the land — Jerus
Poor folk will never cease to be in the land — Mof
therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.
I must needs warn thee, then, to be open-handed towards thy brother, thy fellow-countryman, when he is poor and in want — Knox
that is why I command you to open your hand to your poor and needy kinsman . . . — NAB

12. And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years;
If a countryman of yours . . . is sold to you, he is to work six years for you — AAT
If any one of your own race . . . — Mof
. . . selleth himself unto thee . . . — Rhm
then in the seventh year thou shalt let him go free from thee.
. . . you shall give him his freedom — Ber

13. And when thou sendest him out free from thee, thou shalt not let him go away empty:
. . . you must not let him go empty-handed — Mof
When he leaves you, he must not go empty-handed — Ber

14. Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine-press:
but shall weigh him down with gifts from your flock and threshing floor and wine press — NAB
Furnish him out of the flock, threshing floor, and vat — Tor
Give to him lavishly from your flock . . . — NEB
of that wherewith the LORD thy God hath blessed thee thou shalt give unto him.
as Jehovah thy God hath blessed thee . . . — ASV
in proportion to the blessing the LORD, your God, has bestowed on you — NAB
giving him a present as the Eternal your God has prospered you — Mof

15. And thou shalt remember that thou wast a bondman in the land of Egypt,
You must remember that you were once a slave yourself . . . — AAT
and the LORD thy God redeemed thee: therefore I command thee this thing to day.

16. And it shall be, if he say unto thee, I will not go away from thee;
But if he says to you; I do not want to leave you; — Ber
But it may be he will refuse to leave thee — Knox
If, however, he tells you that he does not wish to leave you — NAB

because he loveth thee and thine house, because he is well with thee;
for he loves you and your household and is happy with you — Tor
I am devoted to you and your family . . . — Ber

17. Then thou shalt take an aul, and thrust it through his ear unto the door,
then you shall take an awl, and thrust it through his ear into the door — RSV
. . . and bore through his ear with it into the door — Knox
and he shall be thy servant for ever.
he shall then be your servant permanently — AAT
And also unto thy maidservant thou shalt do likewise.

18. It shall not seem hard unto thee, when thou sendest him away free from thee;
You must not be reluctant to let your slave go free — NAB
Do not think it hard on you to have to give him his freedom — Jerus
for he hath been worth a double hired servant to thee, in serving thee six years:
for he has worked six years for you at half the cost of a hired laborer — AAT
for in the six years he has given you double the service of a hired man — Tor
for his six years' service to you has been worth twice the wage of a hired man — NEB
for to the double of the hire of a hireling hath he served thee — Rhm
and the LORD thy God shall bless thee in all that thou doest.

19. All the firstling males that come out of thy herd and of thy flock thou shalt sanctify unto the LORD thy God:
. . . that are born of thy herd . . . — ASV
All the first-born males among your cattle and sheep you shall dedicate . . . — Ber
thou shalt do no work with the firstling of thy bullock,
You shall not work the firstlings of your cattle — NAB
nor shear the firstling of thy sheep.
nor shear the first-born of your flock — Jerus

20. Thou shalt eat it before the LORD thy God year by year in the place which the LORD shall choose, thou and thy household.
Year after year you and your family shall eat them . . . — NAB
. . . in the place of the LORD's choosing, you and your family — Ber
You shall eat it before the LORD your God annually in the place (for worship) which the Lord shall choose . . . — Amp

21. And if there be any blemish therein,
And if it have any blemish — ASV
if it be lame, or blind, or have any ill blemish,
lameness or blindness, any serious defect — Tor
if it is lame or blind or if it has any bad flaw — Mof
thou shalt not sacrifice it unto the LORD thy God.

22. Thou shalt eat it within thy gates:
You may eat it at home — Ber
You must eat it at home — Jerus
You shall eat it within your towns — RSV
the unclean and the clean person shall eat it alike,
unclean and clean together — Jerus
the unclean among you no less than the clean — Tor
as the roebuck, and as the hart.
as though it were a gazelle or a hart — RSV
as you would the roebuck or the deer — Ber

23. Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.
Only, you shall not partake of its blood, which must be poured out on the ground like water — NAB

Chapter 16

1. Observe the month of Abib, and keep the passover unto the LORD thy God:
Keep the month of Abib sacred . . . — Mof
Observe the month of New things . . . — Sept
Mark well that first spring month . . . — Knox
. . . by holding the passover for the LORD your God — AAT
. . . and offer a passover sacrifice to the LORD your God — Tor

Always remember to celebrate the Passover during the month of April — Tay

for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.

because it was in the month of Abib that . . . — Jerus

2. **Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd,**

You must sacrifice the passover-victim . . . — AAT

You shall slaughter a lamb, a kid, or a calf as a Passover victim . . . NEB

in the place which the LORD shall choose to place his name there.

at the sacred spot which the Eternal chooses for his presence — Mof

in the place which he chooses as the dwelling place of his name — NAB

. . . chooses as the abiding-place of his presence — AAT

3. **Thou shalt eat no leavened bread with it;**

. . . not eat with it any fermented thing — YLT

seven days shalt thou eat unleavened bread therewith, even the bread of affliction;

. . . unleavened cakes, the bread of humiliation — Rhm

. . . bread of distress — Mof

. . . the food of perilous times — Knox

. . . the bread of emergency — Jerus

For thou camest forth out of the land of Egypt in haste:

for in trepidation you left . . . — AAT

for you departed . . . hurriedly — Tor

In urgent haste you came out of Egypt — NEB

for in frightened haste you left . . . — NAB

that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

4. **And there shall be no leavened bread seen with thee in all thy coast seven days;**

. . . not a trace of dough . . . — Mof

. . . in any of thy bounds . . . — Rhm

neither shall there anything of the flesh, which thou sacrificedst the first day at even,

and nothing of the flesh you sacrificed on the evening of the first day — Ber

remain all night until the morning.

be kept overnight for the next day — NAB

5. **Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee:**

The Passover offering is not to be put to death in any of the towns . . . — Bas

You must not make the passover-sacrifice in any of the townships . . . — Mof

6. **But at the place which the LORD thy God shall choose to place his name in,**

only at the place which he chooses as the dwelling place of his name — NAB

. . . to make his name dwell in it — RSV

there shalt thou sacrifice the passover at even, at the going down of the sun,

. . . in the evening, at sundown — Tor

at the season that thou camest forth out of Egypt.

the time of your exodus from Egypt — Ber

the time of thy escape from Egypt — Knox

on the anniversary of your departure from Egypt — NAB

7. **And thou shalt roast and eat it in the place which the LORD thy God shall choose:**

You shall cook and eat it . . . — Tor

And you shall boil and eat it . . . — RSV

and thou shalt turn in the morning, and go unto thy tents.

then in the morning you may set out for home — Mof

. . . you may start back on your journey home — Tor

8. **Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly to the LORD thy God: thou shalt do no work therein.**

. . . shall be a closing feast . . . — Rhm

. . . On the seventh day there shall be a quiet gathering of the people . . . — Tay

9. **Seven weeks shalt thou number unto thee:**

. . . you must count up — Mof

begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn.

. . . from the time that the sickle is first put to the grain — AAT

. . . from thy first beginning to put the sickle to the harvest — Sept

10. **And thou shalt keep the feast of weeks unto the LORD thy God**

. . . the festival of weeks . . . — Sept

and then you must hold the Weeks festival . . . — Mof
then you shall keep the pilgrim-feast of Weeks . . . — NEB

with a tribute of a freewill offering of thine hand,
offering your freewill contribution — Tor
as a voluntary personal gift — AAT

which thou shalt give unto the LORD thy God, according as the LORD thy God hath blessed thee:
in proportion to the blessing the LORD, your God, has bestowed on you — NAB

11. And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant,
. . . with your son and daughter, your male and female slave — Tor

and the Levite that is within thy gates,
the Levite living in your community — AAT
the Levite belonging to your household — Mof

and the stranger, and the fatherless, and the widow, that are among you,
the immigrant too . . . — Ber
the resident alien . . . — AAT

in the place which the LORD thy God hath chosen to place his name there.

12. And thou shalt remember that thou wast a bondman in Egypt:
Never forget that thou too wast a slave once in Egypt — Knox
Remember that you too were once slaves in Egypt — NAB

and thou shalt observe and do these statutes.

13. Thou shalt observe the feast of tabernacles seven days,
You shall keep the pilgrim-feast of Tabernacles . . . — NEB
The feast of Tent-dwelling thou shalt observe . . . — Knox
You shall celebrate the feast of Booths . . . — NAB
Another celebration, the Festival of Shelters, must be observed . . . — Tay

after thou hast gathered in thy corn and thy wine:
After gathering in the produce from threshing floor and wine-press — Ber

14. And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates.
. . . in your communities — Tor

15. Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose:
For seven days you shall celebrate this pilgrim feast . . . — NAB

because the LORD thy God shall bless thee in all thine increase,
. . . will bless you in all your produce — AAT

and in all the works of thine hands,
and in all the work of your hands — RSV

therefore thou shalt surely rejoice.
and thou shalt be altogether joyful — ASV
and you shall have enjoyment to the full — Ber
you shall do nought but make merry — NAB

16. Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose;
. . . shall each one of thy males see the face of Yahweh thy God . . . — Rhm
. . . all thy men folk shall present themselves before . . . — Knox

in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles:
for the festival of unleavened bread, for the Weeks festival, and for the Festival of Booths — Mof
at the feast of unleavened cakes . . . — AAT
at the pilgrim-feasts of Unleavened Bread, of Weeks, and of Tabernacles — NEB
at the three feasts of Pasch, of Weeks, and of Tent-dwelling — Knox

and they shall not appear before the LORD empty:
No one shall appear before the LORD empty-handed — Ber

17. Every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee.
. . . in the measure of the blessing which . . . — Bas
. . . in proportion to the blessings which the LORD, your God, has bestowed on you — NAB

18. Judges and officers shalt thou make thee

in all thy gates, which the LORD thy God giveth thee, throughout thy tribes:
You shall appoint magistrates and clerks for your tribes, in all the settlements that the LORD your God is giving you — Tor
. . . judges and officials . . . — AAT
and they shall judge the people with just judgment.
to administer true justice . . . — NAB
to administer proper justice for the people — Ber
and they shall dispense true justice to the people — NEB

19. **Thou shalt not wrest judgment;**
You must never tamper with justice — Mof
thou shalt not respect persons,
thou shalt not take note of faces — Rhm
you must not show partiality — AAT
neither take a gift:
and you shall not take a bribe — RSV
for a gift doth blind the eyes of the wise,
. . . blinds even men whose eyes are open — Mof
such power a bribe has to rob even the wise of clear vision — Knox
and pervert the words of the righteous.
and upset the plea of the just — Tor
and jeopardises the cause of the just — Jerus
and twists the words even of the just — NAB

20. **That which is altogether just shalt thou follow,**
What is right what is right shalt thou pursue — Rhm
Justice, and justice alone, you shall pursue — NEB
Justice, and only justice, you shall follow — RSV
Right is right, and ever thou must keep it in view — Knox
that thou mayest live, and inherit the land which the LORD thy God giveth thee.
that you may thrive . . . — Tor

21. **Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.**
Thou shalt not plant thee an Asherah of any kind of tree beside the altar of Jehovah thy God . . . — ASV
You shall not plant a sacred pole of any kind of wood . . . — NAB
You must plant no sacred pole, no wooden object whatsoever . . . — AAT
. . . beside the altar that you put up for Yahweh your God — Jerus

22. **Neither shalt thou set thee up any image;**
nor erect there a dedicated pillar — Ber
You shall not set up a sacred pillar — NEB
Neither shall you set up an idolatrous stone or image — Amp
which the LORD thy God hateth.
a thing Yahweh your God would abhor — Jerus
such as the LORD, your God, detests — NAB

CHAPTER 17

1. **Thou shalt not sacrifice unto the LORD thy God any bullock, or sheep, wherein is blemish, or any evilfavouredness:**
. . . an ox or a sheep that has any defect of a serious kind — Tor
. . . an ox or a sheep in which is a blemish, any defect whatever — RSV
for that is an abomination unto the LORD thy God.
for such a sacrifice would be abhorrent to the LORD your God — Ber

2. **If there be found among you, within any of thy gates which the LORD thy God giveth thee,**
. . . is found among you in any of your communities . . . — AAT
man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant,
a man or woman who does what is evil . . . — RSV
. . . by violating his covenant — AAT

3. **And hath gone and served other gods, and worshipped them,**
. . . and bowed down to them — Ber
either the sun, or moon, or any of the host of heaven, which I have not commanded;
. . . or any of the stars above . . . — Mof
. . . or any of heaven's array . . . — Jerus

4. **And it be told thee, and thou hast heard of it, and enquired diligently,**
. . . then thou shalt inquire diligently — ASV
. . . then you must look into it thoroughly — Mof
and you have been informed or have

learned of it, then you shall make a thorough inquiry — Tor

and, behold, it be true, and the thing certain, that such abomination is wrought in Israel:

. . . if it be true, and the thing certain, that . . . — ASV

. . . and if there be no doubt that it is true . . . — Bas

and if it proves that the report was true, and the foul deed was done among thy fellow-Israelites — Knox

5. Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman,

. . . that man or that woman, who hath done this evil thing . . . — ASV

. . . out to the public place — Tor

. . . out to your gates . . . AAT

and shalt stone them with stones, till they die.

6. At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death;

A person shall be put to death only on the testimony of two or more witnesses — Tor

. . . only on the word of two witnesses or three — Jerus

but at the mouth of one witness he shall not be put to death.

no one shall be put to death on the testimony of only one witness — NAB

7. The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put away the evil from among you.

. . . So shall you root out the evil . . . — Ber

8. If there arise a matter too hard for thee in judgment,

When any matter of judgment shall be too difficult for thee — Rhm

If a case is too baffling for you to decide — Tor

When the issue in any lawsuit is beyond your competence — NEB

between blood and blood, between plea and plea, and between stroke and stroke,

in a matter of bloodshed or of civil rights or of personal injury — NAB

a decision between murder and accidental death, a question of property, or of compensation for injury — Mof

a case of murder, legal rights or assault — Jerus

being matters of controversy within thy gates:

doubtful cases . . . — AAT

or some local dispute — Mof

then shalt thou arise, and get thee up into the place which the LORD thy God shall choose;

9. And thou shalt come unto the priests the Levites,

and there seek out the Levitical priests — Ber

and have recourse to the priests of Levi's race — Knox

and unto the judge that shall be in those days,

and the judge then in office — Jerus

or the magistrate in charge at the time — Tor

and enquire; and they shall shew thee the sentence of judgment:

and present your problem . . . — Tor

. . . and they will let you know the decision for the case — AAT

and they shall inquire, and declare to thee the sentence of judgment — Sept

They will study the case and then hand down to you their decision — NAB

10. And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee;

. . . according to the tenor of the sentence which they shall shew thee from that place . . . — ASV

. . . according to what they declare to you from that place — RSV

and thou shalt observe to do according to all that they inform thee:

observing scrupulously all their instructions to you — Tor

11. According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do:

complying with the terms of the verdict which they give you . . . — AAT

Act on the instruction which they give you, or on the precedent that they cite — NEB

thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left.

thou shalt not turn aside . . . — ASV

You must not deviate from the verdict that they announce to you either to the right or to the left — Tor
swerving neither to right nor to left from their judgment — Mof

12. And the man that will do presumptuously,
if anyone is contumacious — Knox
and will not hearken to the priest that standeth to minister there before the LORD thy God, or unto the judge,
Any man who has the insolence to refuse to listen to the priest who officiates there . . . — NAB
even that man shall die: and thou shalt put away the evil from Israel.
. . . and so thou shalt consume the wicked thing out of Israel — Rhm
. . . Thus shall you eradicate the wicked person from Israel — AAT

13. And all the people shall hear, and fear, and do no more presumptuously.
. . . shall hearken and reverently fear . . . — Sprl
. . . and never again act so recklessly — Ber

14. When thou art come unto the land which the LORD thy God giveth thee,
When you reach the land . . . — Ber
and shalt possess it, and shalt dwell therein,
and take possession of it and live there — Jerus
and shalt say, I will set a king over me, like as all the nations that are about me;
and say to yourself, I must have a king over me, like all the nations around me — Mof
if you say to yourself, I will appoint a king over me like all the surrounding nations — Jerus

15. Thou shalt in any wise set him king over thee, whom the LORD thy God shall choose:
The king you appoint must be the man the Lord your God chooses — Knox
Then see that you take as your king the man named by the Lord your God — Bas
one from among thy brethren shalt thou set king over thee:
Be sure to set as king over yourself one of your own people — Tor
You must make one of your own country-men king over you — Mof
thou mayest not set a stranger over thee, which is not thy brother.
thou mayest not put a foreigner over thee . . . — ASV
you are not to give yourself a foreign king . . . — Jerus

16. But he shall not multiply horses to himself,
Only he shall not multiply . . . — ASV
Only, he must not multiply his war-horses — Mof
Be sure that he doesn't build up a large stable of horses for himself — Tay
nor cause the people to return to Egypt, to the end that he should multiply horses:
nor have the people enter into relations with Egypt again, to provide itself with many horses — AAT
nor make people return to Egypt to import horses from there — Ber
and turn his people's eyes back towards Egypt, flushed with the pride of horsemanship — Knox
forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.
since the LORD has warned you, You must not go back that way again — Tor

17. Neither shall he multiply wives to himself, that his heart turn not away:
. . . for that could lead his heart astray — Jerus
neither shall he greatly multiply to himself silver and gold.
he is not to amass great treasures of silver and gold — Knox

18. And it shall be, when he sitteth upon the throne of his kingdom,
As soon as he has taken his seat on his royal throne — AAT
When he is seated on his royal throne — Mof
that he shall write him a copy of this law in a book out of that which is before the priests the Levites:
he must write for himself in a book a copy of this code as approved by the Levitical priests — AAT
he must have a copy of this code written for himself, taken from the copy in charge of the priestly Levites — Mof
he shall write for himself in a book a copy of this law from (the scroll kept by) the priestly Levites — Ber
he shall have a copy of this Teaching

written for him by the Levitical priests — Tor
he shall make a copy of this law in a book at the dictation of the levitical priests — NEB
he must write a copy of this Law on a scroll for his own use at the dictation of the Levitical priests — Jerus
he shall write for himself a copy of this law on a scroll out of that before the priests the Levites — Sprl

19. And it shall be with him, and he shall read therein all the days of his life:
He shall keep it with him and read it . . . — NAB
That copy of the laws shall be his constant companion — Tay
that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:
. . . by keeping . . . and doing them — RSV

20. That his heart be not lifted up above his brethren,
that he may not consider himself more exempt than his fellow-countrymen — AAT
so that his heart may not be lifted proudly above his fellow-countrymen — Mof
So his heart will not look down on his brothers — Jerus
Thus he will not act haughtily towards his fellows — Tor
and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel.
so that he may continue long in his kingdom, he and his children, in Israel — RSV

CHAPTER 18

1. The priests the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel:
. . . the Levites, even all the tribe of Levi . . . — ASV
. . . the Levites, all the tribe of Levi . . . — ABPS
. . . the Levites, that is, all the tribe of Levi . . . — Bas
The Levitical priests, that is, the whole tribe of Levi . . . — AAT
The priests and the Levites . . . — Lam
The priestly Levites, that is, the whole clan of Levi . . . — Mof
. . . shall have no holding or patrimony in Israel — NEB
they shall eat the offerings of the LORD made by fire, and his inheritance.
They shall live only off the LORD's offerings by fire as their portion — Tor
They shall live on the foods offered to Yahweh and on his dues — Jerus

2. Therefore shall they have no inheritance among their brethren:
And they shall have no inheritance . . . — ASV
Levi shall not possess any property among his fellows — Mof
The LORD is their inheritance, as he hath said unto them.
the LORD himself is his heritage . . . — NAB

3. And this shall be the priest's due from the people,
And this shall be the priests' due . . . — ASV
This shall be the customary due of the priests . . . — NEB
from them that offer a sacrifice, whether it be ox or sheep;
those who offer a sacrifice of any animal, large or small — Mof
. . . whether the victim is from the herd or the flock — NAB
and they shall give unto the priest the shoulder, and the two cheeks, and the maw.
that they shall give . . . — ASV
. . . the shoulder, the cheeks and the stomach . . . — Tor

4. The firstfruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep shalt thou give him.
. . . and the first fleeces at the shearing of your flocks — NEB
. . . and the first fleece of thy sheep . . . — Sprl
. . . and part of the wool that is brought in at sheep-shearing — Knox
. . . and the first wool cut from your sheep — Bas

5. For the LORD thy God hath chosen him out of all thy tribes,

For of him hath Yahweh made choice out of . . . — Rhm
For he has been chosen . . . — Mof
to stand to minister in the name of the LORD, him and his sons for ever.
to be in attendance and to minister — Ber
to do the duties of the sacred ministry . . . — Jerus
to stand up and minister . . . — Knox

6. And if a Levite come from any of thy gates out of all Israel,
If a Levite leaves one of your local communities anywhere in Israel — AAT
where he sojourned,
where he sojourneth — ASV
where he has been residing — Tor
and come with all the desire of his mind unto the place which the LORD shall choose;
and out of devotion moves to the place . . . — Ber
if he comes in the eagerness of his heart . . . — NEB
and he may come when he desires . . . — RSV

7. Then he shall minister in the name of the LORD his God, as all his brethren the Levites do, which stand there before the LORD.
. . . like all his fellow Levites who are there in attendance before . . . — Tor
. . . like all his brother Levites serving there — Ber

8. They shall have like portions to eat,
Portion for portion shall they eat — Rhm
and shall eat equal shares with them — Jerus
beside that which cometh of the sale of his patrimony.
taking no account of what he may have received from family property — Ber
besides all which is his due according to the fathers' houses — JPS
along with his monetary offerings and heirlooms — NAB

9. When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.
. . . you must not learn to imitate the abominable practices . . . — AAT
. . . you must not fall into the habit of imitating the detestable practices . . . — Jerus

10. There shall not be found among you any one that maketh his son or his daughter to pass through the fire,
There shall not be found in thee . . . — ABPS
Let no one be found among you who consigns his son or daughter to the fire — Tor
. . . who burns his son or his daughter as an offering — RSV
or that useth divination,
or a fortune-teller — Sprl
or who practises divination — Mof
or an observer of times, or an enchanter, or a witch,
a soothsayer, an augur, a sorcerer — AAT

11. or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.
a charmer, a medium . . . — AAT
no one who weaves spells, no medium or magician . . . — Mof
or caster of spells, nor one who consults ghosts and spirits or seeks oracles from the dead — NAB
. . . or who seeketh unto the dead — Rhm
. . . or one who calls up the dead — Jerus
no one who casts spells or traffics with ghosts and spirits, and no necromancer — NEB

12. For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.

13. Thou shalt be perfect with the LORD thy God
You must be absolutely true to the LORD your God — AAT
You shall be whole-hearted in the service of the LORD your God — NEB
Before the Eternal your God you must be blameless — Mof
Blameless shalt thou be with Yahweh . . . — Rhm

14. For these nations, which thou shalt possess,
. . . that thou shalt dispossess — ASV
hearkened unto observers of times, and unto diviners:
hearken unto them that practise augury, and unto diviners — ASV
give heed to soothsayers . . . — RSV
but as for thee, the LORD thy God hath not suffered thee so to do.

but as for thee not so doth Yahweh thy God suffer thee — Rhm
to you, however, the LORD your God has not assigned the like — Tor

15. The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me;
. . . will raise up unto thee a prophet . . . — ASV
. . . will raise up for you a prophet . . . RSV
. . . will raise up for you a prophet from among your own people, like myself — Tor
A prophet out of the midst of thy brethren like unto me will Yahweh thy God raise up unto thee — Rhm
Instead, He will raise up for you a Prophet like me, an Israeli — Tay
The LORD your God will raise up a prophet from among you like myself — NEB
unto him ye shall hearken;

16. According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying,
just as you requested of the LORD at Horeb . . . — Ber
All this follows from your request to the LORD your God on Horeb . . . — NEB
Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

17. And the LORD said unto me, They have well spoken that which they have spoken.
. . . They have done well in speaking thus — Tor

18. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth;
I will raise them up a prophet . . . — ASV
from time to time I will raise up for them someone like you . . . to be a prophet — AAT
. . . entrusting my own message to his lips — Knox
and he shall speak unto them all that I shall command him.

19. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name,
And the man who refuses to listen to the word . . . — Ber
I will require it of him.
I myself will call him to account — Tor
I myself will make him answer for it — NAB

20. But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak,
. . . who presumes to deliver an oracle in my name . . . — AAT
But if the prophet presumes to speak in My name a message . . . — Ber
. . . when I have given him no message to deliver — Knox
or that shall speak in the name of other gods,
or any prophet who speaks as from other gods — Mof
or who delivers oracles in the name of alien gods — AAT
even that prophet shall die.
that same prophet . . . — ASV

21. And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?
And if you say to yourselves . . . — Mof

22. When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken,
. . . if his oracle is not fulfilled or verified . . . — NAB
but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.
. . . do not hold him in awe — NEB

CHAPTER 19

1. When the LORD thy God hath cut off the nations, whose land the LORD thy God giveth thee,
When the LORD your God has eliminated the nations . . . — Ber
. . . exterminates the nations . . . — AAT
. . . shall cut off the nations . . . — JPS
and thou succeedest them, and dwellest in their cities, and in their houses;
. . . and thou shalt dispossess them . . . — Rhm
and you have taken their place and are settled in . . . — NAB

2. Thou shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it.
thou shalt set apart . . . — ASV

. . . in the land which the LORD your God gives you to possess — RSV

3. **Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts,**
Thou shalt prepare thee the way, and divide the borders of thy land . . . into three parts . . . — ASV
You must so fix the distances that you divide the area of the land . . . into three parts — AAT
You shall survey the distances and divide into three parts the territory of the country which . . . — Tor
that every slayer may flee thither.
. . . manslayer . . . — ASV
so that every man killing another may flee to them — Ber

4. **And this is the case of the slayer, which shall flee thither, that he may live:**
. . . of the manslayer, that shall flee thither and live — ASV
Here are the rules with regard to a homicide who may save his life by running to one of these towns — Mof
It is in the following case that a homicide may take refuge in such a place to save his life — NAB
Whoso killeth his neighbour ignorantly, whom he hated not in time past;
. . . unawares, and hated him not in time past — ASV
. . . by mistake, having had no feud with him previously — Mof
. . .without intent and with no previous enmity between them — NEB

5. **As when a man goeth into the wood with his neighbour to hew wood,**
for instance, if a man and his neighbour go into the forest to cut wood — Ber
A man, for instance, may have gone out with a friend of his, in all innocence, to cut wood — Knox
and his hand fetcheth a stroke with the axe to cut down the tree,
and when he lets drive with the ax to fell a tree — AAT
and the hand slippeth from the helve, and lighteth upon his neighbour, that he die;
and the axe head flies off the handle . . . — Tay
and strikes the other so that he dies — Tor
and strikes his companion dead — Jerus
he shall flee unto one of these cities, and live:
he may flee to one of those cities and save his life — RSV

6. **Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him,**
lest the avenger of blood in hot anger chase and catch the homicide — Mof
so that the avenger of blood may not pursue the homicide in the heat of his anger, and overtake him — AAT
because the way is long, and slay him;
. . . and wound him mortally — RSV
whereas he was not worthy of death, inasmuch as he hated him not in time past.
yet he was not guilty of a capital crime . . . — Tor
even though he does not merit death since he had previously borne the slain man no malice — NAB

7. **Wherefore I command thee, saying, Thou shalt separate three cities for thee.**
Therefore I command you. You shall set apart three (refuge) cities — Amp

8. **And if the LORD thy God enlarge thy coast, as he hath sworn unto thy fathers,**
And if Jehovah thy God enlarge thy border . . . — ASV
And if the LORD your God enlarges your territory . . . — AAT
In years to come the Lord willl enlarge thy domain . . . — Knox
and give thee all the land which he promised to give unto thy fathers;

9. **If thou shalt keep all these commandments to do them, which I command thee this day,**
. . . all this commandment to do it . . . — ASV
provided you are careful to keep all this commandment — RSV
to love the LORD thy God, and to walk ever in his ways;
loving the Lord thy God, and following continually the path he has chosen for thee — Knox
then shalt thou add three cities more for thee, beside these three:
then you must designate three additional Cities of Refuge — Tay

10. **That innocent blood be not shed in thy land, which the LORD thy God giveth thee for an inheritance,**

In this way, innocent blood will not be shed . . . — Jerus

and so blood be upon thee.

and so shed blood be upon thee — Rhm

and that no blood guilt may rest upon you — Ber

11. But if any man hate his neighbour, and lie in wait for him,

But if any man has a feud against his neighbor . . . — Mof

However, if someone lies in wait for his neighbour out of hatred for him — NAB

and rise up against him, and smite him mortally that he die, and fleeth into one of these cities:

attacking him and beating him to death . . . — AAT

. . . and strikes him a fatal blow and then flees to one of these towns — Tor

12. Then the elders of his city shall send and fetch him thence,

the elders of his own town shall send to have him seized — Jerus

the elders of his own city shall send for him and have him taken from there — NAB

and deliver him into the hand of the avenger of blood, that he may die.

. . . into the hand of the blood redeemer . . . — Rhm

and hand him over to the blood avenger to be put to death — Tor

13. Thine eye shall not pity him, but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee.

. . . but purge the guilt of innocent blood from Israel . . . — AAT

You must banish the shedding of innocent blood from Israel — Jerus

but thou shalt clear off . . . — Sprl

so shalt thou consume the shedding of innocent blood out of Israel . . . — Rhm

14. Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance,

. . . which they of old time have set, in thine inheritance — ASV

You shall not move your neighbor's landmarks, set up by previous generations . . . — Tor

. . . your neighbor's landmark, which the early inhabitants put in place — AAT

. . . your neighbor's landmarks erected by your forefathers . . . — NAB

which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

15. One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth:

One witness may not make a statement against . . . — Bas

A single witness shall not convict a man . . . — AAT

. . . in regard to any crime or any offense of which he may be guilty — NAB

at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

the charge shall be valid only on the evidence of two or three witnesses — Mof

only on the testimony of two witnesses, or three, shall a charge be sustained — Ber

16. If a false witness rise up against any man to testify against him that which is wrong;

If an unrighteous witness rise up against any man to testify against him of wrong-doing — ASV

If a malicious witness appears against a man to accuse him of evil-doing — Mof

17. Then both the men, between whom the controversy is, shall stand before the LORD,

the two parties in the dispute shall appear before the LORD — NAB

then the two men who are at variance . . . — Rhm

before the priests and the judges, which shall be in those days;

that is, before the priests and the judges who are then officiating — Ber

before the priests or magistrates in authority at the time — Tor

before the priests and the judges then in office — NEB

18. And the judges shall make diligent inquisition:

the judges shall investigate the matter carefully — Mof

And the judges will have the question looked into with care — Bas

and, behold, if the witness be a false witness, and hath testified falsely against his brother;

and if it turns out that the witness is malicious . . . — Mof

If they discover that the witness is, indeed, resentful . . . — Ber
. . . and has accused his kinsman falsely — NAB

19. Then shall ye do unto him, as he had thought to have done unto his brother:
you shall treat him as he intended to treat his fellow — NEB
. . . as he schemed to do to his fellow — Tor
so shalt thou put the evil away from among you.
so you shall purge the evil from the midst of you — RSV
Thus shall you eradicate the wicked person from your midst — AAT

20. And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.

21. And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.
. . . it shall be life for life . . . — Amp

CHAPTER 20

1. When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them:
. . . thou shalt not be afraid of them — ASV
When you take the field against your enemies . . . — Tor
and see horses, and chariots, forces greater than your own . . . — AAT
. . . and are faced by horses and chariots and an army greater than yours . . . — NEB
for the LORD thy God is with thee, which brought thee up out of the land of Egypt.

2. And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people,
. . . when you are about to go into battle . . . — NAB
. . . the priest shall come forward and address the troops — Tor
When the hour of battle draws near, the high priest will take his stand there in front of the ranks . . . — Knox

3. And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them;
Listen, Israel, you are opening a campaign to-day against your enemies . . . — Mof

4. For the LORD your God is he that goeth with you, to fight for you against your enemies, to save you.

5. And the officers shall speak unto the people, saying,
Then the officers shall say to the men — Ber
What man is there that hath built a new house, and hath not dedicated it?
. . . and not yet had the housewarming — NAB
let him go and return to his house, lest he die in the battle, and another man dedicate it.

6. And what man is he that hath planted a vine-yard, and hath not yet eaten of it?
. . . and hath not used the fruit thereof — ASV
. . . and not enjoyed the fruit of it — Mof
. . . and has not yet trod the grapes of it — Lam
let him also go and return unto his house, lest he die in the battle, and another man eat of it.

7. And what man is there that hath betrothed a wife, and hath not taken her?
. . . who has spoken for a woman in marriage, but who has not yet married her — Tor
let him go and return unto his house, lest he die in the battle, and another man take her.

8. And the officers shall speak further unto the people, and they shall say,
And when so much is said, let them add this further proclamation — Knox
What man is there that is fearful and fainthearted? let him go and return unto his house, lest his brothren's heart faint as well as his heart.
. . . lest his brethren's heart melt as his heart — ASV
. . . lest the courage of his comrades flag like his — Tor
. . . or his comrades will be discouraged as he is — NEB

9. And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people.
. . . that captains of hosts shall be appointed at the head of the people — JPS
. . . military officers shall be appointed over the army — NAB
. . . the army commanders shall place themselves at the head of the people — AAT
. . . they will announce the names of the battalion leaders — Tay

10. When thou comest nigh unto a city to fight against it, then proclaim peace unto it.
When you invest a city . . . — AAT
. . . first offer it terms of peace — Ber

11. And it shall be, if it make thee answer of peace, and open unto thee,
If it agrees to your terms of peace . . . — NAB
. . . and opens its gates to you — Jerus
then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee.
. . . shall become tributary unto thee . . . — ASV
. . . shall do forced labour for you and be subject to you — Mof

12. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:
But if it refuses peace and offers resistance . . . — Jerus
If it does not surrender to you . . . — Tor

13. And when the LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword:

14. But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof,
. . . the little ones, the livestock, and everything in the city, all its booty — Ber
. . . and all else in it that is worth plundering — NAB
shalt thou take unto thyself;
. . . shall thou appropriate unto thyself — Sprl
and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.
and enjoy the use of the spoil of your enemy . . . — Tor

15. Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations.
This is what you shall do to cities at a great distance, as opposed to those which belong to nations near at hand — NEB
These instructions apply only to distant cities, not to those in the Promised Land itself — Tay
. . . and do not belong to nations nearby — Ber

16. But of the cities of these people, which the LORD thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth:
However in the cities of the peoples here . . . you must not spare a living soul — AAT

17. But thou shalt utterly destroy them;
No, you must proscribe them — Tor
you must wipe them out completely — Ber
namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath commanded thee:
the Hittite, and the Amorite, the Canaanite, and the Perizzite, the Hivite, and the Jebusite . . . — ASV

18. that they teach you not to do after all your abominations, which they have done unto their gods; so should ye sin against the LORD your God.
so that they may not teach you to imitate all the abominable practices that they have carried on for their gods . . . — AAT
so that they may not teach you to practise all the detestable practices they have in honour of their gods . . . — Jerus

19. But when thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them:
. . . by wielding an axe against them — ASV
. . . you shall not destroy its surrounding fruit trees by cutting them with an axe — Ber
. . . do not destroy its trees by taking the axe to them — NEB

for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man's life) to employ them in the siege:
for thou mayest eat of them, and thou shalt not cut them down: for is the tree of the field man, that it should be besieged of thee — ASV
when of them thou mightest eat, them therefore shalt thou not cut down . . . — Rhm
. . . Are the trees of the field people, defenders of the city, that you should lay siege to them — Ber
. . . Are trees of the field human to withdraw before you under siege — Tor
. . . for are trees in the field men to be besieged by you — AAT
After all, are the trees of the field men, that they should be included in your siege — NAB

20. Only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down;
. . . of which thou knowest that they are not trees for food . . . — ASV
Only trees which you know are not fruit-trees . . . — Mof
Spare the fruit-trees, and be content to cut down such wild trees as are fit for other use — Knox
and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.
. . . until it fall — ASV
so that you may build siege-works to reduce the town . . . — Mof
and use to build siege-works against the hostile town until it falls — Jerus

CHAPTER 21

1. If one be found slain in the land which the LORD thy God giveth thee to possess it,
If the corpse of a slain man is found . . . — NAB
lying in the field,
lying fallen in the field — ABPS
lying in the open — Mof
lying in open country — Jerus
and it be not known who hath slain him:
and it is not known who struck the blow — NEB
the identity of the slayer not being known — Tor
and you have no idea who has put him to death — Bas

2. Then thy elders and thy judges shall come forth,
then your sheikhs and judges must go — Mof
your elders and scribes must go — Jerus
your elders and officials shall go out — Tor
and they shall measure unto the cities which are round about him that is slain:
and measure the distance to the cities that are in the neighborhood of the corpse — NAB
and measure the distance between the victim and the surrounding towns — Jerus

3. And it shall be, that the city which is next unto the slain man, even the elders of that city shall take an heifer,
. . . an heifer of the herd — ASV
. . . a young heifer — Sprl
The elders of the city nearest the victim must select from the herd a heifer — Ber
which hath not been wrought with, and which hath not drawn in the yoke;
that has never been worked, nor has pulled in a yoke — AAT
that has never borne yoke or ploughed furrow — Knox
that has never been put to work as a draft animal under a yoke — NAB
a heifer that has never been mated or worn a yoke — NEB

4. And the elders of that city shall bring down the heifer unto a rough valley,
. . . unto a valley with running water — ASV
. . . to a valley of a perennial stream — ABPS
. . . to a wadi with running water — Mof
. . . into a ravine with an overflowing stream — Rhm
. . . unto a rough valley — JPS
. . . some wild and rugged glen — Knox
which is neither eared nor sown,
. . . plowed nor sown — ASV
and shall strike off the heifer's neck there in the valley:
and shall break the heifer's neck there . . . — ASV

they shall cut the heifer's throat there in the wadi — NAB

5. And the priests the sons of Levi shall come near;
The priestly sons of Levi must come forward — Ber
then the priests (that is, the Levites) shall approach — Mof
for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD;
for of them hath Yahweh thy God made choice to wait upon him . . . — Rhm
and by their word shall every controversy and every stroke be tried:
and according to their word shall every controversy and every stroke be — ASV
and by their mouth is every strife, and every stroke — YLT
and every case of dispute or violence must be settled by their decision — NAB
and every disputed case of assault is subject to their ruling — Tor

6. And all the elders of that city, that are next unto the slain man,
. . . who are nearest unto the slain man — ASV
. . . those living nearest the dead body — AAT
shall wash their hands over the heifer that is beheaded in the valley:
. . . the heifer whose neck was broken . . . — ASV
. . . whose neck was broken in the wady — Mof

7. And they shall answer and say,
protesting — Mof
Then they shall make affirmation as follows — AAT
And they shall pronounce this declaration — Tor
Our hands have not shed this blood, neither have our eyes seen it.
. . . nor have our eyes seen it shed — Ber
. . . neither did our eyes see (the deed) — Rhm
. . . and our eyes saw nothing — Jerus

8. Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed,
Forgive, O Jehovah, thy people Israel . . . — ASV
Be propitious unto . . . — Rhm
Be appeased . . . — Sprl
receive atonement for . . . — YLT
Cover your people Israel . . . — Jerus
Accept expiation, O LORD, for thy people Israel . . . — NEB
and lay not innocent blood unto thy people of Israel's charge.
and suffer not innocent blood to remain in the midst of thy people Israel — ASV
and do not impute innocent blood . . . — Rhm
and do not hold thy people Israel responsible for innocent blood — AAT
And the blood shall be forgiven them.
So shall they obtain propitiation for the guilt of shedding innocent blood — Rhm
So they will be covered against blood-vengeance — Jerus
So shall they be quit of all blame for the murder — Knox

9. So shalt thou put away the guilt of innocent blood from among you,
. . . put away the innocent blood from the midst of thee — ASV
Thus you will remove from your midst guilt for the blood of the innocent — Tor
and you shall eradicate the guilt of murder from you — Mof
when thou shalt do that which is right in the sight of the LORD.
. . . in the eyes of Jehovah — ASV
for you will be doing what is right in the sight of the LORD — Tor
Because you do what the LORD regards as right — AAT

10. When thou goest forth to war against thine enemies,
. . . to battle against thine enemies — ASV
When you take the field against your enemies — Tor
and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,
. . . delivereth them into thy hands, and thou carriest them away captive — ASV
and Yahweh your God delivers them into your power and you take prisoners — Jerus
. . . delivers them into your hand, so that you take captives — NAB

11. And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;
. . . and wouldest take her to thee to wife — ASV

if you see among the prisoners a beautiful woman whom you desire and long to marry — Mof
if you see a comely woman among the captives and become so enamoured of her that you wish to have her as wife — NAB

12. Then thou shalt bring her home to thine house;
take her home — Mof
and she shall shave her head, and pare her nails;
and she shall trim her hair, pare her nails — Tor
She is to shave her head and cut her nails — Jerus

13. And she shall put the raiment of her captivity from off her,
and discard the clothes which she had when captured — NEB
and throw off her prisoner's garb — AAT
and discard her captive's garb — Tor
and lay aside her captive's dress — Ber
and shall remain in thine house, and bewail her father and her mother a full month:
she is to stay inside your house and must mourn her father and her mother for a full month — Jerus
. . . for a whole month — AAT
and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.
then you can have intercourse with her . . . — Mof
after that you may come to her and possess her . . . — Tor

14. And it shall be, if thou have no delight in her, then thou shalt let her go whither she will;
If you lose interest in her, you must let her go absolutely free — AAT
Then, should you no longer want her, you must release her outright — Tor
However, if later on you lose your liking for her, you shall give her her freedom, if she wishes it — NAB
but thou shalt not sell her at all for money, thou shalt not make merchandise of her,
. . . thou shalt not deal with her as a slave — ASV
you must not sell her, nor mistreat her — AAT
under no circumstances may you sell her for money or enslave her — Ber
because thou hast humbled her.
when once thou hast robbed her of maidenhood — Knox
since she was married to you under compulsion — NAB
for you have made use of her for your pleasure — Bas

15. If a man have two wives, one beloved, and another hated,
. . . the one beloved, and the other disliked — Sprl
. . . one whom he loves and one whom he slights — Mof
. . . of whom he dislikes one and loves the other — Ber
and they have born him children, both the beloved and the hated;
and the loved one and the unloved both bear him children — Jerus
and if the first-born son be hers that was hated:
but the first-born is of her whom he dislikes — NAB
but his first-born by the wife he spurns — Knox

16. Then it shall be, when he maketh his sons to inherit that which he hath,
then in making over his property to his sons — Mof
when he comes to bequeath his property to his sons — NAB
then on the day when he assigns his possessions as an inheritance to his sons — RSV
that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn:
that he may not make the son of the beloved the first-born before the son of the hated, who is the first-born — ASV
he may not treat the son of the loved as the first-born in preference to the son of the disliked, who is the first-born — RSV
. . . in disregard of the son of the unloved one who is older — Tor
he shall not treat the son of the loved wife as his first-born in contempt of his true first-born, the son of the unloved wife — NEB

17. But he shall acknowledge the son of the hated for the firstborn,
but the true firstborn the son of her that is hated shall he treat as firstborn — Rhm

He must acknowledge as first-born the son of the wife he does not love — Jerus

On the contrary, he shall recognize as his first-born the son of her whom he dislikes — NAB

by giving him a double portion of all that he hath:

assigning to him a double share of all he possesses — Ber

for he is the beginning of his strength;

for he was the first issue of his manly vigor — AAT

since he was born in the first flush of his father's manhood — Mof

the right of the firstborn is his.

and the rights of primogeniture belong to him — Sept

18. If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother,

If a man has a stubborn and refractory son, who will not obey his father or mother — AAT

If a father has a disloyal and defiant son . . . — Tor

When a man has a son who is disobedient and out of control . . . — NEB

and that, when they have chastened him, will not hearken unto them:

and, though they chasten him, will not hearken unto them — ASV

who will not listen to them even when they chastise him — Mof

refusing to listen to and to obey them when they discipline him — Ber

and even when they punish him still will not pay attention to them — Jerus

19. Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;

. . . bring him before the elders of his city at the gateway of his home town — AAT

. . . and bring him before the sheikhs of his town at the local gateway — Mof

. . . and bring him out to the elders of the city at the gate of the place where he lives — RSV

20. And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice;

. . . This son of ours is a stubborn and refractory fellow who will not obey us — AAT

he is a glutton, and a drunkard.

He is a wastrel and a drunkard — Tor

a ne'er-do-well, and a drunkard — AAT

ever at his wantonness and his cups — Knox

21. And all the men of his city shall stone him with stones, that he die:

. . . shall stone him to death with stones — ASV

so shalt thou put evil away from among you; and all Israel shall hear, and fear.

so shalt thou put away the evil from the midst of thee . . . — ASV

so you shall purge the evil from your midst . . . — RSV

Thus shall you eradicate the wicked person from your midst . . . — AAT

22. And if a man have committed a sin worthy of death, and he be to be put to death,

. . . and he be put to death — ASV

And if a man has committed a crime punishable by death and he is put to death — RSV

and thou hang him on a tree:

and his corpse hung on a tree — NAB

and you have impaled him on a stake — AAT

and his sentence is to hang on a gallows — Knox

23. His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day;

. . . but thou shalt surely bury him the same day — ASV

you must not let his corpse remain on the stake overnight, but must bury him the same day — Tor

his body must not be left to hang there on the gibbet, it must be buried the same day — Knox

(for he that is hanged is accursed of God;)

for a hanged man is accursed by God — RSV

for a hanged man is offensive in the sight of God — NEB

For an impaled body is an affront to God — Tor

for an impaled man is a terrible disgrace — AAT

that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.

that thou defile not thy land . . . — ASV

CHAPTER 22

1. **Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them:**
   You shall not see the ox or sheep of your brother straying away and do nothing about it — Ber
   You shall not see your brother's ox or his sheep go astray, and withhold your help from them — RSV
   If you see someone's ox or sheep wandering away, don't pretend you didn't see it — Tay
   thou shalt in any case bring them again unto thy brother.
   you must take them back to your brother — Jerus
2. **And if thy brother be not nigh unto thee, or if thou know him not,**
   If your brother does not live in your immediate neighbourhood . . . — Ber
   . . . or if you do not know who the owner is — Mof
   then thou shalt bring it unto thine own house,
   then thou shalt make room for it within thine own shed — Rhm
   take the animal home with you — Mof
   and it shall be with thee until thy brother seek after it,
   and keep it with you until he claims it — NAB
   and keep it till its owner comes in search of it — Bas
   and thou shalt restore it to him again.
   then you must give it back to him — AAT
3. **In like manner shalt thou do with his ass; and so shalt thou do with his raiment;**
   And so shalt thou do with his ass, and so shalt thou do with his garment — ASV
   You are to do the same with his donkey, the same with his cloak — Jerus
   and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise:
   and so shalt thou do with every lost thing of thy brother's . . . — ASV
   so shall you do with any lost thing of your brother's, which he loses and you find . . . — RSV
   thou mayest not hide thyself.
   you must not remain indifferent — Tor
   thou mayest not turn away — Rhm
4. **Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them:**
   If you see your fellow's ass or ox fallen on the road, do not ignore it — Tor
   thou shalt surely help him to lift them up again.
   but must help your brother to put it on its feet again — Jerus
   see to it that you help him lift it up — NAB
5. **The woman shall not wear that which pertaineth unto a man,**
   It is not right for a woman to be dressed in man's clothing — Bas
   A woman must never wear anything belonging to a man — Mof
   A woman shall not wear an article proper to a man — NAB
   neither shall a man put on a woman's garment:
   nor shall a man wear woman's clothing — Tor
   or a man go clad like a woman — Knox
   for all that do so are abomination unto the LORD thy God.
   for an abomination to Yahweh thy God is anyone who doeth these things — Rhm
   anyone who does this is detestable to Yahweh your God — Jerus
6. **If a bird's nest chance to be before thee in the way in any tree, or on the ground,**
   If you chance to come upon a bird's nest, in any tree or on the ground — RSV
   whether they be young ones, or eggs, or the dam sitting upon the young, or upon the eggs,
   with fledglings or eggs and the mother sitting over the fledglings or on the eggs — Tor
   thou shalt not take the dam with the young:
   thou shalt not take the mother upon the young — Rhm
   you must not take away the mother-bird along with her brood — Mof
7. **But thou shalt in any wise let the dam go, and take the young to thee;**
   thou shalt surely let the dam go, but the young thou mayest take unto thyself — ASV
   You must rather let the mother go, and only take the young — AAT
   let her go, and be content with her brood — Knox

that it may be well with thee, and that thou mayest prolong thy days.
It is thus that you shall have prosperity and a long life — NAB

8. When thou buildest a new house, then thou shalt make a battlement for thy roof,
When you build a new house, you shall make a parapet for your roof — RSV
. . . you are to give your roof a parapet — Jerus
. . . you must put a parapet around the roof — Ber
Every new house must have a guardrail around the edge of the flat rooftop — Tay
that thou bring not blood upon thine house, if any man fall from thence.
that you may not bring the guilt of blood upon your house by anyone falling from it — Mof
otherwise, if someone falls off, you will bring bloodguilt upon your house — NAB

9. Thou shalt not sow thy vineyard with divers seeds:
. . . with two kinds of seed — ASV
You shall not sow your vineyard with a second kind of seed — Tor
. . . with two different kinds of seed — NAB
You shall not sow your vineyard with a second crop — NEB
lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.
lest the whole fruit be forfeited, the seed which thou hast sown, and the increase of the vineyard — ASV
lest the whole yield be forfeited to the sanctuary, the crop which you have sown and the yield of the vineyard — RSV
otherwise the whole of its produce shall be confiscated for the sanctuary, the crop you have sown and the vintage itself — Mof
lest the whole produce become taboo, the crop that you sowed as well as the harvest from your vineyard — AAT

10. Thou shalt not plow with an ox and an ass together.

11. Thou shalt not wear a garment of diver sorts, as of woollen and linen together.
Thou shalt not wear a mingled stuff, wool and linen together — ASV
You shall not wear cloth combining wool and linen — Tor
You shall not wear cloth of two different kinds of thread, wool and linen, woven together — NAB
You shall not wear clothes woven with two kinds of yarn, wool and flax together — NEB

12. Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself.
Tassels shalt thou make thee — on the four corners of thy vesture wherewith thou dost cover thyself — Rhm
Thou shalt wear tasselled strings at the four corners of the garment thou wearest — Knox
You must plait tassels on the four corners of the robe that covers you — Mof
You are to make tassels for the four corners of the cloak in which you wrap yourself — Jerus

13. If any man take a wife, and go in unto her, and hate her,
If any man takes a wife, and goes in to her, and then spurns her — RSV
If a man, after marrying a woman and having relations with her, comes to dislike her — NAB
A man marries a woman and cohabits with her. Then he takes an aversion to her — Tor

14. And give occasions of speech against her, and bring up an evil name upon her,
and lay shameful things to her charge . . . — ASV
and taxes her with misconduct and publicly defames her — Jerus
and brings trumped-up charges against her, giving her a bad name — NEB
and say, I took this woman, and when I came to her, I found her not a maid:
. . . I found not in her the tokens of virginity — ASV
. . . I married this woman, but when I had intercourse with her, I did not find the evidence of virginity in her — AAT
. . . but when I approached her, I found that she was not a virgin — Tor

15. Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate:
the girl's father and mother must take her and produce the evidence of her

virginity before the elders of the town at the gate — Jerus

Thereupon her father and mother must bring her before the elders at the city gate, and the proofs of her maidenhood with her — Knox

the father and mother of the girl shall spread the evidence of her virginity before the sheiks of the town in the gate-way — Mof

16. And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her;

. . . and he has turned against her — Ber

and now he is weary of her — Knox

17. And, lo, he hath given occasions of speech against her,

and, lo, he hath laid shameful things to her charge — ASV

and lo, he has made shameful charges against her — RSV

saying, I found not thy daughter a maid;

declaring that he did not find the evidence of virginity in her — Mof

and yet these are the tokens of my daughter's virginity.

But here is the evidence of my daughter's virginity — Tor

And they shall spread the cloth before the elders of the city.

And they shall spread the garment before . . . — ASV

18. And the elders of that city shall take that man and chastise him;

The elders of that town shall then take the man and flog him — Tor

19. And they shall amerce him in an hundred shekels of silver,

And they shall fine him a hundred shekels of silver — ASV

and, in addition, they shall fine him a hundred silver dollars — Ber

fining him thirteen guineas — Mof

and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel:

and give them to the father of the young woman . . . — RSV

. . . for publicly defaming a virgin of Israel — Jerus

and she shall be his wife; he may not put her away all his days.

20. But if this thing be true, and the tokens of virginity be not found for the damsel:

. . . that the tokens of virginity were not found in the damsel — ASV

But if this charge is true, and evidence of the girl's virginity is not found — NAB

If the charge he made was true, and the woman was found indeed to be no maid — Knox

21. Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die:

and the men of her city shall stone her to death with stones — ASV

because she hath wrought folly in Israel, to play the whore in her father's house:

. . . to play the harlot in her father's house — ASV

she has committed a flagrant crime in Israel, playing the harlot in her own home — Ber

for having committed an immoral scandal in Israel by turning her father's house into a harlot's — Mof

for she did a shameful thing in Israel, committing fornication while under her father's authority — Tor

so shalt thou put evil away from among you.

rid thy company of such a plague as that — Knox

22. If a man be found lying with a woman married to an husband,

If a man is caught lying with a married woman — AAT

then they shall both of them die, both the man that lay with the woman, and the woman:

both of them — the man and the woman with whom he lay — shall die — Tor

so shalt thou put away evil from Israel.

23. If a damsel that is a virgin be betrothed unto an husband,

If there be a damsel that is a virgin betrothed unto a husband — ASV

When a virgin is pledged in marriage to a man — NEB

If there is a betrothed virgin — RSV

and a man find her in the city, and lie with her;

and a man chances upon her in the city and lies with her — AAT

. . . and rapes her — NEB

24. Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die;

you must take them both out to the town-gate and stone them to death — Mof

the damsel, because she cried not, being in the city;
the damsel because she made not an outcry in the city — Rhm
the young woman because she did not cry for help though she was in the city — RSV
and the man, because he hath humbled his neighbour's wife:
. . . because he violated his neighbor's wife — NAB
so thou shalt put away evil from among you.
Thus you will sweep away evil from your midst — Tor

25. But if a man find a betrothed damsel in the field,
If, however, it is in the open fields that a man comes upon such a betrothed maiden — NAB
But if the man comes upon the engaged girl in the open country — Tor
and the man force her, and lie with her:
and if he ravishes her and lies with her — Mof
and the man lies with her by force — Tor
then the man only that lay with her shall die:
then simply the man who lay with her shall die — AAT

26. But unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death:
since no sin deserving of death attaches to the girl — AAT
The girl is not guilty of a capital offense — Tor
in the young woman there is no offence punishable by death — RSV
for as when a man riseth against his neighbour, and slayeth him, even so is this matter:
the case is like that of a man attacking and killing a neighbour — Mof
for this case is like that of a man attacking another and murdering him — Tor

27. For he found her in the field, and the betrothed damsel cried, and there was none to save her.
for the man came across her in the open country . . . — Mof
. . . and though the betrothed maiden may have cried out for help — NAB
. . . and the betrothed girl could have cried out without anyone coming to her rescue — Jerus

28. If a man find a damsel that is a virgin, which is not betrothed,
If a man comes upon a virgin who is not engaged — Tor
and lay hold on her, and lie with her, and they be found;
and seizes her and lies with her, and they are found — RSV
. . . and they are discovered — Tor

29. Then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife;
then the man must pay her father fifty silver dollars . . . — Ber
then the man who lay with her shall pay six and a half guineas to the girl's father . . . — Mof
because he hath humbled her, he may not put her away all his days.
because he hath humbled her; he may not put her away all his days — ASV
because he has dishonoured her, and he shall not divorce her all his days — Ber

30. A man shall not take his father's wife, nor discover his father's skirt.
. . . and shall not uncover his father's skirt — ASV
. . . nor shall he uncover her who is his father's — RSV
. . . nor have intercourse with her who belongs to his father — AAT
A man shall not take his father's wife: he shall not bring shame on his father — NEB
. . . and must not withdraw the skirt of his father's cloak from her — Jerus

CHAPTER 23

1. He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.
No man whose testicles have been crushed or whose organ has been servered . . . NEB
No eunuch, no man sexually mutilated, shall enter the gathering of the Eternal — Mof

2. A bastard shall not enter into the congregation of the LORD;

. . . shall not enter into the assembly of Jehovah — ASV

No one misbegotten shall be admitted into the congregation of the LORD — Tor

No descendant of an irregular union . . . — NEB

even to his tenth generation shall he not enter into the congregation of the LORD.

. . . shall none of his enter into the assembly of Jehovah — ASV

even to the tenth generation none of his descendants shall enter the assembly of the LORD — RSV

3. **An Ammonite or Moabite shall not enter into the congregation of the LORD;**

No Ammonite or Moabite shall marry into the LORD's community — AAT

even to their tenth generation shall they not enter into the congregation of the LORD for ever:

. . . shall none belonging to them enter . . . — ASV

none of their descendants, even in the tenth generation, shall ever be admitted into the congregation of the LORD — Tor

4. **Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.**

. . . and because they hired Balaam son of Beor from Pethor in Aram of the Two Rivers to curse you — Jerus

5. **Nevertheless the LORD thy God would not hearken unto Balaam;**

. . . would not heed Balaam — AAT

but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.

instead, the LORD your God turned the curse into a blessing for you, for the LORD your God loves you — Tor

6. **Thou shalt not seek their peace nor their prosperity all thy days for ever.**

Never in all your life are you to seek their welfare or prosperity — AAT

7. **Thou shalt not abhor an Edomite; for he is thy brother:**

The Edomite you must not detest; for he is your brother — Ber

but for the Edomites thou shalt have no repugnance, they are thy brethren — Knox

thou shalt not abhor an Egyptian; because thou wast a stranger in his land.

. . . because thou wast a sojourner in his land — ASV

. . . for you were once an immigrant in his country — Ber

8. **The children that are begotten of them shall enter into the congregation of the LORD in their third generation.**

The children of the third generation that are born unto them shall enter into the assembly of Jehovah — ASV

The third generation of children born to these may be admitted to the assembly of Yahweh — Jerus

9. **When the host goeth forth against thine enemies, then keep thee from every wicked thing.**

. . . then thou shalt beware of everything foul — Rhm

When you are in camp in time of war, you must guard against every evil thing — Ber

. . . you must keep yourselves clear of anything offensive — Mof

10. **If there be among you any man, that is not clean by reason of uncleanness that chanceth him by night,**

. . . a man who is not clean through a mischance of the night — Rhm

. . . becomes unclean through an emission in the night — Ber

Should any of you incur defilement at night in his sleep — Knox

then shall he go abroad out of the camp, he shall not come within the camp:

. . . and not come back all day — Ber

11. **But it shall be, when evening cometh on, he shall wash himself with water:**

. . . he shall bathe himself in water — ASV

and when the sun is down, he shall come into the camp again.

and at sundown he may re-enter the camp — Tor

12. **Thou shalt have a place also without the camp, whither thou shalt go forth abroad:**

Also, you must have a latrine outside the camp and go outside to it — Mof

You shall have a latrine outside the camp, to which you shall go to relieve yourself — Lam

Further, there shall be an area for you outside the camp, where you may relieve yourself — Tor

You shall have a sign outside the camp showing where you can withdraw — NEB
The toilet area shall be outside the camp — Tay

13. And thou shalt have a paddle upon thy weapon;
and thou shalt have a paddle along with thy weapons — ABPS
you must have a stick along with your weapons — AAT
you must carry a spade among your gear — Ber
And you shall have a peg upon your weapon — Lam
and you must have a mattock among your equipment — Jerus
With your equipment you will have a trowel — NEB
and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee:
and when you relieve yourself outside, you must dig a hole with it, to cover up your filth — Mof
so that when thou art eased thou canst dig about thee and heap loose earth over thy excrement — Knox

14. For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee;
For Yahweh your God goes about within your camp to guard you and to deliver your enemies to you — Jerus
therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee.
. . . that he may not see anything indecent among you . . . — RSV

15. Thou shalt not deliver unto his master the servant which is escaped from his master unto thee:
You shall not give up to his master a slave who has escaped from his master to you — RSV

16. He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best:
he shall dwell with thee, in the midst of thee, in the place which he shall choose within one of thy gates, where it pleaseth him best — ASV
he shall live with you, wherever he chooses, in any of your townships, as he pleases — Mof
thou shalt not oppress him.
you are not to molest him — Jerus
you must not ill-treat him — Tor

17. There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel.
There shall be no prostitute of the daughters of Israel . . . — ASV
No woman of Israel shall be a temple-prostitute, and no son of Israel shall be a temple-prostitute — Mof

18. Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow:
Thou shalt not bring the hire of a harlot, or the wages of a dog . . . — ASV
you shall not allow a common prostitute's fee, or the pay of a male prostitute . . . — NEB
You must never bring the gains of a harlot or the earnings of a male prostitute as a votive offering to the temple of the LORD your God — AAT
. . . in payment of any vow — RSV
for even both these are abomination unto the LORD thy God.
For an abomination unto Yahweh thy God are they both — Rhm
for both are abhorrent to the LORD your God — Tor

19. Thou shalt not lend upon usury to thy brother;
Thou shalt not lend upon interest . . . — ASV
You shall not charge interest on anything you lend to a fellow-countryman — NEB
You shall not deduct interest from loans to your countrymen — Tor
usury of money, usury of victuals, usury of anything that is lent upon usury:
interest of money, interest of victuals . . . — ASV
interest in money, food, or anything else that might be exacted as interest — AAT
whether the loan be of money or food or anything else that may earn interest — Jerus

20. Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury:
Unto a foreigner thou mayest lend upon interest . . . — ASV

. . . but you must not exact interest upon a loan to a fellow-Israelite — Mof

that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

so that the LORD your God may bless you in all your enterprises in the land of which you are taking possession — Ber

that Yahweh your God may bless you in all your giving . . . — Jerus

21. When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it:

. . . thou shalt not be slack . . . — ASV

When you make a vow to the LORD your God, you must pay it without delay — AAT

. . . thou shalt not delay to make it good — Rhm

. . . you must not be lazy in keeping it — Jerus

for the LORD thy God will surely require it of thee;

for the LORD your God definitely requires it of you — AAT

The Lord thy God will hold thee to thy promise — Knox

and it would be sin in thee.

and will put it to your account as sin — Bas

and you will have incurred guilt — Tor

22. But if thou shalt forbear to vow, it shall be no sin in thee.

But if you refrain from vowing, it shall be no sin in you — RSV

23. That which is gone out of thy lips thou shalt keep and perform;

. . . thou shalt observe and do — ASV

Whatever passes your lips you must keep to — Jerus

A spoken promise you must be careful to observe — AAT

even a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

according as thou hast vowed unto Jehovah thy God, a free-will offering . . . — ASV

for you have voluntarily vowed to the LORD your God what you have promised with your mouth — RSV

in the way that you promised the LORD your God, seeing that it was a voluntary promise that you made — AAT

24. When thou comest into thy neighbour's vine-yard, then thou mayest eat grapes thy fill at thine own pleasure;

. . . then thou mayest eat of grapes . . . — ASV

When you go into your neighbor's vineyard, you may eat your fill of grapes, as many as you wish — RSV

. . . eat the grapes to thy heart's content — Knox

but thou shalt not put any in thy vessel.

but you must not put any in your bag — AAT

but do not take any away in a container — Tay

25. When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand;

If you go through your neighbour's standing corn, you may pick the ears with your hand — Jerus

When you go into your neighbor's standing grain, you may pluck the ears with your hand — RSV

. . . you may pluck ears to rub in your hands — NEB

. . . you may pull some ears with your hand — Mof

but thou shalt not move a sickle into thy neighbour's standing corn.

but you must not put a sickle to your neighbor's grain — Tor

CHAPTER 24

1. When a man hath taken a wife, and married her,

Supposing a man has taken a wife and consummated the marriage — Jerus

A man takes a wife and possesses her — Tor

If any one hath taken a wife, and cohabited with her — Sept

and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her:

. . . because he hath found some unseemly thing in her — ASV

if she displeases him because he has found her immodest in some way — Mof

and comes to dislike her, having found something improper in her — Ber
. . . because he has found some evidence of open prostitution in her — Lam

then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.

let him give her a statement in writing and send her away from his house — Bas
He must draw up a writ of separation and hand it to her before he sends her away from his house — Knox

2. And when she is departed out of his house, she may go and be another man's wife.

she leaves his household and becomes the wife of another man — Tor

3. And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of the house;

and if this second husband turns against her and hands her a written deed of divorce, dismissing her from his house — Mof
and the second husband, too, comes to dislike her . . . — NAB

or if the latter husband die, which took her to be his wife;

or if this other man who took her as his wife happens to die — Jerus

4. Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled;

in such case, the man who first divorced her, may not take her again to be his wife, for she has been defiled — Ber
. . . after she has been soiled — Mof
. . . now that she is contaminated — Knox
. . . now that she has been defiled in this way — Jerus

for that is abomination before the LORD:

such practice is abhorrent to the LORD — Ber
For that is detestable in the sight of Yahweh — Jerus

and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.

lest thou bring sin upon the land . . . — Rhm
and you shall not bring guilt upon the land . . . — RSV

5. When a man hath taken a new wife, he shall not go out to war,

When a man is newly married, he shall not go out with the army — RSV
. . . he shall not go on active service with the army — Mof
. . . he shall not be liable for military service — NEB
A newly married man is not to be drafted into the army — Tay

neither shall he be charged with any business:

nor be counted with it for any duty — AAT
nor shall any public duty be imposed on him — NAB
nor is he to be pestered at home — Jerus

but he shall be free at home one year,

free shall he be for his own house one year — Rhm
He shall be exempt for one year for the sake of his family — NAB

and shall cheer up his wife which he hath taken.

to enjoy himself with his wife whom he has married — AAT
to give happiness to the woman he has married — Tor

6. No man shall take the nether or the upper millstone to pledge:

No man shall take a hand-mill or even an upper millstone in pledge for a debt — Mof
No one shall take a hand mill or even its upper stone as a pledge for debt — NAB
None doth take in pledge mill-stones, and rider — YLT

for he taketh a man's life to pledge.

for that would be taking someone's life in pawn — Tor
for he would be taking the debtor's sustenance as a pledge — NAB

7. If a man be found stealing any of his brethren of the children of Israel,

If any man is caught kidnapping a fellow Israelite — Mof
If a man is found to have kidnaped a fellow Israelite — Tor

and maketh merchandise of him, or selleth him;

and he deal with him as a slave, or sell him — ASV
and if he treats him as a slave or sells him — RSV
to hurt him, or to sell him — AAT

then that thief shall die; and thou shalt put evil away from among you.
. . . so shalt thou put away the evil from the midst of thee — ASV
. . . thus you will sweep out evil from your midst — Tor
. . . You must banish this evil from your midst — Jerus

8. Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you:
Take heed, in an attack of leprosy, to be very careful to do according to all that the Levitical priests shall direct you — RSV
In cases of a scaly affection be most careful to do exactly as the levitical priests instruct you — Tor
Be careful how you act in all cases of malignant skin-disease — NEB
as I commanded them, so ye shall observe to do.
following the orders I have given them — Ber

9. Remember what the LORD thy God did unto Miriam by the way, after that ye were come forth out of Egypt.
. . . unto Miriam, by the way as ye came forth out of Egypt — ASV
. . . to Miriam, as you were making your way up from Egypt — Mof
. . . to Miriam on the journey after you left Egypt — Tor

10. When thou dost lend thy brother anything, thou shalt not go into his house to fetch his pledge.
When thou dost lend thy neighbour any manner of loan . . . — ASV
When you make your neighbour a loan of any sort . . . — RSV
. . . do not enter his house to carry off his pledge — Ber

11. Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.
Thou shalt stand without . . . — ASV
you must wait outside, and the man to whom you are making the loan shall bring the pledge outside to you — AAT

12. And if the man be poor, thou shalt not sleep with his pledge:
And if he be a poor man . . . — ASV
A poor man's pledge must not spend the night with thee — Knox
If he is a poor man, you must not sleep in the mantle he pledges — Mof
. . . do not sleep in what he gives you for security — Ber

13. In any case thou shalt deliver him the pledge again when the sun goeth down,
thou shalt surely restore to him the pledge when the sun goeth down — ASV
you must be sure to return it to him at sunset — AAT
that he may sleep in his own raiment, and bless thee:
that he may sleep in his garment . . . — ASV
that he may sleep in his cloak, and so be grateful to you — AAT
and it shall be righteousness unto thee before the LORD thy God.
it will win thee favour from the Lord thy God — Knox
It will stand to your credit with the LORD your God — AAT
and it will be a good action on your part in the sight of Yahweh your God — Jerus

14. Thou shalt not oppress an hired servant that is poor and needy,
You must not defraud any hired labourer who is needy and poor — Mof
You are not to exploit the hired servant . . . — Jerus
Do not deal harshly with your hired man . . . — Ber
And if thou hast a hired servant that lives from hand to mouth — Knox
whether he be of thy brethren or of thy strangers that are in thy land within thy gates:
. . . or of thy sojourners . . . — ASV
whether a fellow countryman or a non-citizen in your communities — Tor
. . . or one of the aliens resident in your townships — Mof

15. At his day thou shalt give him his hire, neither shall the sun go down upon it;
you shall give him his hire on the day he earns it, before the sun goes down — RSV
You shall pay him each day's wages before sundown on the day itself — NAB
for he is poor, and setteth his heart upon it:
for he is needy and urgently depends on it — Tor
. . . and is anxious for it — Jerus

lest he cry against thee unto the LORD, and it be sin unto thee.
so that he may not cry to the LORD against you, and you incur guilt — AAT

16. The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers:
Parents shall not be put to death for children, nor children be put to death for parents — Tor
every man shall be put to death for his own sin.
a person shall be put to death only for his own crime — Tor
no guilt but his own shall bring a man to death — Knox

17. Thou shalt not pervert the judgment of the stranger, nor of the fatherless;
Thou shalt not wrest the justice due to the sojourner, or to the fatherless — ASV
You shall not violate the rights of the alien or of the orphan — NAB
nor take a widow's raiment to pledge:
nor take the widow's raiment to pledge — ASV
you shall not take a widow's garment in pawn — Tor
do not take a widow's clothing on account of a debt — Bas

18. But thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.
You must remember that you were once a slave yourself in Egypt, and the LORD your God rescued you from there . . . — AAT

19. When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it:
When you reap the harvest in your field and overlook a sheaf there, you shall not go back to get it — NAB
. . . and forget a swathe . . . — NEB
it shall be for the stranger, for the fatherless, and for the widow:
Leave it for the stranger, the orphan and the widow — Jerus
it shall go to the stranger, the fatherless, and the widow — Tor
that the LORD thy God may bless thee in all the work of thine hands.
that the LORD your God may bless you in all your enterprises — AAT

20. When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.
When you beat your olive-trees, do not strip them afterwards — NEB
In knocking the fruit off your olive-trees . . . — Mof
When you are shaking the fruit from your olive-trees . . . — Bas
When thou beatest thine olive-tree thou shalt not glean after thee . . . — Rhm
. . . the fruit once picked, leave the rest to alien, orphan and widow — Knox

21. When thou gatherest the grapes of thy vine-yard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow.
When you gather the grapes of your vineyard, do not pick it over again . . . — Tor
. . . that is to be left for the alien, the orphan, or the widow — Mof

22. And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

CHAPTER 25

1. If there be a controversy between men, and they come unto judgment, that the judges may judge them;
. . . and the judges judge them — ASV
If there is a dispute between men, and they come into court, and the judges decide between them — RSV
then they shall justify the righteous, and condemn the wicked.
let the judges give their decision for the upright, and against the wrongdoer — Bas

2. And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face,
If the one who is in the wrong deserves a flogging, the judge shall make him lie down and have him flogged in his presence — Jerus
if the guilty one is to be flogged, the magistrate shall have him lie down and be given lashes in his presence — Tor

according to his fault, by a certain number.
. . . according to his wickedness, by number — ASV
with the number of lashes warranted by his crime — AAT
the number of strokes shall correspond to the gravity of the offence — NEB
to receive the number of stripes he deserves — Ber

3. **Forty stripes he may give him, and not exceed:**
. . . not going beyond — Rhm
Forty stripes may be given him, but not more — RSV
lest, if he should exceed, and beat him above these with many stripes,
lest, if more are given and a number of extra lashes are inflicted — Mof
lest in being given more than that number — AAT
then thy brother should seem vile unto thee.
then should thy brother be of no account in thine eyes — Rhm
. . . be degraded before your eyes — Tor
. . . should be cut to ribbons before your eyes — AAT
and a brother suffers gross public humiliation — Ber
otherwise . . . your fellow-countryman will have been publicly degraded — NEB
Wouldst thou see thy brother go away all mangled? — Knox

4. **Thou shalt not muzzle the ox when he treadeth out the corn.**
Do not keep the ox from taking the grain when he is crushing it — Bas

5. **If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger:**
. . . shall not be married without unto a stranger — ASV
. . . the wife of the dead shall not be married outside the family to a stranger — RSV
. . . his widow must not go outside the family and marry a stranger — Ber
her husband's brother shall go in unto her, and take her to him to wife,
her brother-in-law must go to her, and marry her — AAT
Her husband's brother shall unite with her and take her as his wife — Tor
and perform the duty of an husband's brother unto her.
doing the duty of a husband's brother to her — Mof
performing the levir's duty — Tor

6. **And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead,**
and the first son that she bears shall succeed to the name of the deceased brother — AAT
The first-born son she bears shall continue the line of the deceased brother — NAB
that his name be not put out of Israel.
that his name be not blotted out of Israel — ASV
so that his name may not come to an end in Israel — Bas
so that his line shall not be lost to Israel — Knox

7. **And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say,**
And if the man does not desire to take his brother's wife; then his brother's wife shall go up to the gate to the elders, and say — ABPS
But if the man does not want to marry his sister-in-law, then his sister-in-law shall go to the elders at the city gate. and say — AAT
My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.
My brother-in-law does not intend to perform his duty toward me and refuses to perpetuate his brother's name in Israel — NAB
I have no levir willing to perpetuate the name of his brother in Israel, he declines to exercise his levirate in my favour — Jerus
This brother-in-law of mine refuses to wed me and beget children in his brother's name — Knox

8. **Then the elders of his city shall call him, and speak unto him:**
Thereupon the elders of his city shall summon him and admonish him — NAB
and if he stand to it, and say, I like not to take her;

If he still stands his ground and says . . . — NEB

and if he stand and say, I do not desire to take her — ABPS

If he insists, saying, I do not choose to marry her — Tor

9. Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say,

his sister-in-law shall go up to him in the presence of the elders, and pull his sandal off his foot, and spit in his face, and solemnly declare — AAT

So shall it be done unto that man that will not build up his brother's house.

So shall it be done to the man who will not maintain his brother's family — Mof

This is what we do to the man who does not restore his brother's house — Jerus

10. And his name shall be called in Israel, The house of him that hath his shoe loosed.

His family shall be called in Israel, 'the family of the unshod' — Mof

And he shall go in Israel by the name of "the family of the unsandaled one" — Tor

and Barefoot Breed is the name by which he will be known in Israel — Knox

His family shall be known in Israel as the House of the Unsandalled Man — NEB

11. When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him,

. . . and the wife of one of them rushes in to save her husband from the one who is beating him — Ber

. . . and the wife of one intervenes to save her husband from the blows of his opponent — NAB

and putteth forth her hand, and taketh him by the secrets:

and puts out her hand to seize his assailant by the private parts — Mof

. . . and seizes him by his genitals — Tor

12. Then thou shalt cut off her hand, thine eye shall not pity her.

you shall chop off her hand without pity — NAB

13. Thou shalt not have in thy bag divers weights, a great and a small.

You shall not have in your bag two kinds of weights . . . — RSV

You shall not have in your pouch alternate weights, larger and smaller — Tor

Thou shalt not carry two different weights in thy wallet, one heavy and one light — Knox

14. Thou shalt not have in thine house divers measures, a great and a small.

nor shall you keep different measures in your house, one large and the other small — NAB

15. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have:

A perfect and just weight shalt thou have; a perfect and just measure shalt thou have — ASV

you must keep a full, just weight, a full, just measure — Mof

You shall have true and correct weights and true and correct measures — NEB

In all your transactions you must use accurate scales and honest measurements — Tay

You must keep one weight, full and accurate — Jerus

You must have completely honest weights and completely honest measures — Tor

that thy days may be lengthened in the land which the LORD thy God giveth thee.

so that you may enjoy long life in the land . . . — Ber

16. For all that do such things, and all that do unrighteously, are an abomination unto the LORD thy God.

For all that do such things, even all that do unrighteously — ASV

for everyone given to these practices . . . — AAT

17. Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;

. . . as ye came forth out of Egypt — ASV

. . . how Amalek treated you when you were on your way out of Egypt — Jerus

18. How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God.

how he met thee in the way, and attacked thy rear, all that were feeble behind

thee, while thou wast faint and weary, and he feared not God — ABPS

how, undeterred by fear of God, he surprised you on the march, when you were famished and weary, and cut down all the stragglers in your rear — Tor

. . . and cut off your rear, which was lagging behind exhausted . . . — NEB

19. Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it,

. . . when the LORD your God has granted you rest from all your enemies in the land He gives you as your heritage — Ber

When Yahweh your God has granted you peace from all the enemies surrounding you in the land . . . — Jerus

that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.

you must blot out the very memory of Amalek from under the heavens . . . — AAT

you shall blot Amalek from the very memory of men . . . — Mof

. . . Do not forget — Tor

CHAPTER 26

1. And it shall be, when thou art come in unto the land which the LORD thy God giveth thee for an inheritance, and possessest it, and dwellest therein;

. . . and have occupied it and settled in it — NAB

2. That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee,

that thou shalt take of the first of all the fruit of the ground . . . — ASV

. . . which you harvest from your land that the LORD your God gives you — RSV

and shalt put it in a basket, and shalt go unto the place which the LORD thy God shall choose to place his name there.

. . . to cause his name to dwell there — ASV

and putting it in a basket, you must go to the sanctuary which the LORD your God chooses as the abiding-place of his presence — AAT

. . . and go to the place where Yahweh your God chooses to give his name a home — Jerus

3. And thou shalt go unto the priest that shall be in those days, and say unto him,

And you shall go to the priest who is in office at that time . . . — RSV

And thus shalt thou address thyself to the priest who bears office at the time — Knox

I profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us.

I acknowledge this day before the LORD your God . . . — Tor

I give thanks today to the LORD my God . . . — AAT

Today I declare unto Yahweh my God . . . — Jerus

4. And the priest shall take the basket out of thine hand,

The priest shall then receive the basket from you — NAB

and set it down before the altar of the LORD thy God.

and place it in front of the altar of the LORD your God — AAT

5. And thou shalt speak and say before the LORD thy God,

You shall then recite as follows before the LORD your God — Tor

Then, in the sight of Yahweh your God, you must make this pronouncement — Jerus

When he has done so, you shall bear witness before the LORD your God, giving this testimony — Ber

A Syrian ready to perish was my father,

My father was a homeless Aramaean — NEB

My father was a wandering Aramean — NAB

My father was a fugitive Aramean — Tor

A nomad Aramean was my father — AAT

My ancestors were migrant Arameans — Tay

and he went down into Egypt, and sojourned there with a few,

. . . and sojourned there, few in number — ASV

who went down to reside in Egypt, with a small house-hold — Mof

He went down into Egypt, few in number, and there he resided as an immigrant — Ber

and became there a nation, great, mighty, and populous:

but they grew up to be a great people, hardy and numerous — Knox

6. **And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage:**

And the Egyptians dealt ill with us . . . — ASV

the Egyptians treated us harshly, oppressed us, and crushed us down in slavery — Mof

. . . and laid upon us exacting slavery — Sprl

. . . humiliated us and imposed cruel slavery upon us — NEB

7. **And when we cried unto the LORD God of our fathers, the LORD heard our voice,**

we cried to the Lord, the God of our fathers, and he heard our cry — NAB

and looked on our affliction, and our labour, and our oppression:

and saw our affliction, and our toil, and our oppression — ASV

and saw our plight, our misery, and our oppression — Tor

8. **And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness,**

. . . with terrifying power — NAB

. . . and awesome power — Tor

and with signs, and with wonders.

with signal acts — Mof

9. **And he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey.**

and brought us here, where he has given us a land that is all milk and honey — Knox

10. **And now, behold, I have brought the firstfruits of the land, which thou, O LORD, hast given me.**

And behold, now I bring the first of the fruit of the ground . . . — RSV

And now see, I have brought the first of the produce of the soil . . . — AAT

And now, O Lord, see, I have brought you a token of the first of the crops from the ground You have given me — Tay

And thou shalt set it before the LORD thy God, and worship before the LORD thy God:

And you shall set it down before the LORD your God . . . — RSV

11. **And thou shalt rejoice in every good thing which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you.**

and thou shalt rejoice in all the good that Jehovah thy God has given to thee . . . — ABPS

And you shall enjoy, together with the Levite and the stranger in your midst, all the bounty that the LORD your God has bestowed upon you and your household — Tor

and rejoice because of all the goodness which the LORD your God has heaped upon you . . . — Ber

12. **When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing,**

When you have finished setting aside all the tithes of your produce in the third year, the year of the tithes — NAB

When you have set aside in full the tenth part of your yield . . . — Tor

and hast given it unto the Levite, the stranger, the fatherless, and the widow,

then thou shalt give it unto . . . — ASV

and have given it to the Levite, the stranger, the orphan and the widow — Jerus

that they may eat within thy gates, and be filled;

that they may eat their fill in your community — AAT

that they may eat in thy cities, and be regaled — Sept

13. **Then thou shalt say before the LORD thy God,**

And thou shalt say before Jehovah thy God — ASV

I have brought away the hallowed things out of mine house,

I have put away the hallowed things . . . — ASV

I have put away what was holy from my house — ABPS

I have removed the sacred dues from my house — Mof

I have cleared out the consecrated portion from the house — Tor

I have rid my house of the tithe that was holy to thee — NEB

and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me:

. . . according to all thy commandment which thou didst command me — ABPS

I have not transgressed thy commandments, neither have I forgotten them:

I have not transgressed any of thy commandments . . . — ASV

In this I have not broken or forgotten any of your commandments — NAB

14. I have not eaten thereof in my mourning,

I have not eaten of it while in mourning — ABPS

I have not eaten any bread of mourning — Jerus

I have never eaten any of the tithe while I was in mourning — Mof

I have not touched the tithe while I was ceremonially defiled — Tay

neither have I taken away ought thereof for any unclean use,

nor have I rid myself of it for unclean purposes — NEB

I have not removed any of it while unclean — Ber

I have consumed nothing that was unclean — Jerus

I have not disposed of any of it improperly — AAT

nor given ought thereof for the dead:

nor given thereof for the dead — ASV

nor have I offered any for the dead — Ber

and I have not deposited any of it with the dead — Tor

nor used any . . . for funerals — Lam

but I have hearkened to the voice of the LORD my God, and have done according to all that thou hast commanded me.

I have listened to the voice of the LORD my God; I have behaved according to all that Thou hast enjoined upon me — Ber

15. Look down from thy holy habitation, from heaven,

Look down from Your holy abode, from heaven — Tor

Look down from the dwelling place of your holiness, from heaven — Jerus

and bless thy people Israel, and the land which thou hast given us,

. . . and the ground which . . . — ASV

. . . and the soil which thou hast given unto us — Rhm

as thou swarest unto our fathers, a land that floweth with milk and honey.

. . . a land abounding in milk and honey — Mof

16. This day the LORD thy God hath commanded thee to do these statutes and judgments:

This day the LORD your God commands you to do these statutes and ordinances — RSV

thou shalt therefore keep and do them with all thine heart, and with all thy soul.

you must be careful then to observe them with all your mind and heart — AAT

17. Thou hast avouched the LORD this day to be thy God,

Thou hast this day promised that Jehovah should be thy God — ABPS

Thou hast declared this day JEHOVAH to be thy God — Sprl

You have confessed the LORD this day to be your God — Lam

You have today made this declaration about Yahweh: that he will be your God — Jerus

and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:

18. And the LORD hath avouched thee this day to be his peculiar people,

And today the Lord is making this agreement with you; you are to be a people peculiarly his own — NAB

And the LORD has affirmed this day that you are . . . His treasured people — Tor

The LORD has recognized you this day as his special possession — NEB

as he hath promised thee, and that thou shouldest keep all his commandments;

as he promised you; and provided you keep all his commandments — NAB

19. And to make thee high above all nations which he hath made, in praise, and in name, and in honour;

and to make thee supreme above all the nations that he has made . . . — ABPS

engaging to lift you high in praise and renown and honour over all other nations he has made — Mof

and that thou mayest be an holy people

unto the LORD thy God, as he hath spoken.
and that you shall be a people holy to the LORD your God . . . — RSV
a people consecrated to the LORD thy God, claiming his promise — Knox

CHAPTER 27

1. And Moses with the elders of Israel commanded the people, saying,
And Moses and the elders commanded . . . — ASV
. . . commanded the people as follows — AAT
Keep all the commandments which I command you this day.
. . . which I enjoin on you today — NAB

2. And it shall be on the day when ye shall pass over Jordan unto the land which the LORD thy God giveth thee,
On the very day that you cross the Jordan . . . — AAT
After you have crossed the Jordan . . . — Jerus
that thou shall set thee up great stones, and plaister them with plaister:
you shall set up large stones, and plaster them with plaster — RSV
. . . Coat them with plaster — Tor

3. And thou shalt write upon them all the words of this law, when thou art passed over,
Also write on them, at the time you cross, all the words of this law — NAB
that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.

4. Therefore it shall be when ye be gone over Jordan, that ye shall set up these stones, which I command you this day, in mount Ebal,
And when you have passed over the Jordan, you shall set up these stones, concerning which I command you this day, on Mount Ebal — RSV
and thou shalt plaister them with plaister.
putting a layer of lime upon them — Mof
and you are to coat them with lime — Jerus
and whitewashing them with lime — AAT

5. And there shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt not lift up any iron tool upon them.
. . . an altar of stones that no iron tool has worked — Jerus
. . . an altar made of stones that no iron tool has touched — NAB

6. Thou shalt build the altar of the LORD thy God of whole stones:
it is with undressed stones that you must build the altar . . . — AAT
You shall build an altar to the LORD your God of unhewn stones — RSV
. . . with blocks of undressed stone — NEB
and thou shalt offer burnt offerings thereon unto the LORD thy God:

7. And thou shalt offer peace offerings,
and thou shalt sacrifice peace-offerings — ASV
and immolate communion sacrifices — Jerus
and slay victims for a welcome-offering — Knox
. . . sacrifice there offerings of well-being — Tor
and shalt eat there, and rejoice before the LORD thy God.
. . . and make good cheer in the Lord's presence — Knox

8. And thou shalt write upon the stones all the words of this law very plainly.
. . . doing it plainly and well — Rhm
. . . cut them carefully — Jerus
. . . engraving them with care — NEB

9. And Moses and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel;
. . . Keep silence, and hearken, O Israel — ASV
. . . Silence! listen, O Israel — Mof
this day thou art become the people of the LORD thy God.
today you have become the people of the LORD your God — AAT

10. Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.
. . . keeping his commandments and his statutes . . . — RSV

11. And Moses charged the people the same day, saying,

12. These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin:

After you have crossed the Jordan, the following shall stand on Mount Gerizim when the blessing for the people is spoken . . . — Tor

. . . the following tribes shall stand on Mount Gerizim to bless the people . . . — Jerus

Those who shall stand for the blessing of the people on Mount Gerizim when you have crossed the Jordan are these: — NEB

13. And these shall stand upon mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

. . . for the curse . . . — ASV

. . . to pronounce the curse . . . — Mof

14. And the Levites shall speak, and say unto all the men of Israel with a loud voice,

. . . and proclaim loudly to all the Israelites — Jerus

The Levites, in the hearing of all Israel, shall intone these words — NEB

15. Cursed be the man that maketh any graven or molten image,

A curse on . . . — Jerus

. . . an image — cut or molten — Rhm

. . . a sculptured or molten image — Tor

. . . any image of wood or stone or metal — Bas

an abomination unto the LORD, the work of the hands of the craftsman,

. . . the product of a craftman's hands — NAB

. . . however skilled its workmanship — Knox

and putteth it in a secret place.

erecting it in secret — Mof

however secret its hiding-place — Knox

And all the people shall answer and say, Amen.

And all the people shall respond, Amen! — Ber

. . . in response shall say, So be it — AAT

16. Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen.

. . . who is making light of his father or his mother — YLT

. . . who dishonors . . . — NAB

. . . who insults . . . — Tor

. . . who despises . . . — Ber

. . . who slights . . . — NEB

17. Cursed be he that removeth his neighbour's landmark. And all the people shall say, Amen.

. . . who displaces his neighbour's boundary mark . . . — Jerus

18. Cursed be he that maketh the blind to wander out of the way. And all the people shall say, Amen.

. . . who misleads a blind man on the road . . . — AAT

. . . who misdirects a blind person on his way . . . — Tor

19. Cursed be he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen.

. . . that wresteth the judgment due to the sojourner . . . — ASV

. . . who violates the rights of the alien, the orphan or the widow . . . — NAB

. . . who denies justice to . . . — Knox

20. Cursed be he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen.

. . . he who has relations with his father's wife, for he dishonors his father's bed . . . — NAB

. . . the man who mates with his father's wife, and comes between his own father's sheets . . . — Knox

. . . for he would have had intercourse with her who belongs to his father . . . — AAT

. . . and withdraws the skirt of his father's cloak from her . . . — Jerus

21. Cursed be he that lieth with any manner of beast. And all the people shall say, Amen.

. . . he who has relations with any animal . . . — NAB

. . . the man who mates with any beast . . . — Knox

22. Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen.

. . . he who has relations with his sister or his half-sister . . . — NAB

. . . he who lies with his sister, whether she is his full sister or half-sister . . . AAT

23. Cursed be he that lieth with his mother in law. And all the people shall say, Amen.

24. Cursed be he that smiteth his neighbour secretly. And all the people shall say, Amen.
. . . who strikes down his neighbour in secret . . . — Tor
. . . the man who murders his fellow-countryman secretly . . . — Mof

25. Cursed be he that taketh reward to slay an innocent person. And all the people shall say, Amen.
. . . that taketh a bribe . . . — ASV
. . . who accepts a bribe to take an innocent life . . . — Jerus
. . . who takes reward to kill a man with whom he has had no feud — NEB

26. Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen.
. . . who does not give effect to the provisions of this code by observing them . . . — AAT
. . . the man who does not hold fast to every word of this law, and live by it . . . — Knox
. . . he who will not uphold the terms of this Teaching and observe them . . . — Tor

CHAPTER 28

1. And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day,
. . . if thou shalt surely obey the voice of Jehovah thy God, to observe to do all his commandments . . . — ABPS
If only you will listen carefully . . . — Mof
Thus, then, shall it be: if you continue to heed the voice of the LORD, your God . . . NAB
. . . to observe faithfully all His commandments . . . — Tor
that the LORD thy God will set thee on high above all nations of the earth:
that Jehovah thy God will set thee supreme above all the nations . . . — ABPS
the Lord thy God will make thee greater than any other nation on earth — Knox
God will transform you into the greatest nation in the world — Tay

2. And all these blessings shall come on thee, and overtake thee,
And all the following blessings shall come upon you and overtake you — AAT
All these blessings shall come upon you and take effect — Tor
if thou shalt hearken unto the voice of the LORD thy God.
because thou dost hearken . . . — Rhm

3. Blessed shalt thou be in the city, and blessed shalt thou be in the field.
. . . in the country — AAT

4. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle,
. . . and the fruit of thy beasts — ASV
. . . the issue of your livestock — Jerus
the increase of thy kine, and the flocks of thy sheep.
the increase of your cattle, and the young of your flock — RSV
the calving of your herd and the lambing of your flock — Tor

5. Blessed shall be thy basket and thy store.
. . . and thy kneading-trough — ASV
full shall your basket be, and your kneading-trough — Mof
Blessed will be your pannier and your bread bin — Jerus

6. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.
blessed in thy journey and blessed in thy coming home — Knox

7. The LORD shall cause thine enemies that rise up against thee to be smitten before thy face:
. . . to be routed before thee — Rhm
May the LORD deliver up the enemies who attack you and let them be put to rout before you — NEB
they shall come out against thee one way, and flee before thee seven ways.
one way shall they come out against thee, and seven ways shall they flee before thee — Rhm
they may come out against you by a single road, but they shall fly before you by seven different roads — AAT
— in all directions — Mof

8. The LORD shall command the blessing upon thee in thy storehouses,
. . . in thy barns — ASV

The LORD will command His benediction upon you in your barns — Ber

and in all that thou settest thine hand unto:

and in all that you undertake — RSV

and he shall bless thee in the land which the LORD thy God giveth thee.

9. **The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee,**

The LORD will establish you as a people holy to himself . . . — RSV

. . . shall make you a people consecrated to himself . . . — AAT

. . . dedicated to Himself . . . — Ber

if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

provided that you keep the commandments . . . — NAB

. . . and follow the paths he has chosen — Knox

10. **And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee.**

And all the peoples . . . — ASV

. . . shall see that the LORD's name is proclaimed over you . . . — Tor

. . . shall see that the LORD has named you as his very own — NEB

. . . they will stand in awe of you — NAB

11. **And the LORD shall make thee plenteous in goods,**

And the LORD will make thee overabundant for good — JPS

. . . will make you abound in prosperity — RSV

. . . will make you fertile in every good thing — Bas

in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground,

in the issue of your womb, the offspring of your cattle, and the produce of your soil — Tor

in the land which the LORD sware unto thy fathers to give thee.

. . . which he swore to your fathers he would give you — NAB

12. **The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand:**

Jehovah will open unto thee his good treasure the heavens . . . — ASV

The Lord open for thee his good treasury, the heaven . . . — Sept

May the LORD open the heavens for you, his rich treasure house . . . — NEB

The LORD shall open for you his rich treasury in the heavens . . . — AAT

. . . will open for you His bounteous store, the heavens . . . — Tor

. . . to give you seasonable rain for your land . . . — Jerus

and thou shalt lend unto many nations, and thou shalt not borrow.

so that you will lend to many nations and borrow from none — NAB

You will be creditor to many nations, but debtor to none — Tor

13. **And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath;**

. . . you will always be on top and never underneath — Jerus

. . . and you shall tend upward only, and not downward — RSV

. . . you shall be always rising, never falling — Mof

. . . you shall be moving ever higher up and never lower down — Ber

if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them:

as long as you obey the commandments . . . — NAB

14. **And thou shalt not go aside from any of the words which I command thee this day, to the right hand or to the left,**

and if you do not turn aside from any of the words . . . — RSV

and do not deviate to the right or to the left from any of the commandments . . . — Tor

swerving neither to the right nor to the left from any of the commands . . . — AAT

to go after other gods to serve them.

in order to follow other gods and serve them — NAB

and you shall not go after the Gentile gods, nor serve them — Lam

15. **But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day;**

However, if you do not listen to the voice

of the LORD your God, not observing and obeying . . . — Ber

that all these curses shall come upon thee, and overtake thee:

all these curses shall come upon you and overwhelm you — NAB

16. Cursed shalt thou be in the city, and cursed shalt thou be in the field.

. . . in the country — AAT

17. Cursed shall be thy basket and thy store.

. . . and thy kneading-trough — ASV

cursed your basket and kneading-trough — Mof

Accursed will be your pannier and your bread bin — Jerus

18. Cursed shall be the fruit of thy body, and the fruit of thy land,

. . . the produce of your soil — Jerus

the increase of thy kine, and the flocks of thy sheep.

the increase of thy cattle, and the young of thy flock — ASV

the calving of your herd and the lambing of your flock — Tor

19. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.

cursed in thy journey and cursed in thy coming home — Knox

20. The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do,

. . . cursing, discomfiture, and rebuke . . . — ASV

. . . shall send curses on you, trouble and distress . . . — AAT

The LORD will let loose against you calamity, panic and frustration . . . — Tor

May the LORD send upon you starvation, burning thirst, and dysentery . . . — NEB

. . . in every enterprise to which you put your hand — Ber

. . . in return for all your offerings — Jerus

until thou be destroyed, and until thou perish quickly;

until you are ruined and perish rapidly — Mof

so that you shall soon be utterly wiped out — Tor

because of the wickedness of thy doings, whereby thou hast forsaken me.

for your perverse behaviour, and for deserting me — Jerus

21. The LORD shall make the pestilence cleave unto thee,

The LORD shall fasten plagues on you — AAT

Yahweh will infect you with the plague — Jerus

May the LORD cause pestilence to haunt you — NEB

until he have consumed thee from off the land, whither thou goest to possess it.

until He obliterates you from the land . . . — Ber

that will persist until he has exterminated you from the land . . . — NAB

22. The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning,

The LORD will smite you with consumption, and with fever, inflammation, and fiery heat — RSV

. . . will strike you with consumption, fever, ague, and erysipelas — Mof

. . . with consumption, fever, inflammation, and sunstroke — AAT

May the LORD afflict you with wasting disease and recurrent fever, ague and eruptions — NEB

and with the sword, and with blasting, and with mildew;

with drought, with blight and with mildew — Ber

with drought, black blight and red — NEB

and they shall pursue thee until thou perish.

so will it be till your destruction is complete — Bas

hunting thee to the death — Knox

23. And thy heaven that is over thy head shall be brass,

And thy heavens which are over thy head shall become bronze — Rhm

The skies above you shall be copper — Tor

and the earth that is under thee shall be iron.

and the earth underfoot shall be iron — AAT

24. The LORD shall make the rain of thy land powder and dust:

For rain the LORD will give your land powder and dust — Ber

May the LORD turn the rain upon your country into fine sand — NEB

from heaven it shall come down upon thee, until thou be destroyed.

out of the heavens it shall come down upon thee . . . — Rhm

25. The LORD shall cause thee to be smitten before thine enemies;
. . . shall cause you to be routed before your enemies — AAT
thou shalt go out one way against them, and flee seven ways before them:
you shall march out against them by a single road, but flee from them by many roads — Tor
. . . but you shall fly before them by seven different roads — AAT
you may assail them all together, but you shall fly before them in all directions — Mof
and shalt be removed into all the kingdoms of the earth.
and thou shalt be tossed to and fro among all the kingdoms of the earth — ASV
and thou shalt become a thing to be tossed about to all the kingdoms of the earth — ABPS
so that you will become a terrifying example to . . . — NAB
and thou shalt become a terror unto . . . — Rhm
May you be repugnant to all the kingdoms on earth — NEB

26. And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth,
And thy dead body shall be food unto all birds of the heavens — ASV
Your carcase will be carrion for . . . — Jerus
and no man shall fray them away.
and there shall be none to frighten them away — ASV
and none shall scare them off — Mof

27. The LORD will smite thee with the botch of Egypt,
. . . with the boil of Egypt — ASV
. . . with Egyptian sores — AAT
. . . with the Egyptian inflammation — Tor
and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.
and with the emerods and with the scurvy . . . — ASV
and with the ulcers and the scurvy and the itch . . . — RSV
and with tumors, eczema and the itch . . . — NAB
. . . of which you cannot be cured — AAT
. . . for which you will find no cure — NEB

28. The LORD shall smite thee with madness, and blindness, and astonishment of heart:
. . . and with terror of heart — Rhm
The Lord will drive thee distracted, all benighted and crazed in thy wits — Knox

29. And thou shalt grope at noonday, as the blind gropeth in darkness,
and thou shalt be groping about in noonday brightness — Rhm
till you grope at noon like a blind man in the dark — Mof
and thou shalt not prosper in thy ways:
and your steps will lead you nowhere — Jerus
unable to find your way — NAB
and shall not make a success of your life — AAT
and thou shalt be only oppressed and spoiled evermore, and no man shall save thee.
. . . only oppressed and robbed alway . . . — ASV
You will never be anything but exploited and plundered continually . . . — Jerus
never a day when thou art not wronged and oppressed . . . — Knox
. . . with no one to come to your aid — NAB
You will also be oppressed and robbed, day in, day out . . . — NEB

30. Thou shalt betroth a wife, and another man shall lie with her:
. . . and another man shall ravish her — Mof
. . . and another man will have her — Sept
thou shalt build an house, and thou shalt not dwell therein:
though you build a house, you will not live in it — NAB
thou shalt plant a vineyard, and shalt not gather the grapes thereof.
. . . and shalt not use the fruit thereof — ASV
. . . and shalt not throw it open — Rhm
. . . and you shall not press grapes of it — Lam

31. Thine ox shall be slain before thine eyes, and thou shalt not eat thereof:
your ox shall be killed under your very eyes, and you shall eat none of it — Mof

thine ass shall be violently taken away from before thy face, and shall not be restored to thee;
your ass shall be seized in front of you . . . — Tor
. . . shall be snatched from under your nose . . . — AAT
thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them.
Your flocks will be given to your enemies . . . — NAB
. . . and no help for it — Knox

32. Thy sons and thy daughters shall be given unto another people, and thine eyes shall look,
. . . will be given to a foreign nation . . . — NAB
. . . will be handed over to another people . . . — Jerus
. . . while your eyes look on — RSV
and fail with longing for them all the day long:
and you will pine after them all the day long — Ber
your eyes will strain after them all day long — NEB
and ache continually at the sight — Knox
and there shall be no might in thine hand.
and thy hand shall be powerless — ABPS
in constant helplessness — NAB

33. The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up;
The produce of your soil and all that you have worked for . . . — Ber
and thou shalt be only oppressed and crushed alway:
you shall be abused and downtrodden continually — Tor
and you shall simply be wronged and oppressed continually — AAT
and your lot will be nothing but brutal oppression — NEB

34. So that thou shalt be mad for the sight of thine eyes which thou shalt see.
till you are driven mad by the sight of it all — Mof
. . . by what your eyes must look upon — NAB

35. The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed,
. . . with a sore boil . . . — ASV
The LORD will smite you on your knees and on your legs . . . with malignant, incurable sores — Ber
. . . will afflict you at the knees and thighs with a severe inflammation . . . — Tor
May the LORD strike you on knee and leg with malignant boils — NEB
from the sole of thy foot unto the top of thy head.
. . . to the crown of your head — RSV

36. The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known;
The LORD will dispatch you . . . — AAT
Exile awaits thee, awaits the king thou hast chosen to rule over thee . . . — Knox
and there shalt thou serve other gods, wood and stone.
and there you shall serve alien gods of wood and stone — AAT

37. And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the LORD shall lead thee.
you shall become a horror, a proverb, and byword among all the races where you are exiled — Mof
and will call forth amazement, reproach and barbed scorn from all the nations to which the Lord will lead you — NAB
You will become a horror, a byword, and an object-lesson to all the peoples . . . — NEB

38. Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it.
You will cast seed in plenty on the fields . . . — Jerus
. . . but you shall harvest little . . . — AAT

39. Thou shalt plant vineyards, and dress them,
Vineyards you may plant and till — Mof
but shalt neither drink of the wine, nor gather the grapes;
but you shall not drink wine, nor store it — AAT
but you will get no wine or grapes from them — Bas
for the worms shall eat them.
for the grub will eat them up — Jerus
for the grubs will eat the vines clean — NAB
for worms will spoil the grapes — Mof

40. Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil;
. . . throughout all thy borders . . . — ASV
. . . throughout all your territory . . . — RSV
. . . all through your country . . . — AAT
for thine olive shall cast his fruit.
for thine olives shall drop off — Rhm
. . . will drop off unripe — NAB
for your olive trees will be cut down — Jerus

41. Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity.
. . . but they shall not be thine . . . — ASV
. . . they shall not remain with you . . . — Tor

42. All thy trees and fruit of thy land shall the locust consume.
. . . possess — ASV
Buzzing insects will infest all your trees . . . — NAB
. . . and the produce of your soil — AAT
The cricket shall take over . . . — Tor
All your trees and the fruit of the ground will be infested with the mole-cricket — NEB

43. The stranger that is within thee shall get up above thee very high;
The sojourner that is in the midst of thee shall mount up above thee higher and higher — ASV
The alien residing among you . . . — NAB
. . . will rise higher and higher at your expense — Jerus
and thou shalt come down very low.
while you sink lower and lower — AAT

44. He shall lend to thee, and thou shalt not lend to him:
he will lend to you, not you to him — Mof
he shall be the head, and thou shalt be the tail.
it is for them to lead, for thee to follow — Knox

45. Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed;
And all these curses . . . — ASV
. . . till your destruction is complete — Bas
because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee:
because you refused to listen to the voice of the LORD your God . . . — Ber
because you would not heed the injunctions of . . . — AAT

46. And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.
They shall serve as signs and proofs against you . . . — Tor
. . . signs and portents against you and your descendants for all time — AAT
They will light on you and your descendants . . . — NAB

47. Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all things:
Because you have not served the LORD your God with joy and a glad heart for all your rich abundance — Ber

48. Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things:
You will submit to the enemies that Yahweh will send against you, in hunger, thirst, nakedness, utter destitution — Jerus
. . . in nakedness and extreme want — NEB
you shall have to serve . . . the enemies whom the LORD will let loose against you — Tor
and he shall put a yoke of iron upon thy neck, until he have destroyed thee.
He will put an iron yoke upon your neck until He has wiped you out — Tor
a yoke of iron shall be fastened on thy neck, and shall crush thee down — Knox

49. The LORD shall bring a nation against thee from far, from the end of the earth,
The Lord will raise up against you . . . — NAB
. . . will raise against you a far-off nation from the ends of the earth — Jerus
May the LORD raise against you . . . — NEB
as swift as the eagle flieth;
as the eagle flieth — ASV
swooping down like a vulture — AAT
as darteth a bird of prey — Rhm
a nation whose tongue thou shalt not understand;

with a language you do not understand — Mof
a nation whose very speech is unknown to thee — Knox

50. A nation of fierce countenance,
. . . of stern countenance — RSV
of fierce appearance — Ber
. . . grim of face — Jerus
a ruthless nation — Tor
which shall not regard the person of the old, nor shew favour to the young:
regardless of old folk and indifferent to the young — Mof
with no reverence for age and no pity for the young — NEB

51. And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed:
They will consume the offspring of your livestock and the produce of your soil . . . — NAB
. . . careless of thy ruin — Knox
which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.
they shall leave you neither corn nor wine nor oil nor young cattle nor lambs . . . — Mof
. . . until they exterminate you — AAT

52. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land:
. . . until thy high and fortified walls come down . . . — ASV
They shall besiege you in all your towns . . . — RSV
. . . in each of your communities . . . — NAB
. . . until your high, fortified walls on which you relied are razed all through your land — AAT
. . . until the great, unscalable walls you trust in come tumbling down . . . — NAB
. . . collapse, the walls on which you relied within your frontiers — Jerus
and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.
And they shall besiege thee . . . — ASV
as they besiege you in all your settlements all over the land . . . — Mof

53. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee,
so that you shall have to eat your own offspring . . . — AAT
in the siege, and in the straitness, wherewith thine enemies shall distress thee:
in the siege and in the distress . . . — ASV
in the distress of the siege to which your enemy subjects you — NAB

54. So that the man that is tender among you, and very delicate,
The man who is the most tender and delicately bred among you — RSV
The most refined man among you, the one with the most kindly nature — Ber
The pampered, delicate man — NEB
his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave:
. . . the remnant of his children whom he hath remaining — ASV
will grudge the food even to his brother, to the wife of his bosom, and to his remaining children — Mof
. . . will glower at his brother . . . — Jerus
The most tenderhearted man among you will be utterly callous toward his own brother . . . — Tay
will look with an evil eye on his brother . . . — Sept

55. So that he will not give to any of them of the flesh of his children whom he shall eat:
grudging them a share in the flesh of those children of his that he is eating — Jerus
so that he will give them nothing of the flesh of his children, which he will be eating — Ber
because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.
. . . nothing left him, in the siege and in the distress . . . — ASV
because he has nothing else left as a result of the desperate straits to which your enemy shall reduce you in all your towns — Tor

56. The tender and delicate woman among you,
The most refined and delicate woman among you — NAB

she who is most tender and dainty among you — Mof

which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness,

so tender, so fastidious that she has never ventured to set the sole of her foot to the ground — Jerus

. . . would not walk a single step, too delicately nurtured for that — Knox

the woman who has never even tried to put a foot to the ground, so delicate and pampered she is — NEB

her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

will grudge to the husband of her bosom, to her son and to her daughter — RSV

57. **And toward her young one that cometh one from between her feet, and toward her children which she shall bear:**

And toward the afterbirth that comes out from between her feet . . . — Lam

and that because of her afterbirth that comes out . . . — ABPS

her afterbirth . . . and her children whom she bears — RSV

sharing nothing with them, not even the afterbirth from her womb and her own children whom she may bear — Ber

for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

these she will eat herself in secret, so famished is she amid the strait of the siege . . . — Mof

. . . because of utter want, in the desperate straits to which your enemy shall reduce you in your towns — Tor

58. **If thou wilt not observe to do all the words of this law that are written in this book,**

If you fail to observe faithfully all the terms of this Teaching that are written . . . — Tor

that thou mayest fear this glorious and fearful name, THE LORD THY GOD;

by standing in awe of this glorious and awful name, the LORD your God — AAT

to revere this glorious and reverend name, Yahweh thy God — Rhm

in the fear of this name of glory and awe — Jerus

59. **Then the LORD will make thy plagues wonderful, and the plagues of thy seed,**

then the LORD will bring on you and on your descendants extraordinary plagues — Ber

. . . will bring on you and your offspring extraordinary afflictions — RSV

. . . will inflict on you and on your descendants amazing plagues — Mof

even great plagues, and of long continuance, and sore sicknesses, and of long continuance.

great strokes, and steadfast, and evil sicknesses, and steadfast — YLT

strange and lasting plagues, malignant and chronic diseases — Tor

severe and prolonged plagues and severe and prolonged diseases — AAT

. . . will strike you and your descendants with unimaginable plagues — NEB

60. **Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.**

And he will bring upon thee again . . . — ASV

. . . and they will infect you — Jerus

. . . and they will persist among you — NAB

61. **Also every sickness, and every plague, which is not written in the book of this law,**

indeed every kind of sickness and plague that is not recorded in this book of the law — AAT

. . . not mentioned in the Book of this law — Jerus

them will the LORD bring upon thee, until thou be destroyed.

. . . till he has crushed thee down — Knox

. . . till your destruction is complete — Bas

62. **And ye shall be left few in number, whereas ye were as the stars of heaven for multitude;**

And ye shall be left, men few in number . . . — Rhm

You shall be left a paltry few . . . — AAT

. . . after having been as numerous as the stars in the skies — Tor

because thou wouldest not obey the voice of the LORD thy God.

because thou didst not hearken unto . . . — ASV

because you would not heed the injunctions of . . . — AAT

63. **And it shall come to pass, that as the**

LORD rejoiced over you to do you good, and to multiply you;
As the LORD took delight in making you prosperous and numerous — AAT
so the LORD will rejoice over you to destroy you,
. . . shall take delight in exterminating and destroying you — AAT
and ye shall be plucked from off the land whither thou goest to possess it.
You shall be torn from the land . . . — Tor
. . . which you are entering to make your own — Jerus

64. **And the LORD shall scatter thee among all people, from the one end of the earth even unto the other;**
. . . among all peoples . . . — ASV
. . . among all the nations from one end of the earth to the other — NAB
and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.
. . . other gods which thou hast not known, thou nor thy fathers . . . — ASV
. . . whom neither you nor your ancestors have experienced — Tor

65. **And among these nations thou shalt find no ease, neither shall the sole of thy foot have rest:**
And among those nations . . . — Rhm
Yet even among those nations you shall find no peace . . . — Tor
. . . nor shall you find a resting place for the sole of your foot — Ber
. . . no sure ground under thy feet — Knox
but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:
. . . an anguished heart and wasted eyes and a dismayed spirit — NAB
a quaking heart, weary eyes, halting breath — Jerus
. . . an unquiet mind, dim eyes, and failing appetite — NEB

66. **And thy life shall hang in doubt before thee;**
You will live in constant suspense — NAB
The life you face shall be precarious — Tor
And thy life will be hung up for thee in front — Rhm
and thou shalt fear day and night, and shalt have none assurance of thy life:
and stand in dread both day and night . . . — NAB
. . . having no life security whatever — Ber
. . . with no assurance of survival — Tor
. . . and nothing in life will be certain — Bas

67. **In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning!**
. . . Will it never be evening? . . . Will it never be morning? — Knox
for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.
such terror will grip your heart, such sights your eyes will see — Jerus
for the terror that scares you and for the sights you have to see — Mof
such will be the terrors that daunt thee, so cruel the sights that meet thy eyes — Knox

68. **And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again:**
The LORD will bring you sorrowing back to Egypt by that very road of which I said to you . . . — NEB
And the Lord will take you back to Egypt again in ships . . . — Bas
. . . will send you back to Egypt in galleys . . . — Tor
. . . in slave galleys . . . — Mof
. . . a journey which I promised that you should never make again — RSV
. . . to the region I told you that you were never to see again — NAB
and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.
and there ye shall sell yourselves . . . — ASV
and there ye shall offer yourselves for sale . . . — ABPS
. . . you will want to sell yourselves . . . — Jerus
. . . you shall let yourselves be sold . . . — Mof
. . . as male and female slaves . . . — AAT
. . . but none will buy — Tor

CHAPTER 29

1. **These are the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab,**
   Such are the terms of the covenant . . . — Ber
   Such were the terms of the compact . . . — Mof
   beside the covenant which he made with them in Horeb.
   in addition to the covenant which He had made . . . — Tor

2. **And Moses called unto all Israel, and said unto them, Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;**
   . . . Ye yourselves saw . . . — Rhm
   . . . and to all his courtiers and to his whole country — Tor

3. **The great temptations which thine eyes have seen,**
   the great challenge which you yourselves witnessed — NEB
   the great trials — ASV
   the great tests . . . — AAT
   the signs, and those great miracles:
   the signs, and those great wonders — ASV
   the proofs and awful portents — Mof

4. **Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.**
   . . . a mind to understand . . . — RSV

5. **And I have led you forty years in the wilderness:**
   For forty years I have been your guide through the waste land — Bas
   . . . in the desert — Rhm
   your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.
   the clothes on your back did not wear out . . . — Jerus
   . . . and your sandals have not worn off your feet — RSV

6. **Ye have not eaten bread, neither have ye drunk wine or strong drink:**
   no human bread has been your food, no wine or liquor has been your drink — Mof
   . . . and wine and strong drink ye did not drink — Rhm
   that ye might know that I am the LORD your God.
   that you might come to know that I, the LORD, am your God — AAT

7. **And when he came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them:**
   . . . but we defeated them — Tor

8. **And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh.**
   capturing their land and handing it over to . . . — Mof

9. **Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.**
   Be careful then to observe the terms of this covenant . . . — AAT
   . . . so that you may be successful . . . — NEB

10. **Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders and your officers, with all the men of Israel,**
    . . . your heads, your tribes, your elders and your officers . . . — ASV
    chiefs, judges, sheiks, and officials, even all the men of Israel — Mof

11. **Your little ones, your wives, and thy stranger that is in thy camp,**
    . . . and thy sojourner that is in the midst of thy camps — ASV
    . . . and the aliens in your employ who are living in your camps — AAT
    from the hewer of thy wood unto the drawer of thy water:
    from woodchopper to waterdrawer — Tor

12. **That thou shouldest enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day:**
    so that you may enter into the oath-sealed covenant of the LORD your God . . . — Ber
    and you are about to enter into the covenant of Yahweh your God, a covenant ratified with dire sanctions . . . — Jerus
    for thy passing over into the covenant of Jehovah thy God, and into his oath . . . — YLT

13. That he may establish thee to day for a people unto himself, and that he may be unto thee a God,
that he may confirm thee to-day as his own people . . . — Rhm
and by which, today, he makes a nation of you and he himself becomes a God to you — Jerus
The covenant is to constitute you his people this day, and he will be your God — NEB
as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.
as he promised you . . . — RSV

14. Neither with you only do I make this covenant and this oath;
Neither is it with you only that I make this sworn covenant — RSV

15. But with him that standeth here with us this day before the LORD our God
but with those who are here with us today, standing before the LORD our God — AAT
and also with him that is not here with us this day:

16. (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by;
for ye yourselves know . . . — ABPS
Well you know . . . — Tor
. . . and how we passed through the territory of the nations that you did — AAT

17. And ye have seen their abominations, and their idols, wood and stone, silver and gold, which were among them:)
and ye saw their disgusting images and their manufactured gods . . . — Rhm
. . . the detestable fetishes of idols . . . that were to be found among them — Mof
. . . and the fetishes of wood, stone, silver, and gold, that they keep — Tor

18. Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God to go and serve the gods of these nations;
. . . the gods of those nations — ASV
Perchance there is among you some man or woman, or some clan or tribe, whose heart is even now turning away . . . Tor
lest there should be among you a root that beareth gall and wormwood;
. . . a root fruitful of gall and worm-wood — YLT
. . . a root bearing poisonous and bitter fruit — RSV
. . . any root which could produce such poison and wormwood — Ber

19. And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying,
When such a one hears the words of these sanctions, he may fancy himself immune, thinking — Tor
If such a man, hearing the words of this oath, takes comfort in the thought that — Bas
I shall have peace, though I walk in the imagination of mine heart,
I shall have peace, though I walk in the stubbornness of my heart — ASV
I shall be safe, though I walk in the stubbornness of my heart — RSV
all will be well with me even if I follow the promptings of my stubborn heart — NEB
. . . even though I persist in my stubborn way — Ber
Good luck betide me! I will walk in the error of my own heart — Sept
Let no one blithely think . . . I shall prosper even though I walk in my own stubborn way — Tay
to add drunkenness to thirst:
to destroy the moist with the dry — ASV
in order to destroy the drunken with the thirsty — ABPS
to the destruction of moist and dry alike — AAT
till the damp ground imparts its moisture to the dry — Knox
so as to gratify every appetite — Sprl
that the sinner may not involve the guiltless in ruin with himself — Sept

20. The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man,
Jehovah will not pardon him . . . — ASV
. . . no, the anger and resentment of the Eternal shall be ablaze against that man — Mof
and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.
and all the curse that is written . . . — ASV
every curse written in this book will fall on him — Jerus

and the denunciations prescribed in this book will fall heavily on him . . . — NEB

21. And the LORD shall separate him unto evil out of all the tribes of Israel,
And the LORD shall single him out to misfortune . . . — Lam
. . . will single him out . . . for disaster to fall upon him — NEB
single him out from all the tribes of Israel for doom — AAT
according to all the curses of the covenant that are written in this book of the law:
according to all the curses of the covenant that is written . . . — ASV

22. So that the generation to come of your children that shall rise up after you,
And the generation to come, your children that shall rise up after you — ASV
. . . your children who take your place — AAT
and the stranger that shall come from a far land, shall say,
and the foreigners who come from a distant land . . . — AAT
when they see the plagues of that land, and the sicknesses which the LORD hath laid upon it;
and the sicknesses with which the LORD has made it sick — RSV
and the diseases with which the LORD has afflicted it — AAT

23. And that the whole land thereof is brimstone, and salt, and burning,
the whole land brimstone and salt, a burning waste — Ber
Sulphur, salt, scorched earth, the whole land through — Jerus
the whole country a mass of brimstone and salt, a burning waste — Mof
They will see that the whole land is alkali and salt, a burned over wasteland — Tay
that it is not sown, nor beareth, nor any grass groweth therein,
unsown, and growing nothing, where no grass can sprout — RSV
beyond sowing and producing, no grass growing in it — Tor
unsown, without crops, without a shred of vegetation — Tay
like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath:
. . . which the Eternal demolished in his anger and fury — Mof

24. Even all nations shall say, Wherefore hath the LORD done thus unto this land?
And all the nations will exclaim . . . — Jerus
. . . Why has the Lord treated this land so? — Knox
what meaneth the heat of this great anger?
Wherefore this awful wrath? — Tor
Why this great heat of anger? — AAT

25. Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers,
And the answer will be . . . — AAT
. . . Because they forsook the covenant of Jehovah, the God of their fathers — ASV
which he made with them when he brought them forth out of the land of Egypt:

26. For they went and served other gods, and worshipped them,
and went and served . . . — ASV
because they enslaved themselves to the worship of alien gods — Knox
gods whom they knew not, and whom he had not given unto them:
gods whom they had not experienced . . . — Tor
gods of whom they had no experience . . . — AAT
. . . and whom he had not allotted to them — RSV

27. And the anger of the LORD was kindled against this land,
hence the anger of the LORD blazed against . . . — AAT
to bring upon it all the curses that are written in this book:
. . . all the curse that is written . . . — ASV

28. And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day.
and flung them into another land where they are today — Jerus
. . . as you see them today — Ber

29. The secret things belong unto the LORD our God:
The things that are concealed belong to Jehovah our God — ABPS

What is hidden is in the keeping of the LORD our God — AAT
The Lord our God keeps his own secrets — Knox
The hidden issues of the future are with the Eternal our God — Mof
but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.
but things revealed are ours and our children's for all time — Jerus
but what is revealed concerns us and our children for ever . . . — AAT
what he will reveal, he has revealed to us, and to our children in perpetuity — Knox
but the unfolded issues of the day are with us and with our children for all time . . . — Mof
. . . it is for us and our children ever to apply the provisions of this Teaching — Tor

CHAPTER 30

1. And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee,
And when all these words come true for you . . . — Jerus
. . . when you have experienced all these things . . . — Ber
and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee,
and you call them to mind among all the nations . . . — RSV
and when you reflect upon them . . . — Mof
. . . wherever among the nations Yahweh your God drives you — Jerus

2. and shalt return unto the LORD thy God,
if you return to the LORD your God — AAT
and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

3. That then the LORD thy God will turn thy captivity, and have compassion upon thee,
then the LORD your God will restore your fortune . . . — AAT
then Yahweh your God will bring back your captives . . . — Jerus
then the LORD your God will show you compassion and restore your fortunes — NEB
and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.
. . . and gather thee again out of all the nations among which the Lord hath dispersed thee — Sept

4. If any of thine be driven out unto the outmost parts of heaven,
If any of thine outcasts be in the uttermost parts of heaven — ASV
even if your outcasts are at the end of the earth — Mof
Though you may have been driven to the farthest corner of the world — NAB
from thence will the LORD thy God gather thee, and from thence will he fetch thee:
the Lord your God will go in search of you, and take you back — Bas

5. And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it;
. . . that you may occupy it — AAT
and he will do thee good, and multiply thee above thy fathers.
and he will make you more prosperous and numerous than your fathers — RSV

6. And the LORD thy God will circumcise thine heart, and the heart of thy seed,
And the Lord your God will give to you and to your seed a circumcision of the heart — Bas
He will rid thy heart, and the hearts of thy children, of all defilement — Knox
to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.
and you will love the LORD your God . . . — Ber

7. And the LORD thy God will put all these curses upon thine enemies,
Yahweh your God will make all these curses recoil on your foes — Jerus
and on them that hate thee, which persecuted thee.
and enemies who persecuted you — RSV

8. And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

9. And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good:

. . . will give you abounding prosperity in all your labor . . . — AAT

. . . will increase in more than goodly measure the returns from all your labors . . . — NAB

. . . in the fruit of your body, in the fruit of your live-stock, and in the produce of your soil — Ber

for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers:

For the LORD will again delight in your well-being . . . — Tor

for the LORD will again take delight in prospering you . . . — RSV

10. If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law,

. . . by keeping his commands and statutes, recorded in this book of the law — AAT

. . . in this scroll of the law — Rhm

and if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

when you turn . . . — Ber

11. For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.

. . . it is not too hard for thee . . . — ASV

. . . is not too difficult for you, it is not too remote — NEB

. . . is not too baffling for you . . . — Tor

. . . is not beyond your strength or beyond your reach — Jerus

. . . is not too mysterious and remote for you — NAB

12. It is not in heaven, that thou shouldest say,

It is not up in heaven . . . — Mof

It is not in heaven, so that you need not wonder — Jerus

Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

O that someone would ascend to the heavens for us, and get to know it for us, and then communicate it to us . . . — AAT

Who among us can go up to the heavens and get it for us and impart it to us, that we may observe it? — Tor

13. Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it and do it?

14. But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

But near unto thee is the word, exceedingly . . . — Rhm

No, the word is very near you, it is on your lips and in your mind . . . — Mof

No, it is something very near to you, already in your mouths and in your hearts . . . — NAB

No, this message of mine is close to thy side; it rises to thy lips, it is printed on thy memory; thou hast only to fulfil it — Knox

15. See, I have set before thee this day life and good, and death and evil;

. . . life and welfare, death and misfortune — Mof

. . . life and prosperity, death and disaster — Jerus

16. In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply:

If thou wilt hearken to the commandments of the Lord thy God which I this day enjoin thee, to love the Lord thy God . . . — Sept

because I command thee to-day to love Jehovah thy God . . . ABPS

For I command you this day, to love. . . — Tor

If you obey the commandments of the LORD your God . . . then you shall live and multiply — RSV

and the LORD thy God shall bless thee in the land whither thou goest to possess it.

and that Jehovah thy God may bless thee . . . — ASV

17. But if thine heart turn away, so that thou wilt not hear,

If, however, your heart turns away, and you give no heed — AAT

but shalt be drawn away, and worship other gods and serve them;

if you are allured to worship foreign gods, bowing down to them — Mof

18. I denounce unto you this day, that ye shall surely perish,
I tell you now that you will certainly perish — NAB
then I warn thee here and now that it will be thy ruin — Knox
and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it.
without living long on the land which you are crossing the Jordan to invade for conquest — AAT

19. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing:
. . . the blessing and the curse — ASV
therefore choose life, that both thou and thy seed may live:
. . . that you and your descendants may live — RSV

20. That thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him:
by loving the LORD your God . . . and holding fast to Him — Tor
for he is thy life, and the length of thy days:
for that means life to you and length of days — RSV
Thou hast no life, no hope of long continuance, but in him — Knox
that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

CHAPTER 31

1. And Moses went and spake these words unto all Israel.
So Moses continued to speak these words to all Israel — RSV
And Moses went on speaking these words to all Israel — Amp
When Moses had finished speaking all these words . . . Sept
When Moses had finished these words to all Israel — Mof
Moses finished speaking these words to all Israel, and then he said — NEB

2. And he said unto them, I am an hundred and twenty years old this day; I can no more go out and come in:
. . . and am no longer able to move about freely — NAB
. . . and I can no longer move about as I please — NEB
. . . I can no longer be active — Tor
also the LORD hath said unto me, Thou shalt not go over this Jordan.
. . . You are not to go over Jordan — Bas
. . . You shall not cross this Jordan — Jerus

3. The LORD thy God, he will go over before thee,
The LORD your God will be the one to go over ahead of you — AAT
and he will destroy these nations from before thee, and thou shalt possess them:
it is he who will exterminate these nations from your way . . . — AAT
. . . that you may supplant them — NAB
and Joshua, he shall go over before thee, as the LORD hath said.
it is Joshua who is to lead you over . . . — Mof

4. And the LORD shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.
. . . and to their country, when he destroyed them — Ber

5. And the LORD shall give them up before your face,
. . . will give them over to you — RSV
. . . will put them at your mercy — AAT
that ye may do unto them according unto all the commandments which I have commanded you.
you must deal with them exactly as I have ordered you — NAB

6. Be strong and of a good courage, fear not, nor be afraid of them:
Be strong and resolute . . . — Tor
Play the man, and keep your courage high . . . — Knox
for the LORD thy God, he it is that doth go with thee;
for it is the LORD your God who is going with you — Ber
he will not fail thee, nor forsake thee.
he will not fail you or desert you — Jerus

7. And Moses called unto Joshua, and said unto him in the sight of all Israel,
. . . summoned Joshua and said to him in the presence of all Israel — Mof
Be strong and of a good courage:
Be firm and bold — Rhm

for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them;
it is thy task to lead this nation into the land . . . — Knox
and thou shalt cause them to inherit it.
and it is you who shall apportion it to them — Tor

8. And the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not neither be dismayed.
It is the Lord who marches before you . . . — NAB
. . . there must be no cowardice no flinching here — Knox

9. And Moses wrote this law, and delivered it unto the priests the sons of Levi,
When Moses had written down this law, he entrusted it to the levitical priests — NAB
. . . he committed it to the priests, the descendants of Levi — AAT
which bare the ark of the covenant of the LORD,
who were bearing . . . — Rhm
and unto all the elders of Israel.
and to all the responsible men of Israel — Bas

10. And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles,
. . . in the set time of the year of release . . . — ASV
. . . in the appointed season of the year of release during the festival of booths — Rhm
. . . at the prescribed time in the year of relaxation . . . — NAB
. . . at the time fixed for the ending of debts, at the feast of tents — Bas
. . . at the appointed time for the year of remission, at the pilgrim-feast of Tabernacles — NEB

11. When all Israel is come to appear before the LORD thy God in the place which he shall choose,
. . . comes to visit the LORD your God at the sanctuary which he chooses — AAT
. . . comes to look on the face of Yahweh your God . . . — Jerus
thou shalt read this law before all Israel in their hearing.
you must read this code aloud in the hearing of all Israel — Mof
you shall read this Teaching aloud in the presence of . . . — Tor

12. Gather the people together, men, and women, and children, and thy stranger that is within thy gates,
Assemble the people, the men and the women and the little ones — ASV
. . . and the aliens residing among you — Mof
that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:
that they may hear and so learn to revere the LORD your God . . . — Tor
. . . and to be careful to practice all the words . . . — Ber

13. And that their children, which have not known anything, may hear,
. . . who have not known, may hear — ASV
Their children also, who do not know it yet, must hear it — NAB
likewise that their children, who have not known it, may hear it — Ber
and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.
. . . the land you will be crossing the Jordan to make your own — Ber

14. And the LORD said unto Moses, Behold thy days approach that thou must die:
. . . The time for you to die is indeed drawing near — AAT
. . . Thou hast not long to live — Knox
call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge.
. . . in the tent of meeting . . . — ASV
. . . that I may commission him — RSV
And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.
. . . and they took their station in the tent of meeting — Rhm

15. And the LORD appeared in the tabernacle in a pillar of a cloud:
And Yahweh appeared in the tent . . . — Rhm
And Yahweh showed himself at the Tent . . . — Jerus
and the pillar of the cloud stood over the door of the tabernacle.

the column of cloud came to a stand at the doorway of the tent — AAT
the pillar of cloud having come to rest at the entrance of the tent — Tor

16. And the LORD said unto Moses, Behold, thou shalt sleep with thy fathers;
. . . You will soon now be sleeping with your fathers — AAT
and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go to be among them,
. . . and play the harlot after the strange gods of the land — ASV
and then this people will take to rendering wanton worship to the strange gods among whom they will live — NAB
and will forsake me, and break my covenant which I have made with them.
and they will forsake me, and thus break the covenant . . . — AAT

17. Then my anger shall be kindled against them in that day,
My anger will then blaze out against them — Ber
and I will forsake them, and I will hide my face from them,
. . . withdrawing my favour from them — Mof
and they shall be devoured, and many evils and troubles shall befall them;
and they shall be consumed, and many calamities and misfortunes shall find them out — Rhm
and they will fall a prey to woes and afflictions of every sort — Knox
They will be an easy prey, and many terrible disasters will come upon them — NEB
so that they will say in that day, Are not these evils come upon us, because our God is not among us?
. . . Have not these afflictions come upon us because God is no longer among us? — Ber
. . . If such disasters overtake me, surely Yahweh my God cannot be with me — Jerus

18. And I will surely hide my face in that day
But I will utterly hide my face . . . — Rhm
I will certainly withhold my favor at such a time — AAT
for all the evils which they shall have wrought, in that they are turned unto other gods.
for all the evil they have done in turning to other gods — Mof
. . . only because of all the evil . . . — NAB

19. Now therefore write ye this song for you, and teach it the children of Israel:
Therefore, write down this poem . . . — Tor
put it in their mouths, that this song may be a witness for me against the children of Israel.
and have them recite it . . . — NAB
having them repeat it . . . — AAT
Now write down this rule of life . . . — NEB

20. For when I shall have brought them into the land which I sware unto their fathers, that floweth with milk and honey;
. . . that I promised on oath to their fathers . . . — Tor
. . . this land that is all milk and honey, my promised gift to their fathers — Knox
and they shall have eaten and filled themselves, and waxen fat;
and they have eaten their fill and grown fat — NAB
. . . and are full, and live in luxury — Lam
then will they turn unto other gods, and serve them, and provoke me, and break my covenant.
. . . and despise me . . . — ASV

21. And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness;
. . . this song shall confront them as a witness — Mof
. . . Then this rule of life will confront them as a record — NEB
. . . then this song will remind them of the reason for their woes — Tay
for it shall not be forgotten out of the mouths of their seed:
this song, a living reminder to their children — Ber
for it will never be forgotten by their descendants — AAT
for I know their imagination which they go about, even now, before I have brought them into the land which I sware.
. . . their imagination which they frame this day . . . — ASV
For I know what they are inclined to do even at the present time . . . — NAB

for I know what their temperament will lead to, even now, . . . — AAT
. . . the thoughts which they are forming, even now before I bring them into the land . . . — Ber

22. Moses therefore wrote this song the same day, and taught it the children of Israel.
. . . wrote the following song that very day . . . — AAT

23. And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage:
And He charged Joshua the son of Nun . . . — Ber
And the LORD commissioned . . . — RSV
for thou shalt bring the children of Israel into the land which I sware unto them: and I will be with thee.
for it is you who must bring . . . — NAB
. . . and I myself will be with you — Jerus

24. And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,
When Moses had finished writing the words of this law in a book, to the very end — RSV
. . . to its finish — Ber
. . . had finished writing the provisions of this code in a book, until they were complete — AAT
When Moses had finished writing out on a scroll the words of the law in their entirety — NAB

25. That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying,

26. Take this book of the law,
. . . this scroll of the law — Rhm
Take this song-book — Mof
and put it in the side of the ark of the covenant of the LORD your God,
. . . by the side of . . . — ASV
that it may be there for a witness against thee.
Let it lie there as a witness against you — Jerus

27. For I know thy rebellion, and thy stiff neck:
For I know how rebellious and stubborn you are — RSV
. . . how contentious and stiff-necked you are — AAT
. . . your defiant temper and your stubborn spirit — Mof
behold, while I am yet alive with you this day, ye have been rebellious against the LORD;
indeed, while I am still alive with you, you are defiant toward the LORD — Ber
Why, even now, while I am alive among you, you have been rebels against the Lord — NAB
and how much more after my death?
and when I am dead, worse must follow — Knox

28. Gather unto me all the elders of your tribes, and your officers,
Therefore, assemble all your tribal elders and your officials before me — NAB
that I may speak these words in their ears, and call heaven and earth to record against them.
. . . to witness against them — ASV

29. For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you;
. . . that after I die ye will surely become corrupt . . . — ABPS
. . . you will be sure to act perniciously . . . — AAT
. . . swerving from the path I have ordered you to follow — Mof
and evil will befall you in the latter days;
in days to come disaster will fall on you — Jerus
adversity will befall you in the days to come — Ber
and calamity will befall you in the afterpart of the days — Rhm
because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.
. . . thus provoking him to jealousy with your practices — AAT

30. And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.
Then Moses recited the words of this poem to the very end . . . — Tor
. . . in the hearing of Israel's full assembly . . . — Jerus
. . . never pausing until it was all finished — Knox
So Moses recited this entire song to the whole assembly of Israel — Tay

CHAPTER 32

1. Give ear, O ye heavens, and I will speak;
. . . and let me speak — Tor
. . . while I speak — NAB
and hear, O earth, the words of my mouth.
And let the earth hear the words of my mouth — ASV
let earth listen to my lips — Mof

2. My doctrine shall drop as the rain,
May my discourse come down as the rain — Tor
May my instruction soak in like the rain — NAB
my speech shall distil as the dew,
Let my speech distil as the dew — Rhm
as the small rain upon the tender herb,
like mists on the green growth — Mof
As the mist on the fresh grass — AAT
As copious rains on tender grass — Rhm
like a downpour upon the grass — NAB
and as the showers upon the grass:
Like droplets on the grass — Tor
and light rain on the turf — Jerus

3. Because I will publish the name of the LORD:
For I will proclaim the name of Jehovah — ASV
For the name of the LORD I will proclaim — Ber
For I will sing the LORD's renown — NAB
I will proclaim the greatness of the Lord — Tay
Ascribe ye greatness unto our God.
Oh, tell the greatness of our God — Jerus

4. He is the Rock, his work is perfect:
The Rock, his work is perfect — ASV
The Rock! — His deeds are perfect — Tor
For he is a rock; what he does is right — AAT
for all his ways are judgment:
a God of truth and without iniquity, just and right is he.
A God of faithfulness . . . — ASV
a God trusty and wholly true . . . — Mof
. . . Right and fair is he — Rhm

5. They have corrupted themselves, their spot is not the spot of his children:
They have dealt corruptly with him, they are not his children, it is their blemish — ASV
They have dealt corruptly with him, they are no longer his children because of their blemish — RSV
His sons — sons? — have depraved themselves, to him they prove untrue — Mof
But Israel has become corrupt, Smeared with sin. They are no longer His — Tay
His unregenerate offspring have dealt corruptly toward him — Ber
They have sinned! blemished children are not his — Sept
they are a perverse and crooked generation.
a shifty crafty crew — Mof
a deceitful and underhand brood — Jerus
a generation twisted and crooked — Rhm

6. Do ye thus requite the LORD, O foolish people and unwise?
Is it Yahweh ye thus requite . . . — Rhm
Is this your answer to the LORD . . . — Bas
. . . You foolish and senseless people — AAT
is not he thy father that hath bought thee?
Is not this your father, who gave you being — Jerus
hath he not made thee, and established thee?
He hath made thee, and established thee — ASV
Who made you and a fashioned you? — AAT
Fashioned you and made you endure — Tor

7. Remember the days of old, consider the years of many generations:
Think back on the days of old . . . — Ber
. . . review the years, age after age — Mof
ask thy father, and he will shew thee; thy elders, and they will tell thee.

8. When the most High divided to the nations their inheritance, when he separated the sons of Adam,
. . . When he separated the children of men — ASV
. . . When he spread abroad the sons of Adam — Rhm
. . . when he parceled out the descendants of Adam — NAB
. . . When he made divisions among mankind — AAT
he set the bounds of the people according to the number of the children of Israel.

he had the limits of the peoples marked out, keeping in mind the number of the children of Israel — Bas
He fixed the boundaries of peoples / In relation to Israel's numbers — Tor
. . . according to the number of the sons of God — RSV
. . . each with its guardian angel — Mof
He assigned the realms of the nations / To the various deities — AAT
he laid down the boundaries of every people according to the number of the sons of God — NEB
When God divided up the world among the nations, He gave each of them a supervising angel — Tay

9. For the LORD'S portion is his people; Jacob is the lot of his inheritance.
. . . Jacob his inherited possession — Rhm
but Jacob became the Eternal's share, Israel his very own — Mof
While the LORD's apportionment was his own people; Jacob was the allotment for him to hold — AAT
but Yahweh's portion was his people, Jacob his share of inheritance — Jerus

10. He found him in a desert land, and in the waste howling wilderness;
. . . and in the howling waste of the wilderness — RSV
. . . And in a void — a howling wilderness — YLT
. . . In an empty howling waste — Tor
he led him about, he instructed him,
He protected him, cared for him — ABPS
circled round them, cared for them — Mof
He protects him, rears him — Jerus
he kept him as the apple of his eye.
Shielded him as the pupil of his own eye — Rhm

11. As an eagle stirreth up her nest, fluttereth over her young,
. . . that stirreth up . . . that fluttereth . . . — ASV
As an eagle incites its nestlings forth by hovering over its brood — NAB
. . . dashing against its brood — AAT
spreadeth abroad her wings, taketh them, beareth them on her wings:
He spread abroad his wings, he took them, / He bare them on his pinions — ASV
Spreadeth abroad his wings, taketh one, Beareth it up on his pinions — Rhm
spreading its wings to catch them / and bearing them on its pinions — Ber

12. So the LORD alone did lead him, and there was no strange god with him.
Jehovah alone did lead him, And there was no foreign god with him — ASV
so the LORD alone was guide to them . . . — Ber

13. He made him ride on the high places of the earth, that he might eat the increase of the fields;
. . . And he did eat the increase of the field — ASV
He had them ride triumphant over the summits of the land . . . — NAB
He made them masters of the highlands, living off the hills — Mof
And afterwards he settled them in a country of high hills . . . — Knox
. . . and fed them with the produce of the field — Lam
and he made them to suck honey out of the rock, and oil out of the flinty rock:
Giving them honey to suck from its rocks and olive oil from its hard, stony ground; — NAB
sucking honey from the very crags / and oil from flinty rocks — Mof
Honey oozed from its rocks, on its barren uplands / the olive could flourish — Knox

14. Butter of kine, and milk of sheep,
Butter of the herd, and milk of the flock — ASV
Curds from cows and milk from sheep — AAT
with fat of lambs, and rams of the breed of Bashan, and goats,
With the fattest of lambs and rams, young bulls and goats — Sept
With the fat of lambs and rams, / Herds of Bashan and goats — AAT
With the best of lambs and rams, / Bulls of Bashan and he-goats — Tor
with the fat of kidneys of wheat;
With the finest of the wheat — ASV
With the very choicest of the wheat — Sprl
rich food of the wheat's ear — Jerus
and thou didst drink the pure blood of the grape.
And the blood of the grape thou didst drink as it foamed — Rhm
with the grape's blood — you drank it foaming! — Mof
They drank the sparkling wine — Tay

15. But Jeshurun waxed fat, and kicked:
When Jacob had eaten and was filled, Then he who was beloved began to kick — Sept
Jacob ate and had his fill, / Jeshurun grew fat, turned restive — Jerus
So Jacob ate his fill, the darling grew fat and frisky; — NAB
thou art waxen fat, thou art grown thick, thou art covered with fatness;
. . . thou art become sleek — ASV
— yes, you grew fat, became plump and sleek — Ber
You grew fat, gross, bloated — Jerus
then he forsook God which made him, and lightly esteemed the Rock of his salvation.
. . . and treated as foolish his Rock of salvation — Rhm
they forsook that divine creator, revolted against their deliverer — Knox
scorned the steadfast One, their succour — Mof
They shrugged away the Rock of their salvation — Tay

16. They provoked him to jealousy with strange gods,
They incensed Him with alien things — Tor
with abominations provoked they him to anger.
angered him with hateful idols — Mof

17. They sacrificed unto devils, not to God;
They sacrificed unto demons, which were no God — ASV
They sacrificed to foreign demons that are no gods — NEB
to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.
. . . to new gods that came up of late . . . — ASV
. . . To newcomers just arrived, / of whom their fathers had never stood in awe — NAB
. . . whom your fathers had never dreaded — RSV

18. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.
. . . thou wast unmindful . . . — Rhm
You forsook the creator who begot you and cared nothing for God who brought you to birth — NEB
What, forsake the sheltering Power that gave thee birth, forget the very Lord who created thee? — Knox

19. And when the LORD saw it, he abhorred them, because of the provoking of his sons, and of his daughters.
The LORD saw it, and spurned them . . . — RSV
When the LORD saw this, he was filled with loathing / and anger towards . . . — NAB

20. And he said, I will hide my face from them, I will see what their end shall be:
. . . and see how they fare in the end — Tor
. . . and shew what shall befal them in the latter days — Sept
for they are a very froward generation, children in whom is no faith.
For a generation given to intrigue they are . . . — Rhm
. . . Children in whom is no faithfulness — ASV
For a fickle race are they, / Children in whom there is no sense of honor — AAT
. . . sons with no loyalty in them! — NAB
for they are a mutinous generation — NEB

21. They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities:
They roused my jealousy with a god of no account . . . — NEB
. . . Vexed Me with their futilities — Tor
. . . phantoms have been my rivals — Knox
and I will move them to jealousy with those which are not a people;
I therefore will move them to jealousy with a No-people — Rhm
. . . with a people of no account — NEB
. . . with a worthless people — Ber
I'll incense them with a no-folk — Tor
I will provoke them to anger with a foolish nation.
With an impious people I will vex them — AAT
I will anger them with an empty-headed nation — Jerus

22. For a fire is kindled in mine anger, and shall burn unto the lowest hell,
. . . and burns to the deepest Sheol — ABPS
. . . And shall burn as far as Hades beneath — Rhm
and it blazes to the depths of the underworld — Ber
. . . flaming to the nether world itself — Mof

and shall consume the earth with her increase, and set on fire the foundations of the mountains.
Consuming the earth with its yield, / and licking with flames the roots of the mountains — NAB

23. I will heap mischiefs upon them; I will spend mine arrows upon them.
I will heap evils upon them . . . — ASV
I will heap on them one disaster after another — NEB
I will hurl disasters upon them . . . Jerus
. . . and shoot all My arrows against them — Ber
. . . and shoot them down with My arrows — Tay

24. They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction:
They shall be wasted with hunger . . . — ASV
Wasted by famine, they shall be devoured by burning fever and deadly pestilence — Ber
For weapons I shall have barns of famine, / fever and consumption for poison — Jerus
I will also send the teeth of beasts upon them, with the poison of serpents of the dust.
. . . With the poison of crawling things of the dust — ASV
and fanged beasts / Will I let loose against them, / With venemous creepers in dust — Tor
I will harry them with the fangs of wild beasts and the poison of creatures that crawl in the dust — NEB

25. The sword without, and terror within, shall destroy both the young man and the virgin,
Without shall the sword bereave, / and in the chambers terror; / It shall destroy both young man and virgin — ASV
Outdoors, the sword shall bereave them, indoors it will be terror / For both the young man and the maid — Ber
in the open, death by the sword — / inside the house, a panic — / for youths and girls alike — Mof
Outside, the enemies' sword — / Inside, the plague — Tay
the suckling also with the man of gray hairs.
the baby at the breast and the grey-haired man — Bas

26. I said, I would scatter them into corners,
I said, I would scatter them afar — ASV
I might have said, I will blow them away — Ber
I would have said, "I will scatter them afar," — RSV
I would have said, "I will cut them in pieces" — AAT
I had meant to finish them off — Mof
I would make the remembrance of them to cease from among men:

27. Were it not that I feared the wrath of the enemy,
. . . the taunt of the foe I feared — Rhm
had I not feared the insolence of their enemies — NAB
lest their adversaries should behave themselves strangely,
Lest their enemies should judge amiss — ASV
Lest their foes should misinterpret it — AAT
and lest they should say, Our hand is high, and the LORD hath not done all this.
declaring, "It was our hand that triumphed, and not the LORD who has done all this" — Ber
. . . Yahweh plays no part in this — Jerus

28. For they are a nation void of counsel, neither is there any understanding in them.
For a nation of vanished sagacity they are . . . — Rhm
For a fatuous folk are the foe, devoid of all sense — Mof
How lost to right judgement, this people of Israel . . . — Knox

29. O that they were wise, that they understood this, that they would consider their latter end!
If they were wise, they would understand this, they would discern their latter end! — RSV
. . . they would see their own fate at the end — Mof
. . . they would be able to read their destiny — Jerus

30. How should one chase a thousand, and two put ten thousand to flight,
How could one chase . . . — Ber
How could one man rout a thousand . . . — NAB
except their Rock had sold them, and the LORD had shut them up?
unless their Rock had sold them . . . — Tor

. . . and Yahweh had abandoned them — Rhm

31. For the rock is not as our Rock, even our enemies themselves being judges.
For the enemy have no Rock like ours, in themselves they are mere fools — NEB
. . . our foes themselves so concluding — Ber

32. For their vine is of the vine of Sodom,
For their vine comes from the stock of Sodom — AAT
and of the fields of Gomorrah:
from the vineyards of Gomorrah — NAB
grown on the terraces of Gomorrah — NEB
their grapes are grapes of gall, their clusters are bitter.
Their grapes are poisonous berries — Sprl
. . . their clusters are envenomed — Jerus
. . . a bitter growth their clusters — Tor

33. Their wine is the poison of dragons, and the cruel venom of asps.
. . . is the poison of serpents . . . — ASV
. . . the pitiless poison of cobras — Ber

34. Is not this laid up in store with me, and sealed up among my treasures?
Have I not stored up this their guilt? do I not hold it in reserve for them — Mof
But he, is he not something precious to me, / sealed inside my treasury? — Jerus
But Israel is My special people, / Sealed as jewels within My treasury — Tay

35. To me belongeth vengeance and recompence;
Vengeance is mine, and recompense — ASV
Unto the days of vengeance and requital — Rhm
Against the day of revenge and requittal — AAT
till the day of punishment and vengeance — NEB
their foot shall slide in due time:
At the time when their foot shall slide — ASV
Against the time that their foot slips — AAT
against the time they lose their footing — NAB
for the day of their calamity is at hand, and the things that shall come upon them make haste.
For near is the day of their fate . . . — Rhm
. . . And destiny rushes upon them — Tor

36. For the LORD shall judge his people, and repent himself for his servants,
For Yahweh will vindicate his people — Rhm
The Lord will see His people righted — Tay
and for His servants He will show compassion — Ber
when he seeth that their power is gone, and there is none shut up, or left.
. . . And there is none remaining, shut up or left at large — ASV
when he sees them powerless, dispeopled to a man — Mof
. . . and their protected and unprotected alike disappearing — NAB
. . . and that both bond and free are no more — Ber
for he will see that their strength is gone: alone, or defended by his clan, no one is left — NEB

37. And he shall say, Where are their gods, their rock in whom they trusted,
. . . their rock in which they took refuge — ASV
. . . whom they relied on as their 'rock'? — NAB
The rocks they claimed to be their refuge — Tay

38. Which did eat the fat of their sacrifices, and drank the wine of their drink offerings?
who ate fat slices of their sacrifices . . . — Mof
. . . and drank their libation wine — Tor
let them rise up and help you, and be your protection.
. . . and let them be a shelter over you — Ber

39. See now that I, even I, am he,
See, then, that I, I am He — Tor
See now that I, I am he that is — Rhm
Ah, learn that I, I am the real God — Mof
and there is no god with me:
. . . no god beside me — AAT
I kill, and I make alive; I wound, and I heal:
. . . I have wounded, and I heal — RV

Mine is the power of death and life . . . — Mof

neither is there any that can deliver out of my hand.

and from my hand there is no rescue — NAB

40. For I lift up my hand to heaven, and say, I live for ever.

. . . And say, As I live for ever — ASV

. . . and swear, As I live for ever — RSV

. . . And vow by My existence — Tay

41. If I whet my glittering sword, and mine hand take hold on judgment;

When I whet My flashing blade . . . — Tor

. . . I will take up the cause of Right — Jerus

. . . and my hand take hold on justice — Rhm

. . . gripping justice by the hilt — Mof

I will render vengeance to mine enemies, and will reward them that hate me.

I will wreak vengeance on My foes . . . — Ber

42. I will make mine arrows drunk with blood, and my sword shall devour flesh;

I will inebriate My arrows with blood . . . — Sprl

I drench my arrows in their blood, / my blade devours their bodies — Mof

and that with the blood of the slain and of the captives, from the beginning of the revenges upon the enemy.

With the blood of the slain and the captives, / From the head of the leaders of the enemy — ASV

Blood of the slain and the captive / From the long-haired enemy chiefs — Tor

blood of the slain and prisoners, / of braves with flowing locks — Mof

blood of slain and captives, / the heads of the enemy princes — NEB

43. Rejoice, O ye nations, with his people:

Praise his people, O you nations — RSV

Praise His people, O Gentile nations — Tay

Shout among the nations, O you, his people — AAT

Rejoice, O heavens, with him, / And let all the angels of God worship him: / Rejoice, O nations, with his people, / And let all the children of God rely on him — Sept

Heavens, rejoice with him, / let the sons of God pay him homage! / Nations, rejoice with his people — Jerus

for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.

. . . and will give absolution to his land and to his people — Lam

. . . and is propitious unto the soil of his people — Rhm

. . . and purge his people's land of guilt — AAT

44. And Moses came and spake all the words of this song in the ears of the people, he, and Hoshea the son of Nun.

. . . and recited all the words of this song in the hearing of the people, he and Joshua the son of Nun — Ber

45. And Moses made an end of speaking all these words to all Israel:

46. And he said unto them, Set your hearts unto all the words which I testify among you this day,

. . . Apply your hearts unto all the words . . . — Rhm

. . . Take to heart all the warnings which I have now given you . . . — NAB

which ye shall command your children to observe to do, all the words of this law.

which ye shall command your children, to observe to do all the words of this law — RV

Enjoin them upon your children, that they may observe faithfully all the terms of this Teaching — Tor

47. For it is not a vain thing for you; because it is your life:

For this is no trivial matter for you; rather, it means your very life — NAB

It is no idle thing you will be doing, for the Law is your life — Jerus

and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it.

and by its means you will live long in the land . . . — Jerus

through it you shall long endure on the land . . . — Tor

48. And the LORD spake unto Moses that self-same day, saying,

49. Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho;

. . . Ascend this mountain of the Abarim, Mount Nebo, which is in the land of Moab, opposite Jericho . . . RSV

. . . Ascend these heights of Abarim to Mount Nebo, which is in the land of Moab facing Jericho — Tor

. . . Go up on Mount Nebo, here in the Abarim Mountains (it is in the land of Moab facing Jericho) — NAB

and behold the land of Canaan, which I give unto the children of Israel for a possession:

and view the land of Canaan which I am giving the Israelites for their very own — Mof

50. And die in the mount whither thou goest up, and be gathered unto thy people;

Die on the mountain you have climbed . . . — Jerus

Then you shall die on the mountain you have climbed, and shall be taken to your people — NAB

On that mountain thou art to die. This height climbed, thou must needs become a part of thy people — Knox

as Aaron thy brother died in mount Hor, and was gathered unto his people:

. . . and was gathered to his fathers — AAT

. . . and was gathered to his father's kin — Mof

51. Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin;

for you both broke faith with Me among the Israelite people . . . — Tor

You disobeyed me, in full sight of the whole people, at the Water of Rebellion in the desert of Zin — Knox

because ye sanctified me not in the midst of the children of Israel.

when you failed to honour me among the Israelites — Mof

by failing to uphold My sanctity among the Israelite people — Tor

because you did not display my holiness among the sons of Israel — Jerus

52. Yet thou shalt see the land before thee; but thou shalt not go thither unto the land which I give the children of Israel.

For thou shalt see the land before thee . . . — ASV

The land you may view from afar . . . — Mof

Accordingly you shall view the land from a point of vantage; but you shall not enter . . . — AAT

You may view the land from a distance . . . — Tor

CHAPTER 33

1. And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death.

. . . with which Moses, the man of God, bade the Israelites farewell before he died. — Tor

. . . which Moses, the man of God, pronounced upon the people of Israel before his death — Ber

2. And he said, The LORD came from Sinai, and rose up from Seir unto them;

Yahweh from Sinai came near, — / Yea he dawned, out of Seir, upon them, — Rhm

. . . For them, after Seir, he rose on the horizon — Jerus

he shined forth from mount Paran, and he came with ten thousands of saints:

He shone forth from the mountains of Paran — AAT

from Paran's range he rayed out — Mof

. . . And he came from the ten thousands of holy ones — ASV

Surrounded by ten thousands of holy angels — Tay

. . . and came from holy myriads — ABPS

. . . And approached from Ribeboth-kodesh — Tor

. . . For them he came, after the mustering at Kadesh — Jerus

from his right hand went a fiery law for them.

At his right hand was a fiery law for them — ASV

with flaming fire at his right hand — RSV

Lightning flashing at them from His right — Tor

blazing in fire from the south — Mof

With his lightning-bolts at his right hand — AAT

Out of his right hand (proceeded) fire to guide them — Rhm

3. Yea, he loved the people; all his saints are in thy hand:

Yea, he loveth the people . . . — ASV

Yea, he loveth the peoples — RSV

Yea, he loved his people — RSV
Lover, indeed, of the people — Tor
Yea he loved the tribes — Rhm
. . . all those consecrated to him were in his hand — RSV
. . . All those consecrated to him he blesses — AAT
. . . and holds safe their sacred host — Mof
. . . in your hand are all the holy ones — Jerus

and they sat down at thy feet; every one shall receive of thy words.

So they recline at thy feet — AAT
. . . Each one bare away some of thy words — Rhm

4. **Moses commanded us a law,**
A law did Moses command us — Rhm
even the inheritance of the congregation of Jacob.
An inheritance for the assembly of Jacob — ASV
he made the community of Jacob his domain — NAB

5. **And he was king in Jeshurun,**
And he became king in Jeshurun — AAT
and he became king of his darling — NAB
Thus the LORD became king in Jeshurun — RSV
Then a king arose in Jeshurun — NEB
when the heads of the people and the tribes of Israel were gathered together.
When the heads of the people were gathered, / All the tribes of Israel together — ASV
Elected by a convocation of the leaders of the tribes — Tay
As one man the tribes of Israel — Rhm

6. **Let Reuben live, and not die;**
. . . and not die out — NAB
and let not his men be few.
Nor let his men be few — ASV
Yet let his men be few — RV
yet never growing populous — Knox

7. **And this is the blessing of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people:**
. . . and bring him in unto his people — RSV
. . . And restore him to his people — Tor
. . . and bring him back to his people — Jerus

let his hands be sufficient for him; and be thou an help to him from his enemies.

With his hands he contended for himself . . . — ASV
Though his own hands strive for him, Help him against his foes — Tor
His own hands defend his cause and you will be his help against his foes — NAB

8. **And of Levi he said, Let thy Thummim and thy Urim be with thy holy one,**
. . . Thy Thummim and thy Urim are with thy godly one — ASV
. . . Give thy thummim to Levi, / . . . And thy urim to the man devoted to thee — AAT
. . . Give thine oracles to Levi, / to thy man of favour — Mof
. . . Let thy perfections and thy lights belong unto thy man of lovingkindness — Rhm

whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah:

whom thou didst test at Massah, / with whom thou didst strive at the waters of Meribah — RSV

9. **Who said unto his father and to his mother, I have not seen him;**
Who said of his father, and of his mother, I have not seen him — ASV
. . . I do not regard them — Ber

neither did he acknowledge his brethren, nor knew his own children:

his brothers he would not acknowledge, and his own children he refused to recognize — NAB
his brothers, too, he disavowed and ignored, as well as his own children — Ber

for they have observed thy word, and kept thy covenant.

. . . And keep thy covenant — ASV
Yes, they have kept your word, / they hold firmly to your covenant — Jerus
paying heed rather to thy warnings, keeping true to thy covenant — Knox

10. **They shall teach Jacob thy judgments, and Israel thy law:**
He communicates thine ordinances to Jacob . . . — AAT
They promulgate your decisions to Jacob and your law to Israel — NAB

they shall put incense before thee, and whole burnt sacrifice upon thine altar.

. . . and whole burnt-offering . . . — ASV
They shall offer You incense to savor . . . — Tor
They put perfume in Thy nose . . . — YLT

11. Bless, LORD, his substance, and accept the work of his hands;
O LORD, bless his might . . . — AAT
. . . and favor his undertakings — Tor
Yahweh, bless his worthiness . . . — Jerus
smite through the loins of them that rise against him,
Crush thou the loins of them who . . . — Rhm
Break the backs of his adversaries — NAB
and of them that hate him, that they rise not again.
disable his opponents past opposing — Mof

12. And of Benjamin he said, The beloved of the LORD shall dwell in safety by him;
. . . He is the beloved of the LORD and dwells beside Him securely — Ber
. . . He is the Eternal's darling . . . — Mof
and the LORD shall cover him all the day long, and he shall dwell between his shoulders.
He covereth him all the day long, / And he dwelleth between his shoulders — ASV
the High God shields him all the day long, and he dwells under his protection — NEB
The LORD encircles him perpetually and makes His / dwelling place between his shoulders — Ber
the Most High encircles him, / seated upon his slopes — Mof
. . . and dwells between his hillsides — Jerus

13. And of Joseph he said, Blessed of the LORD be his land,
. . . Blessed by the LORD is his land — NAB
for the precious things of heaven,
For the precious stores of the skies — Sprl
With the wealth of the heavens above — AAT
for the dew, and for the deep that coucheth beneath.
For him the best of heaven's dew / and of the deep that lies below — Jerus
with the choicest gifts of heaven above, / and of the deep that couches beneath — RSV
With the bounty of dew from heaven . . . — Tor

14. And for the precious fruits brought by the sun,
. . . of the fruits of the sun — ASV
with wealth of crops from the sunlight — Mof
With the best of what the sun makes grow — Tay
and for the precious things put forth by the moon,
. . . of the growth of the moons — ASV
and the rich yield of the months — RSV
with wealth of produce month by month — Mof

15. And for the chief things of the ancient mountains,
And for the highest blessings of the ancient mountains — Sprl
Choice produce let there be on the ancient mountains — Ber
and for the precious things of the lasting hills,
And the bounty of hills immemorial — Tor
and the best from the timeless hills — NAB

16. And for the precious things of the earth and fulness thereof,
. . . and the fulness thereof — ASV
the best of the land and all it holds — Jerus
and for the goodwill of him that dwelt in the bush:
And with the goodwill of One who dwelt in a thorn-bush — Rhm
And the acceptance of Him who shekinahed in the bush — Sprl
And the favor of the Presence in the Bush — Tor
let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.
. . . and upon the crown of the head of him that was separate . . . — ASV
. . . and upon the crown of the head of him that is prince among his brothers — RSV
may it all descend on Joseph, / the prince of his brothers — Mof
. . . and upon the brow of the prince among his brothers — NAB
. . . and on the brow of him who was cursed by his brothers — AAT

17. His glory is like the firstling of his bullock,
The firstling of his herd, majesty is his — ASV

As his firstling bull may majesty be his — AAT

and his horns are like the horns of unicorns:

And his horns are the horns of the wild-ox — ASV

And the horns of a buffalo be his horns — Rhm

And his horns are horns of a reem — YLT

He is a young bull in strength and splendour, / With the strong horns of a wild ox — Tay

with them he shall push the people together to the ends of the earth:

with them he shall push the peoples, / all of them, to the ends of the earth — RSV

to gore the nations, all of them, / even to the far ends of earth — Mof

To butt the nations with them, / And drive them to the ends of the earth — AAT

and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

Such are the myriads of Ephraim; such, too, are the thousands of Manasseh — Ber

18. And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

. . . Rejoice, Zebulun, in your enterprises abroad . . . — AAT

. . . Prosper, Zebulun, in your voyages abroad — Jerus

. . . Rejoice, O Zebulon, you outdoorsmen — Tay

. . . and you, Issachar, in your tents at home — Ber

19. They shall call the people unto the mountain; there they shall offer sacrifices of righteousness:

They shall call the peoples . . . — ASV

Peoples shall be their guests on the mountain height, where their solemn sacrifice is offered — Knox

You who invite the tribes to the mountains where feasts are duly held — NAB

They call peoples to their mountain shrines, / There they offer the prescribed sacrifices — AAT

for they shall suck of the abundance of the seas, and of treasures hid in the sand.

for they suck the affluence of the seas and the hidden treasures of the sand — RSV

and draw out the hidden wealth of the sand — NEB

20. And of Gad he said, Blessed be he that enlargeth Gad:

. . . Blessed be he who gives Gad space enough — Jerus

. . . Blessed be he who has made Gad so vast — NAB

he dwelleth as a lion, and teareth the arm with the crown of the head.

He dwelleth as a lioness, / And teareth the arm, yea, the crown of the head — ASV

he has savaged arm and face and head — Jerus

Poised is he like a lion / To tear off arm and scalp — Tor

21. And he provided the first part for himself,

He chose the best of the land for himself — RSV

He saw that the best should be his — NAB

because there, in a portion of the lawgiver, was he seated;

For there was the lawgiver's portion reserved — RSV

For there a commander's portion was reserved — RSV

For there was the portion of an honored leader — Tor

and he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.

He was in the van of the people / To fulfil the LORD's design / And His decisions for Israel — Tor

he went with the chiefs of the nation and did the righteous will of the LORD; he executed His judgments for Israel — Ber

22. And of Dan he said, Dan is a lion's whelp: he shall leap from Bashan.

. . . That leapeth forth from Bashan — ASV

. . . that makes his spring from Bashan — Mof

23. And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the LORD:

. . . O Naphtali, loaded with favors . . . — AAT

possess thou the west and the south.

the lake and south of it are his possession — NAB

shall hold the lake of Kinnereth and the south — Mof
The west and the sunny south do thou possess — Rhm
Take possession of the lake and the south — AAT
The Mediterranean coast and the Negeb Are your home — Tay

24. And of Asher he said, Let Asher be blessed with children:
Blessed be Asher with children — ASV
Blessed above sons be Asher — ABPS
Most blessed of sons be Asher — Tor
let him be acceptable to his brethren, and let him dip his foot in oil.
Let him have the goodwill of his brethren . . . — Rhm
May he be the favourite among his brothers . . . — AAT
Let him be privileged among his brothers . . . — Jerus
. . . rich in his olive-trees — Mof
. . . and let him have abundance of oil — Lam
. . . as the oil of his olive trees runs over his feet — NAB

25. Thy shoes shall be iron and brass;
Iron and bronze be thy sandals — Rhm
Thy bars shall be iron and brass — ASV
May your doorbolts be iron and copper — Tor
Be your bolts of iron and of bronze — Jerus
Basalt and bronze ward you from harm — Mof
and as thy days, so shall thy strength be.
And as thy days, so thy capability shall be — Sprl
and your strength be equal to your days — Ber
And as thy days — thy strength — YLT

26. There is none like unto the God of Jeshurun,
There is none like unto God, O Jeshurun — ASV
There is none like the God of Israel — Lam
There is none like the God of the Beloved — Sept
who rideth upon the heaven in thy help,
. . . upon the heavens for thy help — ASV
who rides through the heavens to your help — RSV
and in his excellency on the sky.
and in his majesty upon the clouds — ABPS
and in his majesty through the skies — RSV

27. The eternal God is thy refuge,
The eternal God is thy dwelling place — ASV
The God of old, he is your refuge — Jerus
The ancient God is a refuge — Tor
The eternal God is thy home — Sprl
and underneath are the everlasting arms:
Here below, he is the age-old arm — Jerus
The governance of God will protect thee When under the power of everlasting arms — Sept
Above is the God of aforetime, / And beneath are the Arms of the ages — Rhm
and he shall thrust out the enemy from before thee; and shall say, Destroy them.
And he thrust out the enemy from before thee, / And said, Destroy — ASV
He will dispossess the enemy at thy onslaught, and doom him to destruction — Knox

28. Israel then shall dwell in safety alone:
And Israel dwelleth in safety — ASV
So Israel dwelt in safety — RSV
the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew.
The fountain of Jacob alone, / In a land of grain and new wine; / Yea, his heavens drop down dew — ASV
so Jacob lived securely, / Jacob's folk were undisturbed, / within a land of corn and wine . . . — Mof
. . . Under heavens dripping dew — Tor

29. Happy art thou, O Israel: who is like unto thee, O people saved by the LORD,
Happy are you, O Israel! Who is like you, a people saved by the LORD — RSV
Happy are you, people of Israel, peerless, set free — NEB
How fortunate you are, O Israel! Where else is a nation victorious in the LORD? — NAB
the shield of thy help, and who is the sword of thy excellency!
the shield of your help, the sword of your exaltation — Ber
Your protecting Shield, your Sword triumphant — Tor

and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.
and thine enemies shall submit themselves unto thee — ASV
So that thy foes come cringing unto thee — Rhm
Your enemies will try to corrupt you, / but you yourself shall trample on their backs — Jerus
Your enemies shall bow low before you, And you shall trample on their backs — Tay

CHAPTER 34

1. **And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho.**
From the steppes of Moab Moses ascended Mount Nebo, the headland of Pisgah, which faces Jericho — AAT
And the LORD shewed him all the land of Gilead, unto Dan,
and the LORD showed him the whole land: Gilead as far as Dan — Tor

2. **And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea,**
. . . unto the hinder sea — ASV
. . . as far as the Western Sea — AAT
. . . as far as the Mediterranean — Mof

3. **And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.**
and the South . . . — ASV
the Negeb, and the basin or valley of Jericho (the city of palms) as far as Zoar — AAT
the Negeb, and the stretch of the valley of Jericho . . . — Jerus
the Negeb and the Plain; the valley of Jericho, the Vale of Palm Trees, as far as Zoar — NEB

4. **And the LORD said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed:**
. . . saying, I will give it to your descendants — Ber
I have caused thee to see it with thine eyes, but thou shalt not go over thither.
I have let you look upon it, but you shall not go over there — AAT
I have let you feast your eyes upon it . . . — NAB

5. **So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.**
. . . at the command of the LORD — Tor

6. **And he buried him in a valley in the land of Moab, over against Beth-peor:**
. . . opposite Beth-peor — RSV
but no man knoweth of his sepulchre unto this day.
but to this day no one knows the place of his burial — NAB
but to this day no one has ever found his grave — Jerus

7. **And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.**
. . . his eye undimmed, his vigour unimpaired — Jerus
. . . but his eye was not dim, nor the skin of his cheeks wrinkled — Lam
. . . nor had his freshness fled — Rhm
. . . and his teeth stood firm — Knox

8. **And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended.**
. . . so they fulfilled the days of weeping in the mourning for Moses — ABPS
. . . which completed the period of weeping in the mourning for Moses — Ber

9. **And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.**

10. **And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face,**
And there hath not arisen a prophet . . . — ASV
There has never yet risen in Israel a prophet like Moses, whom the LORD knew face to face — NEB
. . . whom the LORD singled out, face to face — Tor
. . . with whom the LORD held converse face to face — AAT

11. **In all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,**

none like him for all the signs and the wonders which the LORD sent him to do . . . — RSV

unequalled for all the signal acts . . . — Mof

. . . sent him to display in the land of Egypt, against Pharaoh and all his courtiers and his whole country — Tor

12. And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

. . . which Moses wrought . . . — ASV

and for all the mighty power and all the great and terrible deeds which Moses wrought in the sight of all Israel — RSV

How mighty the hand and great the fear that Moses wielded in the sight of all Israel! — Jerus

THE BOOK OF JOSHUA

CHAPTER 1

1. **Now after the death of Moses, the servant of the LORD**
When Moses the servant of Yahweh was dead — Jerus
His Servant Moses dead — Knox
. . . Moses the servant of the Eternal — Mof
it came to pass, that the LORD spake unto Joshua the son of Nun, Moses minister, saying,
the Lord gave charge to Josue . . . that till now had waited on Moses' needs — Knox
. . . the assistant of Moses — Ber
. . . the lieutenant of Moses — Sprl

2. **Moses my servant is dead; now therefore arise, go over this Jordan,**
. . . prepare to cross the Jordan here — NAB
. . . rise-it is time-and cross the Jordan here — Jerus
. . . proceed then, to cross the Jordan here — AAT
thou, and all this people, unto the land which I do give to them, even to the children of Israel
You and this whole nation of Israel — Ber
taking the Israelites with thee into the land I am giving them — Knox
. . . into the land which I assign to them — Mof

3. **Every place that the sole of your foot shall tread upon,**
Every foot of ground you tread — Mof
every place where you set foot — NEB
that have I given unto you, as I said unto Moses.
I assign to you, as I promised Moses — Mof
As I promised Moses, I will deliver to you — NAB
. . . my promise to Moses holds good — Knox

4. **From the wilderness and this Lebanon even unto the great river, the river Euphrates,**
from the desert and yonder Lebanon as far as the great river — Ber
from the desert and from Lebanon east to the great river Euphrates — NAB
. . . yonder Antilibanus — Sprl
all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.
including all the land of the Hittites even to the great western sea — Ber
all the land of the Hittites . . . west to the Great Sea — NAB
. . . that has the desert and the open sea on the west for its frontiers — Knox

5. **There shall not any man be able to stand before thee all the days of thy life:**
No one shall be able to hold his own against you as long as you live — AAT
While thou yet livest, there shall be no withstanding Israel's onset — Knox
While you are living all will give way before you — Bas
as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.
. . . never failing you nor forsaking you — AAT
. . . I will not leave you or desert you — Jerus
I will not take away my help from you — Bas

6. **Be strong and of a good courage:**
Be resolute and strong — Ber
Be firm and steadfast — NAB
Take heart and be strong — Bas
Courage, then, play the man — Knox
for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them.
you shall put this people in possession of the land — AAT
you may give this people possession of the land — NAB
you shall cause this people to inherit the land — RSV

7. **Only be thou strong and very courageous,**
Above all, be firm and steadfast — NAB
be strong and resolute — NEB
Play the man thou must, and keep thy courage high — Knox
that thou mayest observe to do according to all the law, which Moses my servant commanded thee:
mindful to carry out all your orders from my servant Moses — Mof
taking care to observe the entire law

which my servant Moses enjoined on you — NAB

turn not from it to the right hand or to the left

Never swerve from this to right or left — Jerus

swerving therefrom neither to the right nor to the left — AAT

that thou mayest prosper whithersoever thou goest.

and then you will be happy in all you do — Jerus

that you may succeed wherever you go — Mof

. . . do well in all your undertakings — Bas

8. **This book of the law shall not depart out of thy mouth;**

This scroll of the law must not cease — Rhm

The law thou hast in writing must govern every utterance of thine — Knox

but thou shalt meditate therein day and night,

you must muse over it day and night — AAT

Recite it by day and night — NAB

in your thoughts day and night — Bas

that thou mayest observe to do according to all that is written therein:

. . . keep with care everything in it — Bas

. . . be careful to comply with all that is written in it — AAT

so as to carry out all the terms of it faithfully — Knox

for then shalt thou make thy way prosperous, and then thou shalt have good success.

. . . you shall succeed and prosper — Bas

. . . prosper in your dealings — Jerus

. . . guide thy steps truly and prosper — Knox

9. **Have I not commanded thee? Be strong and a good courage;**

These are my orders: be firm and brave — Mof

. . . be firm and bold — Rhm

Courage and a man's part, that is what I ask — Knox

be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.

never be daunted or dismayed — Mof

Be fearless then, be confident — Jerus

no room for fear or shrinking back — Knox

10. **Then Joshua commanded the officers of the people, saying,**

. . . gave the officers of the people this order — Jerus

. . . ordered the officers of the nation — Mof

11. **Pass through the host, and command the people, saying**

Go through the camp, and command . . . as follows — AAT

Go through the camp and say to the people — Jerus

Prepare you victuals; for within three days ye shall pass over this Jordan,

Provide yourselves with supplies — AAT

Get provisions ready — Jerus

giving the people orders to prepare themselves food — Knox

to go in to possess this land, which the LORD your God giveth you to possess it.

enter into possession of the land — AAT

set about conquering the land — Knox

12. **And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,**

Josue reminded the Reubenites — NAB

And he warned Reuben — Knox

13. **Remember the word which Moses the servant of the LORD commanded you, saying,**

Keep in mind what Moses . . . said — Bas

Do not forget the message . . . given you by Moses — Knox

The LORD your God hath given you rest, and hath given you this land.

. . . providing you with a home . . . this land — AAT

. . . would settle you here and give you this region — Mof

. . . granted you secure possession of all that is yours — Knox

14. **Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan;**

In that land . . . beyond Jordan your wives . . . shall await you — Knox

Your wives . . . shall remain in this land . . . east of the Jordan — Mof

but ye shall pass before your brethren armed, all the mighty men of valour, and help them

You who are valiant warriors are to cross over as special troops ahead of your kinsmen — AAT
march across under arms in front of your kinsmen, every fighting man among you — Mof

15. **Until the LORD have given your brethren rest, as he hath given you,**
. . . provides your kinsmen with a home — AAT
. . . grants rest, to your brothers and you alike — Jerus
and they also have possessed the land which the LORD your God giveth them:
till they get possession of the land — Mof
when the Lord . . . will give them, too, undisturbed possession — Knox
then ye shall return unto the land of your possession, and enjoy it,
. . . go back and settle in your own lands — Knox
. . . go back again to the land that is yours to hold — Jerus
which Moses the LORD's servant gave you on this side Jordan toward the sunrising.
. . . gave you eastwards beyond the Jordan — Jerus
. . . on the eastern bank of the Jordan — Mof
. . . east of the Jordan — Amp

16. **And they answered Joshua, saying, All that thou commandest us we will do,**
. . . we will do all thy bidding — Knox
Whatever you command us we will do — Mof
and whithersoever thou sendest us, we will go.
everywhere you send us we shall go — Ber

17. **According as we hearkened unto Moses in all things, so we will hearken unto thee:**
We obeyed Moses in all things, and now we will obey you — Jerus
We will obey you as completely as we obeyed Moses — NAB
only the LORD thy God be with thee, as he was with Moses.
only may the Eternal your God be with you — Mof

18. **Whosoever he be that doth rebel against thy commandment**
Anyone who scorns your orders — AAT
Whoever thwarts thy will — Knox
and will not hearken unto thy words in all that thou commandest him, he shall be put to death:
fails to carry out all your orders — NEB
does not obey every command you give him — NAB
only be strong and of a good courage.
. . . be firm and brave — Mof
. . . take heart and be strong — Bas
Courage then, play the man — Knox

CHAPTER 2

1. **And Joshua the son of Nun sent out of Shittim two men to spy secretly,**
. . . sent two men secretly as spies — Mof
. . . sent out two spies secretly from Shittim — Jerus
. . . sent out from the Acacias — Rhm
saying, Go view the land, even Jericho.
explore the country and specially Jericho — Mof
survey the country opposite, and the city of Jericho — Knox
explore the country at Jericho — Jerus
And they went, and came into an harlot's house, named Rahab, and lodged there.
. . . the house of a harlot whose name was Rahab, and lay down there — AAT
. . . the house of the innkeeper — Rahab — Ber

2. **And it was told the king of Jericho, saying,**
Word of this was brought to the king — Jerus
news came to the king — Knox
Behold, there came men in hither to night of the children of Israel to search out the country.
Some men came . . . to reconnoiter the land — AAT
spies from the camp of Israel had crept in under cover of darkness — Knox

3. **And the king of Jericho sent unto Rahab, saying,**
. . . sent a message to Rahab — Jerus
. . . sent Rahab the order — NAB
. . . sent word to Rahab — Ber
Bring forth the men that are come to thee, which are entered into thine house:

Send out the men who . . . are lodging in your house — Jerus
bring out the men she was harbouring — Knox
for they be come to search out all the country.
. . . come to reconnoiter the whole land — AAT
. . . search out every corner of the land — Knox
. . . come to spy in the country — Bas

4. And the woman took the two men, and hid them,
. . . had taken the two men and hidden them — AAT
Her first act was to hide the two men away — Knox
and said thus, There came men unto me, but I wist not whence they were.
. . . Yes, the men did come . . . but I did not know where they came from — AAT
True enough, they were here — Knox

5. And it came to pass about the time of shutting of the gate, when it was dark, that the men went out:
when the gate was to be closed, at dark — RSV
And at gate-closing time, after dark — Amp
whither the men went I wot not:
I do not know where the men went — Ber
I cannot tell what way they took — Knox
pursue after them quickly; for ye shall overtake them.
You will have to pursue them immediately to overtake them — NAB
Hurry and pursue them, for you can overtake them — AAT
Quick, pursue them — Mof

6. But she had brought them up to the roof of the house,
She had, however, brought them up to the roof — AAT
Now, she had led them to the roof — NAB
and hid them with the stalks of flax which she had laid in order upon the roof.
. . . covered them over with the stems of flax that lay there — Knox
under stalks of flax she had heaped up there — Jerus
stalks . . . laid out there in rows — NEB

7. And the men pursued after them the way to Jordan unto the fords:
Pursuers went after them in the direction of the Jordan — AAT
The pursuers went by the road to the Jordan — Mof
. . . the pursuers set out along the way to the fords of the Jordan — NAB
and as soon as they which pursued after them were gone out, they shut the gate.
as soon as the pursuers had gone out, the gate was shut — RSV
the gate was shut once the pursuers had gone through — Jerus

8. And before they were laid down, she came up unto them upon the roof;
Before the spies fell asleep, Rahab came — NAB
The two men had not yet fallen asleep in their hiding-place when the woman came — Knox

9. And she said unto the men, I know that the LORD hath given you the land,
. . . the Eternal has given you this country — Mof
Past all doubt, she said, the Lord means to give you the mastery — Knox
and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you.
We ourselves are afraid of you and all who live in this territory have been seized with terror — Jerus
the whole country is panic-stricken — NEB

10. For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt;
. . . how the Eternal dried up the water of the Reed Sea — Mof
. . . how Yahweh dried up the Sea of Reeds — Jerus
and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og,
how you treated the two Amorite kings on the east of the Jordan — Mof
how you dealt with . . . the two kings of the Amorrites beyond the Jordan — NAB
whom ye utterly destroyed.
whom you wiped off the earth — Mof
whom you exterminated — AAT
whom you gave up to the curse — Bas

11. As soon as we had heard these things, our hearts did melt,
. . . our courage melted away — Ber
. . . cowards with no hearts — Knox

. . . we became faint hearted — Sept
neither did there remain any more courage in any man, because of you.
no one is confident against you any longer — Ber
no courage is left in any of us to stand up to you — Jerus
for the LORD your God, he is god in heaven above, and in earth beneath.
. . . in heaven on high and here on earth — Bas
the god that rules in heaven above us, and in the world that lies beneath it — Knox

12. **Now therefore, I pray you, swear unto me by the LORD,**
. . . please swear to me by the Lord — Ber
Give me your oath by the Lord — Bas
Swear to me now by Yahweh — Jerus
since I have shewed you kindness, that ye will also shew kindness to my father's house,
as I have treated you kindly, you too will show kindness — Ber
. . . you in turn will show kindness to my family — NAB
and give me a true token:
give me a pledge of your good faith — Ber
give me a sure sign of it — Mof

13. **And that ye will save alive my father, and my mother, and my brethren and my sisters,**
that you will spare the lives of my father and mother — Jerus
that you are to spare my father and mother — NAB
and all that they have, and deliver our lives from death.
and all their kin, and save us from death — NAB
. . . so that death may not come on us — Ber
. . . that our lives shall be spared in the slaughter — Knox

14. **And the men answered her, Our life for yours, if ye utter not this our business.**
Keep our secret, said they, and our lives shall answer for yours — Knox
. . . you must not breathe a word about our errand — Mof
We pledge our lives for yours . . . if you do not betray this errand of ours — NAB
And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee.
. . . we shall treat you kindly and faithfully — Ber
. . . we will remember and spare — Knox

15. **Then she let them down by a cord through the window:**
. . . lowered them by a rope out of the window — Mof
. . . through an opening by a rope — NEB
for her house was upon the town wall, and she dwelt upon the wall.
. . . on the side of the wall so that she actually lived on the wall — Ber
. . . in a recess on the town wall — ABPS
. . . built into the city-wall, so that she was living right in the wall — AAT
. . . was joined to the city wall — Bas

16. **And she said unto them, Get you to the mountain, lest the pursuers meet you;**
Make for the hills, to escape your pursuers — Jerus
Take refuge in the hills, or you may meet your pursuers returning — Knox
and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.
Hide there for thee days . . . then you may go safely — Knox
hide yourselves there . . . and then make your way back — Mof

17. **And the men said unto her, We will be blameless of this thine oath which thou hast made us swear.**
. . . free of the oath you made us swear. except on these conditions — Jerus
The oath we have given thee shall be binding only on one condition — Knox
. . . be released from this oath — Ber

18. **Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by:**
. . . you shall bind this scarlet cord in the window through which you let us down — RSV
. . . the signal we shall look for will be this red rope of thine — Knox
and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.
assemble . . . all your relatives at your house — Ber
and gather . . . all your family into your house — NAB

19. And it shall be, that whosoever shall go out of the doors of thy house into the street
Should any of them pass outside the doors of your house — NAB
anyone who crosses the door of your house — Mof
his blood shall be upon his head, and we will be guiltless:
will be responsible for his own death — NAB
brings death on his own head; we are not answerable — Knox
and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him.
if a hand is laid on anyone inside the house, then his blood be on our head — Mof
Only if harm should befall those who are with thee . . . shall our lives be forfeit — Knox

20. And if thou utter this our business,
If, however, you divulge this errand of ours — AAT
But remember, if you breathe a word about our errand — Mof
If you expose this mission of ours — Ber
then we will be quit of thine oath which thou hast made us to swear.
the oath we have given thee binds us no longer — Knox
not be bound by the oath you have made us swear — Mof
. . . quit from the oath — NEB

21. And she said, According unto your words, so be it.
Let it be as you say — Bas
Let it be according to your terms — Ber
And she sent them away, and they departed:
She let them go, and they left — Jerus
so she left them to go on their way — Knox
and she bound the scarlet line in the window.
Then she put the bright red cord in the window — Bas
She fastened the scarlet cord in the window — Ber

22. And they went, and came unto the mountain, and abode there three days, until the pursuers were returned:
They went off and entered the hills — AAT
They left her and made for the hills — Jerus
and the pursuers sought them throughout all the way, but found them not.
. . . looked for them all along the road — AAT
. . . having scoured the countryside without finding them — Jerus

23. So the two men returned, and descended from the mountain,
. . . coming down from the hills — AAT
the two spies came down from the mountain — Lam
and passed over, and came to Joshua the son of Nun,
crossed the river and came to Joshua — Jerus
after they crossed over, they came to Joshua — Ber
crossed the Jordan to Joshua — NAB
and told him all things that befell them:
a complete account of what had taken place — Bas
. . . how it had fared with them — Knox

24. And they said unto Joshua, Truly the LORD hath delivered into our hands all the land;
. . . has put all this country at our mercy — Knox
. . . is delivering the whole land into our power — AAT
for even all the inhabitants of the country do faint because of us.
. . . are all losing heart because of us — AAT
every heart in it is faint with fear — Knox
The natives are all quivering before us — Mof

CHAPTER 3

1. And Joshua rose early in the morning;
Early the next morning — NAB
When the morrow dawned — Knox
and they removed from Shittim, and came to Jordan, he and all the children of Israel,
Joshua struck camp and set out from Shittim — Jerus
Josue moved camp, from Setim to the banks of the Jordan — Knox
. . . set out from Shittim and reached the Jordan — Mof

and lodged there before they passed over.
passed the night there — AAT
camped there before they crossed — Jerus

2. **And it came to pass after three days, that the officers went through the host;**
the men in authority . . . went through the tents — Bas
the heralds went out throughout the midst of the camp — Knox

3. **And they commanded the people, saying,**
and gave the people these instructions — Jerus
and made this proclamation — Knox
When ye see the ark of the covenant of the LORD your God,
when you see the ark of the compact of the Eternal — Mof
. . . the ark of the agreement of the Lord — Bas
and the priests the Levites bearing it,
being carried by the Levitical priests — RSV
the Levitical priests taking up the ark — AAT
then ye shall remove from your place, and go after it.
you must also break camp and follow it — NAB
leave your places and follow it — Ber

4. **Yet shall there be a space between you and it, about two thousand cubits by measure:**
. . . a space of two thousand cubits between the ark and yourselves — Knox
. . . a distance of three thousand feet — Ber
come not near unto it, that ye may know the way by which ye must go:
. . . that you may know what road to follow — AAT
not for you the neighbourhood of the ark — Knox
. . . so that you know which way to take — Jerus
for ye have not passed this way heretofore.
you have not been over this road before — Bas
a path you have not trodden before — Knox

5. **And Joshua said unto the people, Sanctify yourselves:**
Separate yourselves for special holy purpose — Amp
bade the people keep themselves free from defilement — Knox
. . . consecrate yourselves — Mof
for tomorrow the LORD will do wonders among you.
marvellous things in your presence — Ber
a great miracle among you — NEB

6. **And Joshua spake unto the priests, saying,**
To the priests he said — Mof
Then he bade the priests — Knox
Take up the ark of the covenant, and pass over before the people.
. . . pass over ahead of the people — AAT
. . . the ark that bore the record of the covenant, and march on — Knox
. . . cross at the head of the people — Jerus
And they took up the ark of the covenant, and went before the people.
. . . went in front of the people — Mof
. . . moved to the front of the people — Jerus

7. **And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel,**
. . . This day I begin to exalt you — AAT
. . . I mean to win thee renown for all Israel to see — Knox
that they may know that, as I was with Moses, so I will be with thee.
to let them be sure that I am going to be with you — Jerus
they shall learn that he who went with Moses goes now with thee — Knox

8. **And thou shalt command the priests that bear the ark of the covenant, saying,**
give orders to the priests — Bas
You are to command the priests — AAT
When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.
come to a halt in the Jordan when they reach the edge of the waters — NAB
wade out a little into the waters . . . and halt there — Knox
take their stand in the river — NEB

9. **And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God.**
. . . Come close, and listen to the message the Lord your God sends — Knox
. . . Come closer, and hear the words of Yahweh your God — Jerus

10. And Joshua said, Hereby ye shall know that the living God is among you,
Here is proof that the living presence of the Lord God is among you — Knox
This is how you will know — NAB
and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites,
that he means to dispossess Chanaanite and Hethite — Knox
surely going to drive out of your way the Canaanites — AAT
without a doubt will expel — Jerus
and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.
Pherezite, Gergesite . . . and Amorrhite — Knox

11. Behold the ark of the covenant of the LORD of all the earth
See, the ark of the agreement — Bas
that ark which bears record of your covenant — Knox
the ark of the compact of the Lord — Mof
passeth over before you into Jordan.
will precede you into the Jordan — NAB
is to cross the Jordan ahead of you — AAT

12. Now therefore take you twelve men out of the tribes of Israel,
Choose twelve men at once from the tribes — Jerus
twelve men from the clans — Mof
you must choose out twelve men — Knox
out of every tribe a man.
one man from each tribe — Ber
one from each of the tribes of Israel — NAB

13. And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the LORD of all the earth,
And when the priests . . . bearing this ark — Knox
As soon as the priests . . . have set their feet — Jerus
shall rest in the waters of Jordan,
. . . set foot in the waters — Knox
. . . touch the water — NAB
. . . rest in the water — Mof
that the waters of Jordan shall be cut off from the waters that come down from above;
the upper waters flowing down will be stopped in their course — Jerus
. . . namely, the waters flowing down from above — AAT
and they shall stand upon an heap.
. . . shall come to a stop in a single heap — AAT
will come together in a mass — Bas
will halt in a solid bank — NAB

14. And it came to pass, when the people removed from their tents, to pass over Jordan,
. . . struck camp to cross the Jordan — Jerus
. . . left their encampment to go across Jordan — Knox
and the priests bearing the ark of the covenant before the people;
the priests who carried the ark of the compact — Mof
. . . carried the ark of the covenant in front of the people — Jerus
the priests . . . marching at the head — Knox

15. And as they that bare the ark were come unto Jordan,
as the bearers of the ark reached the Jordan — Jerus
And when these began wading out — Knox
and the feet of the priests that bare the ark were dipped in the brim of the water,
as soon as their feet were under water — Knox
. . . in the brink of the water — AAT
. . . were touching the edge of the water — Bas
(for Jordan overfloweth all his banks all the time of harvest,)
the Jordan had risen to the full height of its banks — Knox
. . . being flooded above all its banks — AAT

16. That the waters which came down from above stood and rose up upon an heap,
the waters flowing from upstream halted, backing up in a solid mass — NAB
. . . flowing down from above stood still; it rose as a wall — Ber
the upper waters stood still and made one heap — Jerus
very far from the city Adam, that is beside Zaretan:
over a wide space — from Adam to the fortress of Zarethan — Jerus
at a distance, at Adamah (a town beside Zartan) — Mof

and those that came down towards the sea of the plain, even the salt sea, failed, and were cut off:
those flowing down to the Sea of the Arabah, that is, the Salt Sea, stopped running altogether — Jerus
the part flowing to the sea of the Arabah, the Salt Sea, was completely cut off — Ber
the waters below flowed on into the Desert Sea, that is now called the Dead Sea, till they disappeared altogether — Knox
and the people passed over right against Jericho,
the people went across opposite Jericho — Bas
. . . marched on to the assault of Jericho — Knox

17. And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan,
. . . remained motionless on dry ground in the bed of the Jordan — NAB
. . . stood there with loins girt . . . on dry ground — Knox
. . . took their stand on dry ground — AAT
and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan,
. . . the whole people went past over the dry bed of the stream — Knox
. . . crossed on dry ground until the whole nation had finished crossing — Mof
. . . had completed the crossing of the Jordan — Ber

CHAPTER 4

1. And it came to pass when all the people were clean passed over Jordan,
. . . had finished passing over the Jordan — RSV
. . . had come to the other side — Bas
that the LORD spake unto Joshua, saying,
Yahweh spoke to Joshua — Jerus
the Lord bade Josue — Knox

2. Take you twelve men out of the people, out of every tribe a man,
Choose out twelve men, one from each tribe — Knox
Take twelve men from the nation, a man from each clan — Mof

3. And command ye them, saying,
give them this command — Jerus
command them as follows — AAT
Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones,
Take up 12 stones . . . right out of the middle of the Jordan — AAT
Take up twelve stones . . . where the priests have been standing motionless — NAB
and ye shall carry them over with you, and leave them in the lodgingplace, where ye shall lodge this night.
set them down in the camp where you pass the night — Jerus
these must be set up to mark the place where they encamped — Knox

4. Then Joshua called the twelve men, whom he had prepared,
Summoning the twelve men whom he had selected — NAB
. . . sent for the twelve men — Bas
of the children of Israel, out of every tribe a man:
to represent the twelve tribes of Israel — Knox
. . . one from each of the clans — Mof

5. And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan,
Go over to where the ark . . . is in the middle of the Jordan — AAT
Go half-way across Jordan . . . to where the ark . . . stands — Knox
and take ye up every man of you a stone upon his shoulder,
lift to your shoulders one stone apiece — NAB
each of you take one stone — Jerus
take up a stone on his back — Bas
according unto the number of the tribes of the children of Israel:
matching the number of the tribes of Israel — Jerus
one for each of the clans of Israel — Mof
to the number of the tribes of the Israelites — AAT

6. That this may be a sign among you,
to make a memorial of this in your midst — Jerus
they are to serve you for a monument — Knox

that when your children ask their fathers in time to come, saying,
your children, before long, will be asking you — Knox
for later your children will be asking you — AAT
When your children in after days ask — Mof
What mean ye by these stones?
What is the significance of these stones to you — AAT
What is the meaning of these stones — Knox

7. **Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD;**
. . . the waters ceased to flow before the ark — NAB
. . . the waters of the Jordan were stopped before the Ark — Mof
when it passed over Jordan, the waters of Jordan were cut off:
. . . the waters of the river vanished — Jerus
. . . the waters . . . stopped when it crossed the Jordan — Mof
and these stones shall be for a memorial unto the children of Israel for ever.
. . . an everlasting reminder of this to the Israelites — Jerus
. . . serve as a memorial for the Israelites forever — AAT

8. **And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan,**
. . . they lifted twelve stones out of the Jordan — Mof
. . . they lifted from the center of the Jordan twelve stones — Ber
. . . carried . . . from the river-bed — Knox
as the LORD spoke unto Joshua, according to the number of the tribes of the children of Israel
. . . as many stones . . . as there were tribes — NAB
. . . to match the number of the tribes of Israel — Jerus
and carried them over with them unto the place where they lodged,
carried them along to the camp site — NAB
. . . to the spot where they spent the night — Mof
and laid them down there.
and set them down in the camp — Knox
where they placed them — NAB

9. **And Joshua set up twelve stones in the midst of Jordan,**
. . . marked the place, full in the bed of Jordan — Knox
. . . piled up the twelve stones — AAT
. . . had twelve stones set up — NAB
in the place where the feet of the priests which bare the ark of the covenant stood:
where the priests and the ark had halted — Knox
. . . the priests who carried the ark of the compact — Mof
and they are there unto this day.
. . . there even now — Jerus

10. **For the priests which bare the ark stood in the midst of Jordan,**
. . . stood still in mid-Jordan — Jerus
. . . remained in the bed of the Jordan — NAB
until everything was finished that the LORD commanded Joshua to speak unto the people,
till all the orders given to Joshua . . . had been done — Bas
the Lord had commanded Joshua to tell the people to do — AAT
according to all that Moses commanded Joshua: and the people hasted and passed over.
. . . as Moses had instructed Joshua; and the people hurred across — Jerus
to enjoin upon the people, all that Moses had commanded — Mof

11. **And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over,**
When they were all over, the ark of Yahweh then crossed — Jerus
not till all had reached the other side could the ark . . . cross — Knox
and the priests, in the presence of the people.
the priests at the head of the people — Jerus
the ark . . . crossed to its place in front of them — NAB

12. **And the children of Reuben, and the children of Gad, and half the tribe of Manasseh,**
Ruben and Gad and half Manasses — Knox
The Reubenites, the Gadites and the half clan of Manasseh — Mof
passed over armed before the children of Israel, as Moses spake unto them:

crossed over armed before the Israelites — Ber
passed across under arms — Mof

13. **About forty thousand prepared for war passed over before the LORD unto battle,**
some forty thousand warriors in arms . . . ready for battle — Jerus
About 40,000 armed troops crossed over . . . for the battle — Ber
company after company, file after file — Knox
to the plains of Jericho,
to the lowlands of Jericho — NEB
into the level plain that lies before the city of Jericho — Knox

14. **On that day the LORD magnified Joshua in the sight of all Israel;**
. . . the Lord would win renown for Josue — Knox
. . . the Lord exalted Joshua — Ber
and they feared him, as they feared Moses, all the days of his life.
he was to be feared as Moses was feared in life — Knox
. . . they respected him as they had respected Moses — NAB
they stood in awe of him — Mof

15. **And the LORD spake unto Joshua, saying,**
. . . had a fresh command for him — Knox

16. **Command the priests that bear the ark of the testimony,**
. . . the ark of the commandments — NAB
. . . the ark of the Presence — Mof
that they come up out of Jordan.
to come up from the Jordan — Jerus
to ascend from the Jordan — Ber

17. **Joshua therefore commanded the priests, saying, Come ye up out of Jordan.**
. . . order the priests, Climb up from the Jordan — Ber
The word was given, and they came up — Knox

18. **And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan,**
. . . the ark of the compact of the Eternal — Mof
. . . the ark of the Lord's agreement — Bas
and the soles of the priests' feet were lifted up unto the dry land,
no sooner had they set foot on dry ground — Knox
their feet stepped on dry ground — Ber
their feet regained the dry ground — NAB
that the waters of Jordan returned unto their place,
. . . resumed their course — AAT
the stream filled its bed again — Knox
and flowed over all his banks, as they did before.
overflowing its banks, as before — Ber
ran on overflowing as before — Jerus

19. **And the people came up out of Jordan on the tenth day of the first month,**
. . . the people left Jordan behind them — Knox
The people moved up from the Jordan — Ber
and encamped in Gilgal, in the east border of Jericho.
. . . east of the city of Jericho — Knox
. . . at the eastern outskirts of Jericho — Jerus
. . . on the eastern limits of Jericho — NAB

20. **And those twelve stones which they took out of Jordan, did Joshua pitch in Gilgal.**
At Gilgal Joshua set up the twelve stones — Ber
As for the twelve stones . . . Joshua set them up at Gilgal — Jerus

21. **And he spake unto the children of Israel, saying,**
Then he said to the Israelites — Ber
saying to the Israelites — NAB
When your children shall ask their fathers in time to come, saying,
In the future when your children ask their fathers — Ber
. . . in after days ask their fathers — Mof
What mean these stones?
What is the significance of these stones — AAT
What is the meaning of these stones — Knox

22. **Then ye shall let your children know, saying,**
you must inform your children as follows — AAT
you will hand on the lesson to them — Knox
you shall tell your children — Mof
Israel came over this Jordan on dry land.
. . . crossed over it dry-shod — Jerus
. . . crossed the Jordan here on dry ground — Mof

23. For the LORD your God dried up the waters of Jordan from before you, until ye were passed over,
. . . dried up its waters in full view of Israel, to let them pass over — Knox
dried up the waters . . . until you crossed — Ber
as the LORD your God did to the Red Sea,
just as in earlier time he dried up the Red Sea — Knox
. . . had done with the Sea of Reeds — Jerus
which he dried up from before us, until the men were gone over:
. . . until we had passed over — AAT
. . . till we passed across it — Mof

24. That all the people of the earth might know the hand of the LORD, that it is mighty:
. . . know how strong is the hand of the Lord — NEB
. . . may know that the hand of the Lord is mighty — Ber
that ye might fear the LORD your God for ever.
you too should fear the Lord your God continually — Knox
may stand in awe of the Eternal — Mof

CHAPTER 5

1. And it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward,
. . . in the country west of Jordan — Jerus
. . . beyond the Jordan to the west — AAT
and all the kings of the Canaanites, which were by the sea,
. . . in the coastal region — Jerus
. . . by the coast of the Great Sea — Knox
heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over,
. . . before the Israelites until they had crossed — Ber
. . . to let the Israelites go across — Knox
that their heart melted, neither was there spirit in them any more, because of the children of Israel.
their hearts failed, and there was no courage left — AAT
they were disheartened and lost courage at their approach — NAB

2. At that time the LORD said unto Joshua, Make thee sharp knives,
. . . Make flint knives — NAB
. . . Make yourself stone knives — Bas
and circumcise again the children of Israel the second time.
have another circumcision for the Israelites — AAT
circumcise the Israelites for the second time — Ber

3. And Joshua made him sharp knives,
. . . made flint knives — AAT
. . . made stone knives — Ber
and circumcised the children of Israel at the hill of the foreskins.
. . . at the Hill of Foreskins — Rhm
. . . at the Hill of the Uncircumcised — Lam

4. And this is the cause why Joshua did circumcise:
Joshua circumcised them for this reason — Mof
All the people that came out of Egypt, that were males, even all the men of war
All the males . . . of age to bear arms — Jerus
the men of the older generation, who were of age to bear arms — Knox
died in the wilderness by the way, after they came out of Egypt.
had died in the course of their desert wanderings — Knox
died in the desert during the journey after they left Egypt — NAB

5. Now all the people that came out were circumcised:
Although all the people who had come out were circumcised — Ber
These who had left Egypt were circumcised — Mof
but all the people that were born in the wilderness by the way as they came forth out of Egypt,
the generation . . . born during those forty years in the waste — Knox
none of the people born in the desert after leaving Egypt — Mof
them they had not circumcised.
none of these had been circumcised — Jerus
remained uncircumcised — Knox

6. For the children of Israel walked forty years in the wilderness
for forty years the Israelites travelled — Jerus
. . . had journeyed in the desert — Mof
till all the people that were men of war, which came out of Egypt, were consumed,
the men . . . of age to bear arms — Jerus
the warriors . . . had perished — AAT
because they obeyed not the voice of the LORD,
they would not heed the injunctions — AAT
they had not obeyed the command — NAB
unto whom the LORD sware that he would not shew them the land,
vowed that they should not see the land — Ber
had sworn . . . that he would not let them see the land — Mof
which the LORD sware unto their fathers that he would give us,
which he had promised their fathers — NAB
which He had vowed to their fathers — Ber
. . . sworn to our fathers — Jerus
a land that floweth with milk and honey.
the land that was all milk and honey — Knox
a land where milk and honey flow — Jerus

7. And their children, whom he raised up in their stead, them Joshua circumcised:
their children who replaced them that Joshua circumcised — AAT
he set their sons, and these . . . Joshua circumcised — Jerus
for they were uncircumcised, because they had not circumcised them by the way.
men who had grown up uncircumcised — Knox
. . . since they did not circumcise them along the way — Ber
. . . since they could not be circumcised on the journey — Jer

8. And it came to pass, when they had done circumcising all the people,
When the rite had been performed — NAB
When the circumcising of the whole nation was complete — NEB
that they abode in their places in the camp, till they were whole.
they lay encamped there till their wounds healed — Knox
they stayed . . . until they were healed — Ber

9. And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you.
I have taken the shame of Egypt away — Jerus
I have rolled the odium of Egypt off you — AAT
I have reversed the lot that made you slaves — Knox
Wherefore the name of the place is called Gilgal unto this day.
Galgal, Turning Round, the name it still bears — Knox

10. And the children of Israel encamped in Gilgal,
. . . pitched their camp at Gilgal — Jerus
. . . were encamped at Gilgal — AAT
and kept the passover on the fourteenth day of the month at even
celebrated the pasch . . . beginning at evening — Knox
observed the passover on the evening of the fourteenth day — AAT
in the plains of Jericho.
on the steppes of Jericho — Mof
in the plain of Jericho — Jerus

11. And they did eat of the old corn of the land on the morrow after the passover,
. . . they ate some of the produce of the land — AAT
. . . they tasted the produce of that country — Jerus
unleavened cakes, and parched corn in the selfsame day.
. . . roasted ears of corn — Jerus
. . . parched grain — NAB
. . . roasted grain — Mof

12. And the manna ceased on the morrow after they had eaten of the old corn of the land;
Once they had begun to enjoy their own harvest — Knox
from their first eating of the produce of that country — Jerus
neither had the children of Israel manna any more;
. . . ever taste that food again — Knox
No longer was there manna — NAB
but they did eat of the fruit of the land of Canaan that year.
. . . the produce of the land of Canaan — AAT

ate hereafter the food of the land — Mof

13. **And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked,**
There, in the plain by Jericho — Knox
Joshua was one day near Jericho when he raised his eyes — Mof
and, behold, there stood a man over against him with his sword drawn in his hand:
a Man standing opposite him with a drawn sword — Mof
a man standing there before him, grasping a naked sword — Jerus
and Joshua went unto him, and said unto him,
Coming close to him — Knox
Joshua walked towards him — Jerus
Art thou for us, or for our adversaries?
Are You with us or with our enemies — Ber
Are you one of us or of our enemies — NAB

14. **And he said, Nay; but as captain of the host of the LORD am I now come.**
No, I am captain of the army of Yahweh, and now I come — Jerus
No . . . I come rather as captain of the host of the Lord — AAT
And Joshua fell on his face to the earth, and did worship, and said unto him,
. . . falling prone on the ground, prostrated himself — Ber
. . . cast himself down, face to ground — Knox
What saith my lord unto his servant?
What are my Lord's commands to his servant — Jerus
What message hast thou . . . for thy servant — Knox

15. **And the captain of the LORD's host said unto Joshua,**
the commander of the Lord's host — Lam
the captain of the army of Yahweh — Jerus
Loose thy shoe from off thy foot;
Remove your sandals from your feet — NAB
Slip off thy sandals — Rhm
for the place whereon thou standest is holy. And Joshua did so.
the place you are standing on is holy — Jerus
as one that stood on holy ground — Knox

CHAPTER 6

1. **Now Jericho was straitly shut up because of the children of Israel:**
. . . carefully barricaded against the Israelites — Jerus
. . . bolted and barred — NEB
. . . shut up from within and without — RSV
. . . closed in and secured — Ber
none went out, and none came in.
no entering or leaving it — Knox
no one going out or coming in — Bas

2. **And the LORD said unto Joshua, See, I have given into thine hand Jericho,**
. . . I have delivered Jericho . . . into your power — NAB
. . . Now I am delivering Jericho . . . into your hands — Jerus
and the king thereof, and the mighty men of valour.
her king and her soldiers — Ber
its king and all its armed forces — Lam

3. **And ye shall compass the city, all ye men of war, and go round about the city once.**
March around the city with all the men of war, encircling it once — Ber
Once a day . . . you will march round the city walls — Knox
Thus shalt thou do six days.
Do this for six days — Ber
for six days together — Knox

4. **And seven priests shall bear before the ark seven trumpets of rams' horns:**
seven priests will carry seven trumpets in front of the ark — Jerus
seven priests shall each carry a ram's-horn trumpet — Ber
. . . seven loud-sounding horns — Bas
and the seventh day ye shall compass the city seven times,
. . . go seven times round the town — Jerus
. . . march round the town seven times — Mof
and the priests shall blow with the trumpets,
while the priests blow their horns — Ber
to the sound of the trumpets the priests are carrying — Knox

5. **And it shall come to pass, that when they make a long blast with the ram's horn,**

. . . the blare of the trumpets in a long blast — Ber
When the ram's horn rings out — Jerus
. . . a long blast that rises and falls — Knox
and when ye hear the sound of the trumpet,
as soon as you hear the sound of the horns — AAT
and you hear that signal — NAB
all the people shall shout with a great shout;
the whole people . . . must raise a loud cry — Knox
. . . give a mighty shout of joy — Ber
. . . utter a mighty war cry — Jerus
and the wall of the city shall fall down flat,
. . . will collapse then and there — Jerus
and the people shall ascend up, every man straight before him.
. . . go into the assault at the place where he is posted — Knox
. . . storm the town, each man going straight ahead — Jerus

6. **And Joshua the son of Nun called the priests, and said unto them,**
. . . sent for the priests — Bas
. . . summoned the priests and gave them their orders — Knox
Take up the ark of the covenant,
. . . the ark of the compact — Mof
. . . the ark of the agreement — Bas
and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.
. . . seven rams' horns as trumpets in front of the ark — Mof

7. **And he said unto the people, Pass on and compass the city,**
Forward! March round the town — Jerus
bade the people march round the city — Knox
and let him that is armed pass on before the ark of the LORD.
let the vanguard march before the ark — Jerus
with the picked troops marching ahead — NAB

8. **And it came to pass, when Joshua had spoken unto the people,**
At this order they proceeded — NAB
All was done as Joshua ordered the people — Jerus
that the seven priests bearing the seven trumpets of ram's horns passed on before the LORD, and blew with the trumpets:
the seven priests . . . blowing their horns — NAB
carrying the seven rams' horns in front of the Lord passed on — AAT
and the ark of the covenant of the LORD followed them.
followed by the ark of the compact of the Eternal — Mof
the ark . . . came behind them — Jerus

9. **And the armed men went before the priests that blew with the trumpets,**
the vanguard marched in front of the priests — Jerus
the drafted men marched — NEB
the fighting men went fully armed — Knox
and the rereward came after the ark,
let the rearguard follow the ark — Mof
the rest of the people followed — Knox
the priests going on, and blowing with the trumpets.
they were marching and blowing their horns — Ber
the men marched, the trumpets sounded — Jerus

10. **And Joshua had commanded the people, saying,**
. . . in commanding the people, Joshua said — Ber
. . . had warned the people — Knox
Ye shall not shout, nor make any noise with your voice,
You must not shout nor cry — Mof
. . . do not even utter a word — Jerus
Do not . . . let your voices be heard — Ber
neither shall any word proceed out of your mouth.
nor let a word escape your lips — AAT
. . . make no sound — Bas
until the day I bid you shout; then shall ye shout.
. . . I say to you, 'Shout!' Then shout! — Ber
. . . give a loud cry — Bas
till . . . I say: Raise the war cry. Then you are to shout — Jerus

11. **So the ark of the LORD compassed the city, going about it once,**
he had the ark of the Eternal carried round the town — Mof
he had the ark — circle the city — NAB
and they came into the camp, and lodged in the camp.

went back to the tents for the night — Bas
. . . spent the night in the camp — AAT

12. And Joshua rose early in the morning,
Next morning Joshua rose early — AAT
when the next day dawned, Josue was astir — Knox
and the priests took up the ark of the LORD.
. . . lifted the ark of the Eternal — Mof
. . . the ark of the Lord's agreement — Bas

13. And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually,
. . . bearing the ram's horns marched in front — NAB
. . . carrying the seven jubilee trumpets — Knox
and blew with the trumpets:
blowing them . . . as they went — Knox
sounding their trumpets as they went — Jerus
and the armed men went before them:
preceded by the armed men — Mof
the fighting men in the van — Knox
but the rereward came after the ark of the LORD,
the rearguard followed the ark — AAT
the rest of the people behind — Knox
the priests going on, and blowing with the trumpets.
. . . marched and blew their horns — Ber
the march went on to the sound of the trumpet — Jerus
marching to the noise of the trumpets — Knox

14. And the second day they compassed the city once,
. . . they again marched around the city once — NAB
. . . they encircled the city once — Ber
and returned into the camp: so they did six days.
. . . they did this for six days — Ber
. . . for six days in all they did the same — NAB
returned to the camp, and so on for six days — Jerus

15. And it came to pass on the seventh day, that they rose early about the dawning of the day,
. . . they rose early at daybreak — AAT
. . . they rose at dawn — Jerus
. . . beginning at daybreak — NAB
and compassed the city after the same manner seven times:
marched seven times around the town — Jerus
only on that day they compassed the city seven times.
this was the only day that they marched seven times around it — Mof
but that day they went around it seven times — Bas

16. And it came to pass at the seventh time, when the priests blew with the trumpets,
On the seventh round, when the priests blew their horns — Ber
The seventh time the priests blew the horns — AAT
Joshua said unto the people, Shout; for the LORD hath given you the city.
. . . the Lord is giving you the city — AAT
Raise the war cry, because Yahweh has given the town into your hands — Jerus

17. And the city shall be accursed, even it, and all that are therein, to the LORD:
The town . . . must be set apart . . . under a ban — Jerus
It shall be doomed to destruction — Mof
. . . a devoted portion to the Lord — Ber
only Rahab the harlot shall live,
only Rahab the innkeeper . . . will be spared — Ber
none must be spared except the harlot Rahab — Knox
she and all that are with her in the house, because she hid the messengers that we sent.
She it was that harboured the spies — Knox
since she hid the messengers — Jerus

18. And ye, in any wise keep yourselves from the accursed thing,
. . . hands off any of the doomed spoil — Mof
. . . keep absolutely clear of the doomed things — AAT
. . . beware of the ban yourselves — Jerus
lest ye make yourselves accursed, when ye take of the accursed thing,
lest in devoting it, you might take some part of it — Ber
lest you desire it and take some of it — Mof
do not be covetous and take anything that is under the ban — Jerus

and make the camp of Israel accursed, and trouble it.
so place the camp . . . in the devoted portion and bring affliction upon it — Ber
that would lay the whole camp . . . open to the same ban — Jerus
trouble would come upon the whole camp — Knox

19. But all the silver, and gold, and vessels of brass and iron, are consecrated unto the LORD:
the articles . . . are sacred to the Lord — AAT
. . . must be consecrated to the Lord — Knox
they shall come into the treasury of the LORD.
into the storehouse — Bas
laid up in his treasure-house — Knox

20. So the people shouted when the priests blew with the trumpets:
. . . shouted as the horns were blown — Ber
. . . shouted, at the trumpet blast — Mof
and it came to pass, when the people heard the sound of the trumpet,
. . . the blare of the trumpet — Ber
. . . the sound of the horns — AAT
and the people shouted with a great shout, that the wall fell down flat.
shouted with a loud acclaim; the walls collapsed — Ber
raised a mighty war cry and the wall collapsed then and there — Jerus
. . . all at once the walls fell down flat — Knox
so that the people went up into the city,
. . . stormed the town — Jerus
each man went to the assault — Knox
every man straight before him, and they took the city.
in a frontal attack and took it — NAB
each moving in straight ahead — Ber

21. And they utterly destroyed all that was in the city,
. . . massacred all that were in the city — AAT
enforced the ban on everything in the town — Jerus
both man and woman, young and old, and ox and sheep, and ass, with the edge of the sword.
. . . even the oxen and sheep and donkeys, massacring them all — Jerus
even cattle . . . were put to the sword — Knox

22. But Joshua had said unto the two men that had spied out the country,
. . . the two men who had explored the land — Ber
. . . who had reconnoitred the country — Jerus
Go into the harlot's house, and bring out thence the woman,
Enter the innkeeper's house and conduct her from there — Ber
. . . fetch the woman out — Mof
and all that she hath, as ye sware unto her.
with all who are with her, just as you pledged — Ber
with all that is hers; such was the sworn promise — Knox
with all who belong to her, so as to keep your oath — Jerus

23. And the young men that were spies went in,
So the young spies went — Mof
So the two men went in — Knox
The spies entered — NAB
and brought out Rahab, and her father, and her mother, and her brethren, and all that she had;
. . . her parents and her kindred and all that belonged to her — Knox
and they brought out all her kindred and left them without the camp of Israel.
. . . all her clansmen too and set them in safety — Jerus
. . . her whole family, and they gave them refuge — Ber
. . . placed them outside the camp — NAB

24. And they burnt the city with fire, and all that was therein:
The town and all in it they burned up — Mof
The city itself they burned with all that was in it — NAB
only the silver, and the gold, and the vessels of brass and of iron,
. . . articles of bronze and iron — AAT
. . . what was made of bronze or iron — Knox
. . . copper and iron — NEB
they put into the treasury of the house of the LORD.
the store-house of the Lord's house — Bas
laid up as consecrated in the Lord's treasury — Knox

25. And Joshua saved Rahab the harlot alive,

and her father's household, and all that she had;
But Rahab the harlot, her father's household . . . these Joshua spared — Jerus
. . . spared her with her family and all her kin — NAB
and she dwelleth in Israel even unto this day;
. . . lived among the Israelites, as do her descendants — AAT
She has dwelt among Israel until now — Jerus
to this day her posterity finds a home in Israel — Knox
because she hid the messengers which Joshua sent to spy out Jericho.
. . . concealed the messengers . . . sent to reconnoitre Jericho — Jerus
So well was she rewarded for hiding away those two spies — Knox

26. And Joshua adjured them at that time, saying,
. . . declared Joshua at that time — Ber
. . . made them take this oath before Yahweh — Jerus
. . . laid the place under a ban — Knox
cursed be the man before the LORD, that riseth up and buildeth this city Jericho.
May the Lord's curse . . . light on the man that restores . . . and rebuilds it up again — Knox
. . . who attempts to rebuild this city — NAB
. . . who undertakes to rebuild this city — AAT
he shall lay the foundation thereof in his firstborn,
At the cost of his oldest son shall he lay its foundation — Mof
On his eldest son he shall lay its foundations — Jerus
and in his youngest son shall he set up the gates of it.
at the cost of his youngest son shall he erect its gates — AAT
he shall lose his youngest son when he sets up its gates — NAB
on his youngest set up its gates — Jerus

27. So the LORD was with Joshua:
And the Lord stood at Josue's side — Knox
and his fame was noised throughout all the country.
till his fame spread abroad all over the land — Knox
. . . fame spread all through the country — Jerus

CHAPTER 7

1. But the children of Israel committed a trespass in the accursed thing:
. . . incurred guilt by violating the ban — Jerus
. . . defied the ban — NEB
. . . set apart for themselves some of the Anathema — Sept
for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing:
. . . laid his hands on something that fell under the ban — Jerus
. . . took some of the plunder for himself — Knox
and the anger of the LORD was kindled against the children of Israel.
the anger of the Eternal blazed against the Israelites — Mof
God was angry with the people of Israel — Knox

2. And Joshua sent men from Jericho to Ai, which is beside Beth-aven, on the east side of Beth-el,
. . . sent men from Jericho to Ai, east of Bethel — Jerus
. . . sent men from Jericho to Ai, which is near Bethel on its eastern side — NAB
and spake unto them, saying, Go up and view the country.
. . . Go up and reconnoitre the country — Jerus
. . . Go up and explore the land — Ber
. . . Go up and tread the country — Sprl
And the men went up and viewed Ai.
. . . saw how Ai was placed — Bas
. . . went up and reconnoitred Ai — Jerus
When they had explored Ai — NAB

3. And they returned to Joshua and said unto him, Let not all the people go up;
. . . All the nation need not go up — Mof
. . . Do not send all the people — Ber
but let about two or three thousand men go up and smite Ai;
if only about two or three thousand go up, they can overcome Ai — NAB
let some two or three thousand men go and attack Ai — Jerus
and make not all the people to labour thither, for they are but few.

Do not make all the people toil up there — Mof
Spare the whole people such a toil: the enemy are not many — Jerus
. . . no need for all the people to be tired with the journey — Bas

4. So there went up thither of the people about three thousand men:
About three thousand of the people made the attack — NAB
. . . went up to the assault — Knox
and they fled before the men of Ai.
but broke before the townsmen — Jerus
and were soon put to rout — Knox

5. And the men of Ai smote of them about thirty and six men:
. . . put to death about thirty-six — Bas
These killed some thirty-six of them — Jerus
for they chased them from before the gate even unto Shebarim, and smote them in the going down:
pursuing them from their gate to the quarries, killed more on the way down — Ber
. . . killing some others at the descent — Mof
. . . there on the slope they made havoc of them — Jerus
wherefore the hearts of the people melted, and became as water.
The hearts of Israel quivered and became weak as water — Mof
the people lost heart and their courage melted away — Jerus
. . . their courage ebbed away like water — Knox

6. And Joshua rent his clothes, and fell to the earth upon his face
. . . tore his garments and prostrated himself — Jerus
. . . in great grief, went down on the earth — Bas
before the ark of the LORD until the even tide,
before the ark of the Eternal till evening — Mof
before the ark of Yahweh till nightfall — Jerus
he and the elders of Israel, and put dust upon their heads.
. . . defiling their heads with dust — Knox
. . . all poured dust on their heads — Jerus

7. And Joshua said, Alas, O Lord GOD, wherefore hast thou at all brought this people over Jordan,
. . . why didst Thou ever bring this people across the Jordan — Mof
. . . make the passage of Jordan so easy for us — Knox
to deliver us into the hand of the Amorites, to destroy us?
only to hand us over to the Amorites to be killed — Mof
to put us at the mercy of the Amorrhites, and compass our ruin — Knox
would to God we had been content, and dwelt on the other side Jordan:
Better had we remained at our old post beyond the Jordan — Knox
I wish we had won a place to live in on the other side of the Jordan — Jerus

8. O LORD, what shall I say when Israel turneth their backs before their enemies!
Forgive me, Lord, but what can I say, now that Israel has turned its back — Jerus
. . . Israel has retreated from her enemies — Ber
. . . given way before their attackers — Bas

9. For the Canaanites and all the inhabitants of the land shall hear of it,
Here are tidings will rally the Chanaanites and their neighbours — Knox
when the news comes to the Canaanites — Bas
and shall environ us round, and cut off our name from the earth:
surround us and wipe us off the earth — Mof
close in around us and efface our name from the earth — NAB
and what wilt thou do unto thy great name?
. . . for thy great honour — Mof
. . . in respect to thy great name — Sept
and thy name, Lord? That great renown of thine — Knox

10. And the LORD said unto Joshua, Get thee up;
Rise, the Lord said — AAT
Yahweh answered Joshua, Stand up — Jerus
wherefore liest thou thus upon thy face?
Why have you fallen on your face — Ber
Why are you lying prostrate like this — Jerus

11. Israel hath sinned, and they have also transgressed my covenant which I commanded them;
. . . they have broken my compact — Mof
. . . they have violated the covenant I ordained for them — Jerus
for they have even taken of the accursed thing,
they have taken what was under the ban — Jerus
taking forfeited plunder for their own use — Knox
and have also stolen, and dissembled also,
stolen it, acted deceitfully — Mof
stolen and hidden it — Jerus
and they have put it even among their own stuff.
put it with their own belongings — Ber
put it into their baggage — Jerus

12. Therefore the children of Israel could not stand before their enemies,
. . . cannot stand up to their foes — Jerus
If the Israelites cannot stand up to their enemies — NAB
How should Israel withstand the enemy — Knox
but turned their backs before their enemies, because they were accursed:
run from their enemies, because they have brought themselves under doom — Mof
. . . for they have become doomed themselves — AAT
Turn their backs they must so long as the curse lies on them — Knox
neither will I be with you any more, except ye destroy the accursed from among you.
I will never be with you again, unless you remove the doomed thing — Mof
. . . unless you remove what is under the ban — Jerus
. . . until you get rid of the guilty man — Knox

13. Up, sanctify the people, and say,
. . . consecrate the people — AAT
. . . hallow the people — NEB
. . . bid the people cleanse themselves — Knox
Sanctify yourselves against to morrow:
Consecrate yourselves for tomorrow — Ber
Sanctify themselves before tomorrow — NAB
tomorrow they must come into my presence undefiled — Knox
for thus saith the LORD God of Israel, There is an accursed thing in the midst of thee, O Israel:
a devoted thing is among you, Israel — Ber
you are under the ban, O Israel — NAB
thou canst not stand before thine enemies, until ye take away the accursed thing from among you.
. . . until you remove that devoted thing — Ber
. . . until you put the doomed thing away from you — Mof
. . . unless you remove the Anathema — Sept

14. In the morning therefore ye shall be brought according to your tribes:
. . . you will come forward tribe by tribe — Jerus
. . . you shall be brought before me by your clans — Mof
and it shall be, that the tribe which the LORD taketh shall come according to the families thereof;
. . . which the Lord indicates shall come forward by clans — AAT
. . . which the Eternal takes by lot shall come with its septs — Mof
. . . which Yahweh marks out by lot will come forward clan by clan — Jerus
and the family which the LORD shall take shall come by households;
the clan which the Lord indicates by lot will come near — Ber
the clan . . . will come forward family by family — Jerus
. . . one household of that clan — Knox
and the household which the LORD shall take shall come man by man.
. . . will come near by its individual male members — Ber
. . . shall come forward one by one — NAB
. . . one man of that household — Knox

15. And it shall be, that he that is taken with the accursed thing shall be burnt with fire,
He who is indicated by lot as having the devoted thing — Ber
He who is designated as having incurred the ban — NAB
. . . the harbourer of forbidden things — NEB
he and all that he hath, because he hath transgressed the covenant of the LORD,
. . . gone against the agreement — Bas
. . . violated the covenant — NAB

and because he hath wrought folly in Israel.
done a disgraceful thing in Israel — Ber
committed an infamy in Israel — Jerus

16. **So Joshua rose up early in the morning, and brought Israel by their tribes;**
. . . had Israel come near by tribes — Ber
. . . made Israel come forward tribe by tribe — Jerus
and the tribe of Judah was taken:
the lot marked out the tribe of Judah — Jer
the tribe of Judah was designated — NAB
the clan of Judah was taken by lot — Mof

17. **And he brought the family of Judah; and he took the family of the Zarhites:**
Then he convened the clans of Judah, and by lot He indicated the Zerahite clan — Ber
. . . the sept of the Zerahites was taken by lot — Mof
. . . the clan of Zerah was designated — NAB
and he brought the family of the Zarhites man by man; and Zabdi was taken:
Next he convened the Zerahite clan by its male members, and Zabdi was indicated by lot — Ber
the sept of the Zerahites was brought, family by family, and the family of Zabdi was taken by lot -- Mof

18. **And he brought his household man by man;**
Finally he had his family come forward by individuals — AAT
. . . called up the family of Zabdi, man by man — Jerus
and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.
and it was Achan . . . who was chosen by lot — Jerus
the lot fell upon Achan — Ber
and Achan . . . was designated — NAB

19. **And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel,**
. . . pray confess to the Eternal — Mof
. . . render homage to the Lord — AAT
. . . accept the arbitrament of the Lord — Knox
and make confession unto him; and tell me now what thou hast done;
own up to him; tell me — Mof
pay him homage; tell me — Jerus
hide it not from me.
keep nothing back from me — Bas
tell me, without concealment — Knox

20. **And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel,**
. . . Yes, it was I who sinned — AAT
. . . Yes, I am the man who has sinned — Jerus
. . . Truly I have sinned against the Lord — Ber
and thus and thus have I done:
this briefly is what I did — AAT
told every circumstance of his fault — Knox

21. **When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver,**
among the plunder . . . a fine scarlet cloak, and two hundred pieces of silver — Knox
. . . a beautiful robe from Shinar . . . with 200 silver dollars — Ber
. . . twenty five pounds in silver — Mof
and a wedge of gold of fifty shekels weight, then I coveted them and took them;
an ingot of gold weighing fifty shekels — Jerus
a bar of gold worth 500 dollars — Ber
a bar of gold that weighed fifty sicles — Knox
and, behold, they are hid in the earth in the midst of my tent, and the silver under it.
. . . hidden in the ground inside my tent — Mof
. . . in the middle of my tent, hiding the money with the rest — Knox
. . . with the money underneath the mantle — AAT

22. **So Joshua sent messengers, and they ran unto the tent;**
. . . dispatched couriers, who ran to Achan's tent — Ber
. . . sent couriers to his tent — Knox
and, behold, it was hid in his tent, and the silver under it.
The robe was there, buried in his tent with the money beneath it — Ber
they found all he had hidden, the money with the rest — Knox
the robe was indeed hidden inside the tent — Jerus

23. And they took them out of the midst of the tent,
They took them from the tent — Mof
they took everything from inside the tent — Jerus
and brought them unto Joshua, and unto all the children of Israel, and laid them out before the LORD.
. . . laid them before the Eternal — Mof
. . . spread them out before the Lord — NAB
. . . cast it down there in the Lord's presence — Knox

24. And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold,
. . . the robe and the ingot of gold — Jerus
. . . the money and the cloak and the bar of gold — Knox
the silver, the mantle, and the bar of gold — NAB
and his sons, and his daughters, and his oxen, and his asses, and his sheep,
. . . his oxen and donkeys and sheep — Jerus
. . . cattle, donkeys and sheep — Ber
and his tent, and all that he had: and they brought them unto the valley of Achor.
. . . led them off to the Valley of Achor — NAB
. . . cause them to go up the valley of Achor — YLT

25. And Joshua said, Why hast thou troubled us?
What trouble you have brought on us! — NEB
Why did you bring calamity upon us — Ber
Why have you undone us — Mof
the LORD shall trouble thee this day.
May the Lord bring calamity upon you today — Ber
The Eternal shall undo you this day — Mof
And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.
. . . stoned them and cremated them — Ber
. . . had him stoned to death — Bas
. . . they burned them with fire and stoned them with stones — Mof

26. And they raised over him a great heap of stones unto this day.
They piled a large heap of stones upon them — Ber
A great cairn was reared over him — Jerus
So the LORD turned from the fierceness of his anger.
. . . relented from his fierce anger — AAT
. . . ceased being angry — Ber
Wherefore the name of that place was called, The Valley of Achor, unto this day.
. . . called the Valley of Achor. Trouble — Knox
. . . given the name, the Vale of Achor — Jerus

CHAPTER 8

1. And the LORD said unto Joshua, Fear not, neither be thou dismayed:
. . . Neither fear nor be distressed — Ber
. . . No need for terror and shrinking back — Knox
take all the people of war with thee, and arise, go up to Ai:
Take all the soldiers with you. Arise, and attack Ai — Ber
. . . march out against Ai — Jerus
. . . set about the conquest of Hai — Knox
See, I have given into thy hand the king of Ai, and his people, and his city, and his land:
I put into your hands the king of Ai — Mof
I have delivered the king of Ai into your power — NAB

2. And thou shalt do to Ai and her king as thou didst unto Jericho and her king:
City and king must be treated as thou didst . . . Jericho — Knox
only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves:
. . . take the goods and the cattle — no more — Jerus
the plunder of the cattle shalt thou take for thyself — Sept
. . . you may take its spoil and livestock as booty — NAB
lay thee an ambush for the city behind it.

put an ambush behind the city — Ber
Take up a concealed position against the city, to the rear of it — Jerus
. . . an ambush for the city west of it — AAT

3. **So Joshua arose, and all the people of war, to go up against Ai:**
. . . prepared to march against Ai with all the fighting men — Jerus
. . . set about the conquest of Hai — Knox
. . . prepared to attack Ai — NAB
and Joshua chose out thirty thousand mighty men of valour, and sent them away by night.
. . . thirty thousand of the most valiant warriors — AAT
Three thousand veterans Joshua picked out — Mof
. . . thirty thousand, picked men all of them — Knox

4. **And he commanded them saying, Behold, ye shall lie in wait against the city, even behind the city:**
. . . lie in ambush against the city, to the west of it — AAT
You are going to ambush the city from behind — Ber
Go and take up your position secretly at the back of the town — Bas
go not very far from the city, but be ye all ready:
no long distance away, ready for battle — Knox
. . . all of you be on the watch — NAB
. . . mind you all keep alert — Jerus

5. **And I, and all the people that are with me, will approach unto the city:**
I and all the troops . . . will move against the town — Mof
I myself, commanding the rest of the army, will make a direct assault on it — Knox
and it shall come to pass, when they come out against us at the first, that we will flee before them.
. . . when the Ai-ites come out to engage us as before, we shall flee — Ber
. . . when they make a sortie against us as they did the last time, we will flee from them — NAB

6. **(For they will come out after us) till we have drawn them from the city.**
They will keep coming out after us — NAB
they will follow close behind us — Jerus
we will run off, till we draw them away — Mof
for they will say, They flee before us, as at the first:
for they will think we are running from them as before — Mof
routed (they will think) a second time — Knox
therefore we will flee before them.
When we flee from them — Ber
Then, as we run away — Mof
When this occurs — NAB

7. **Then ye shall rise up from the ambush, and seize upon the city:**
You in the ambush will rise up and take the city — Ber
Then you will rise from your concealed position — Jerus
start out of your ambush — Mof
for the LORD your God will deliver it into your hand.
. . . will make you masters of it — Knox
. . . will deliver it into your power — NAB

8. **And it shall be, when ye have taken the city, that ye shall set the city on fire:**
Once in possession, you will set fire to it — Knox
When you have captured the town, set fire to it — Jerus
according to the commandment of the LORD shall ye do. See, I have commanded you.
Do what the Lord says. Observe that I have given you the orders — Ber
These orders must be carried out. See to it! The orders come from me — Jerus
. . . in obedience to the Lord's command — NAB

9. **Joshua therefore sent them forth: and they went to lie in ambush,**
. . . they went to the place of ambush — AAT
. . . they made their way to the concealed position — Jerus
and abode between Bethel and Ai, on the west side of Ai:
halting to the west of Hai, between it and Bethel — Knox
taking up their position to the west of Ai, toward Bethel — NAB
but Joshua lodged that night among the people.
. . . spent the night in the valley — Mof

. . . spent that night with the main body of his army — Knox
. . . spent that night with the troops — Ber

10. And Joshua rose up early in the morning, and numbered the people,
When he had mustered the troops — Ber
. . . mustered the people — Jerus
and went up, he and the elders of Israel, before the people to Ai.
he and the sheikhs of Israel led them against Ai — Mof
he . . . marched at the head of the people — Jerus
he . . . marching in the van — Knox

11. And all the people, even the people of war that were with him, went up, and drew nigh, and came before the city,
. . . marched up until they came near it — AAT
. . . marched up towards the front of the town — Jerus
. . . drawn up in position before the city — NAB
and pitched on the north side of Ai:
encamped on the north of Ai — Mof
halted there to the north of it — Knox
now there was a valley between them and Ai.
where a valley lay between them and Ai — Ber
on the other side of the ravine — NAB
with a valley in between — Knox

12. And he took about five thousand men, and set them to lie in ambush
. . . had appointed them to wait in ambush — Ber
. . . five thousand of his men for the ambush — Knox
between Beth-el and Ai, on the west side of the city.
west of Hai, towards Bethel — Knox
. . . to the west of the town — Mof

13. And when they had set the people, even all the host that was on the north of the city,
So the people were given their stations, the main body north of the city — AAT
the people were in this position, the main camp lying north — Ber
. . . took up their stations — NAB
and their liers in wait on the west of the city,
while the concealed position lay to the west — Jerus
with the ambush laid to the west — Mof
Joshua went that night into the midst of the valley.
. . . passed through the center of the valley — Ber
. . . waited overnight among his troops — NAB
took up his station half-way across the valley — Knox

14. And it came to pass, when the king of Ai saw it, that they hasted and rose up early,
In the morning the townsmen rose and marched out — Mof
. . . he and all his people turned out — Jerus
. . . he and all his army came out — NAB
and the men of the city went out against Israel to battle,
with all his people to meet Israel in battle — AAT
to engage Israel in battle — NAB
he and all his people, at a time appointed, before the plain;
. . . at an indicated place near the plain — Ber
. . . to the slope going down to the valley — Bas
. . . on the slope facing the Arabah — Jerus
but he wist not that there were liers in ambush against him behind the city.
. . . an ambush had been laid against him to the rear — Jerus
. . . an ambush set for him to the west of the city — NEB
with no suspicion that there was an ambush in the rear — Knox

15. And Joshua and all Israel made as if they were beaten before them,
. . . pretended to be beaten by them — AAT
They beat Joshua and all Israel — Mof
. . . in feigned alarm, left their ground — Knox
and fled by the way of the wilderness.
fled in the direction of the desert — Mof
taking flight towards the wilderness — Jerus

16. And all the people that were in Ai were called together to pursue after them:
all the townsmen of Ai were called out to pursue them — Mof
all the forces of Ai joined in pursuit of them — Ber
and they pursued after Joshua, and were drawn away from the city.
as they pursued . . . they were being drawn away — Ber

in pursuing . . . they left the town unguarded — Jerus
went in pursuit . . . a long distance away from the city — Knox

17. And there was not a man left in Ai or Bethel, that went not out after Israel:
no troops remained . . . who did not go after Israel — Ber
. . . who had not joined in the pursuit of the Israelites — Knox
and they left the city open, and pursued after Israel.
in pursuing Israel they left the town undefended — Jerus
. . . the city was open and unprotected — NAB

18. And the LORD said unto Joshua, Stretch out the spear that is in thy hand towards Ai;
. . . hold out the spear in your hand — Ber
. . . point the javelin in your hand at Ai — Jerus
Lift up the shield on thy arm — Knox
for I will give it into thine hand.
I am about to put the town in your power — Jerus
it lies in thy power — Knox
And Joshua stretched out the spear that he had in his hand towards the city.
stretched out the javelin — Mof
pointed the javelin . . . towards the town — Jerus

19. And the ambush arose quickly out of their place,
the men in ambush rose from their post — NAB
. . . rose up all at once — Knox
and they ran as soon as he had stretched out his hand:
ran when he stretched out his hand — Ber
No sooner had he stretched out his hand — Jerus
and they entered into the city, and took it, and hasted and set the city on fire.
came out quickly and hurried to set the town on fire — Mof
captured it and quickly set it on fire — Ber
made for the city, captured it — Knox

20. And when the men of Ai looked behind them, they saw and, behold, the smoke of the city ascended up to heaven,
When the men of Ai turned to look, there was smoke rising from the town — Mof
By the time the men of Ai looked back, the smoke from the city was already sky-high — NAB
. . . they saw smoke rising from the town into the sky — Jerus
and they had no power to flee this way or that way:
no place for them to scatter for refuge — Ber
Escape in any direction was impossible — NAB
None of them had the chance to run one way rather than another — Jerus
and the people that fled to the wilderness turned back upon the pursuers.
the Israelites who were flying towards the desert turned — Mof
at an end, now, the feigned flight and the retreat towards the desert — Knox

21. And when Joshua and all Israel saw that the ambush had taken the city,
. . . the town had been seized by the men in ambush — Jerus
. . . the city had been taken from ambush — NAB
and that the smoke of the city ascended,
smoke was rising from the city — AAT
and was going up in smoke — NAB
then they turned again, and slew the men of Ai.
they struck back at the men of Ai — NAB
turning round they overcame the men of Ai — Bas

22. And the other issued out of the city against them;
Meanwhile the others came out of the city to engage them — Ber
Now the troops that had taken the city . . . came out to meet them — Knox
. . . came out to intercept them — NAB
so they were in the midst of Israel, some on this side, and some on that side:
trapped in the middle of Israel between the troops — Ber
hemmed in by Israelites on either side — NAB
surrounded by Israelites — Jerus
and they smote them, so that they let none of them remain or escape.
cut them down without any fugitives or survivors — NAB
fought until none were left, and none had escaped — Ber

not a soul escaped or remained alive — Mof

23. And the king of Ai they took alive, and brought him to Joshua.
however they captured the king of Ai alive — Ber
the king of Ai they made prisoner — Bas

24. And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field,
finished slaughtering the townsmen of Ai who had run into the desert — Mof
finished killing . . . in the open ground — Jerus
in the wilderness wherein they chased them,
in the open desert — AAT
where they followed them into the wilderness — Jerus
and when they were fallen on the edge of the sword, until they were consumed,
slain by the sword . . . down to the last man — NAB
all of them had fallen by the sword — AAT
that all the Israelites returned unto Ai, and smote it with the edge of the sword.
returned and put to the sword those inside the city — NAB
returned to Ai and sacked it — Mof
. . . wielded the sword against it — Ber

25. And so it was, that all that fell that day, both of men and women, were twelve thousand,
. . . those who fell that day, men and women — Jerus
The total number . . . including men and women — AAT
even all the men of Ai.
all the people of Ai — Bas
the entire population of Ai — NAB

26. For Joshua drew not his hand back, wherewith he stretched out the spear,
. . . kept the javelin in his hand stretched out — NAB
. . . did not lower that arm of his which held up the shield — Knox
. . . the hand with which he had pointed the javelin — Jerus
until he had utterly destroyed all the inhabitants of Ai.
until he had massacred — AAT
dealt with all the dwellers of Ai as with men under a ban — Jerus

27. Only the cattle and the spoil of that city Israel took for a prey unto themselves,
For booty, Israel took only the cattle and the spoils of the town — Jerus
took for themselves as booty the livestock — NAB
according unto the word of the LORD which he commanded Joshua.
as the Lord had given orders to Joshua — Bas
according to the command of the Lord issued to Joshua — NAB

28. And Joshua burnt Ai, and made it an heap for ever,
. . . making it a ruin for evermore — Jerus
. . . reducing it to an everlasting mound of ruins — NAB
. . . become a ruin for ever — Knox
even a desolation unto this day.
to this day it lies desolate — Mof
a desolate place even today — Jerus
the desolate ruined mound it remains — NEB

29. And the king of Ai he hanged on a tree until eventide:
hung him on a tree till evening — Mof
hanging on a gibbet until evening came — Knox
and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree,
at sunset Joshua ordered the body removed — NAB
Joshua gave the order, and they took his corpse from the tree — Ber
and cast it at the entering of the gate of the city,
threw it down by the gate of the city — Ber
put it in the public place of the town — Bas
thrown down at the entrance to the towngate — Jerus
and raise thereon a great heap of stones, that remaineth unto this day.
raised a large pile of stones over it — Ber
a cairn of stones over it — Mof
a great cairn was reared over it — Jerus

30. Then Joshua built an altar unto the LORD God of Israel in mount Ebal.
built an altar for the Lord — Ber
put up an altar to the Lord — Bas

31. As Moses the servant of the LORD commanded the children of Israel, as it is

written in the book of the law of Moses,
In pursuance of the command given to Israel by God's servant Moses, when he wrote down the law — Knox
in keeping with the command to the Israelites of Moses . . . as recorded in the book of the law — NAB
an altar of whole stones, over which no man hath lift up any iron:
uncut stones, which no iron tool had touched — Ber
undressed stones that no iron tool has ever worked — Jerus
and they offerd thereon burnt offerings unto the LORD, and sacrificed peace offerings.
an offering to the Lord upon it, and performed the sacrifice of thanksgiving — Ber
they offered holocausts . . . and offered communion sacrifices as well — Jerus
. . . burnt sacrifice, and slew victims by way of welcome-offering — Knox

32. **And he wrote there upon the stones a copy of the law of Moses,**
inscribed on stone tablets that copy of the law — Knox
inscribed upon the stones a copy of the law written by Moses — NAB
which he wrote in the presence of the children of Israel.
which he had written in the presence — Ber
which Moses wrote down in the presence — Knox
which Moses had written for the Israelites — Jerus

33. **And all Israel, and their elders and officers, and their judges,**
. . . their overseers and judges — Bas
. . . elders and scribes and judges — Jerus
. . . chieftains and judges — Knox
stood on this side the ark and on that side before the priests the Levites,
were standing on each side of the ark in front of the Levitical priests — Ber
. . . opposite the Levitical priests — AAT
which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them;
. . . immigrants as well as the native-born — Ber
. . . stranger and native alike — NAB
. . . native Israelites and alien-born alike — Knox
half of them over against mount Gerizim, and half of them over against mount Ebal;
half of them were stationed in front of Mount Gerizim — Bas
half of them were facing Mount Gerizim — NAB
half on the side of mount Garizim — Knox
as Moses the servant of the LORD had commanded before, that they should bless the people of Israel.
as Moses . . . had previously commanded that the people of Israel should be blessed — Ber
as Moses . . . had originally ordered for the blessing of the people — Jerus
carrying out the instructions of Moses — NAB

34. **And afterward he read all the words of the law, the blessings and cursings,**
. . . all the terms of the blessing and the curse — Knox
Then were read aloud all the words of the law — NAB
according to all that is written in the book of the law.
exactly as written in the book of the law — NAB
all else that the book of the law contains — Knox

35. **There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel,**
Every single word . . . Joshua read aloud to the entire community — NAB
No command that Moses gave was passed over, he repeated them all in the presence of Israel there assembled — Knox
there was not one left unread — Jerus
with the women, and the little ones and the strangers that were conversant among them.
. . . the foreigners who went with them — Ber
. . . the aliens who dwelt among them — Knox
. . . the strangers living among the people — Jerus

CHAPTER 9

1. And it came to pass, when all the kings which were on this side Jordan,
. . . all the kings on the west side of Jordan — Bas
all the other kings that lived west of Jordan — Knox
in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon,
in the mountains, on the sea plain, and all along the coast of the Mediterranean Sea as far as Lebanon — Ber
in the highlands and the lowlands — Mof
by the shores of the open sea, or on the spurs of Lebanon — Knox
the Hittite and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusites, heard thereof;
Hethite, and Amorrhite, Chanaanite and Pherezite — Knox

2. That they gathered themselves together, to fight with Joshua and with Israel, with one accord.
formed a coalition to fight as a single body — AAT
formed an alliance to launch a common attack — NAB
united to fight against Joshua — Ber

3. And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai,
when they learned how Josue had destroyed Jericho and Hai — Knox

4. They did work wilily, and went and made as if they had been ambassadors,
they too proceeded with a stratagem. Certain ones went forth as delegates — Ber
they resorted to a ruse; they proceeded to disguise themselves — AAT
they decided to resort to trickery. They set out provided with supplies — Jerus
and took old sacks upon their asses, and wine bottles, old and rent, and bound up;
donkeys loaded with old sacks and old wineskins that had burst and been sewn up again — Jerus
. . . their wine into skins that were tattered and patched — Knox

5. And old shoes and clouted upon their feet, and old garments upon them;
They wore old, patched sandals and shabby garments — NAB
The sandals on their feet were worn out . . . the garments they wore were threadbare — Jerus
Their shoes were worn out, and cobbled as old shoes would be — Knox
and all the bread of their provision was dry and mouldy.
dry and mouldy bread — NEB
their food was dry and crumbled — Ber

6. And they went to Joshua unto the camp at Gilgal, and said unto him and to the men of Israel,
Thus they journeyed to Joshua in the camp at Gilgal, where they said — NAB
To him and to the assembly of Israel — Knox
We be come from a far country: now therefore make ye a league with us.
We have come from a distant land to propose that you make an alliance with us — NAB
. . . they had come from far away, to make an alliance — Knox
. . . pray make a treaty with us — Mof

7. And the men of Israel said unto the Hivites, Peradventure ye dwell among us;
. . . Perhaps you live nearby — Ber
. . . You may be living in land that is ours — NAB
The Israelites were in doubt of them: Neighbours more like, they said — Knox
and how shall we make a league with you?
so how can we make a treaty with you — Ber
We can have no alliance with you — Knox

8. And they said unto Joshua, We are thy servants.
. . . We are at your service — Mof
. . . We await thy commands — Knox
And Joshua said unto them, Who are ye? and from whence come ye?
. . . Who are you and where do you come from — AAT

9. And they said unto him, From a very far country thy servants are come because of the name of the LORD thy God:
. . . from a land far away to bring honour to the name of the Lord — Knox
. . . because of the fame of Yahweh your God — Jerus

for we have heard the fame of him, and all that he did in Egypt.
we have learned of His record — Ber
How strong a God, we learned from the story of all he did in Egypt — Knox

10. And all that he did to the two kings of the Amorites, that were beyond Jordan,
. . . east of the Jordan — Ber
. . . whose realm was beyond the Jordan — Jerus
to Sihon, king of Heshbon, and to Og king of Bashan, which was at Ashtaroth.
. . . who reigned at Ashtaroth — Mof
. . . who lived in Ashtaroth — Ber

11. Wherefore our elders and all the inhabitants of our country spake to us, saying,
So the elders and the rest of our fellow-citizens bade us — Knox
Our sheikhs and all our people told us — Mof
Take victuals with you for the journey, and go to meet them, and say unto them,
Take provisions with you for the journey — Jerus
take provisions to last us through our travels — Knox
We are your servants: therefore now make ye a league with us.
please grant us a treaty — NEB
now then, make an alliance with us — AAT
. . . so make a treaty with us — Jerus

12. This our bread we took hot for our provision out of our houses on the day we came forth to go unto you;
This bread of ours was still warm when we brought it from home as provisions — NAB
. . . it was warm when we took it from home for our journey — Jerus
. . . we took it fresh for our provisions — AAT
but now, behold, it is dry, and it is mouldy.
. . . see how dry and crumbly it is — Ber
it is dry and crumbling by this time — Mof
how dry it is, how it crumbles — Knox

13. And these bottles of wine, which we filled were new; and, behold, they be rent:
These wineskins were new . . . see how they are torn — Ber
the wine-skins we filled are all torn and leaking — Knox
. . . you see they have burst — Jerus
and these our garments and our shoes are become old by reason of the very long journey.
Our clothes and sandals are worn out because our journey has been so very far — Ber
. . . worn out from the very long journey — NAB

14. And the men took of their victuals,
The men handled some of their provisions — Ber
the Israelite princes partook — NAB
The leaders partook of the provisions they offered — Jerus
and asked not counsel at the mouth of the LORD.
never asking the Eternal for advice — Mof
the Lord was never asked for guidance — Knox
did not consult the oracle of Yahweh — Jerus

15. And Joshua made peace with them, and made a league with them, to let them live:
. . . made a treaty to spare them — Ber
. . . granted them peace and made a treaty with them guaranteeing their lives — Jerus
and the princes of the congregation sware unto them.
the leaders of the community swore an oath to them — Mof
. . . ratified it by oath — Jerus
. . . bound themselves to it by an oath — Knox

16. And it came to pass at the end of three days after they had made a league with them,
three days after the treaty had been made — Jerus
not till the treaty had been three days in force — Knox
that they heard that they were their neighbours, and that they dwelt among them.
these people were from nearby, and would be living in Israel — NAB
. . . who lived in their vicinity — Ber
close neighbours, and would share the land with them — Knox

17. and the children of Israel journeyed, and came unto their cities on the third.

. . . broke camp and came to their cities — Ber
. . . set out from the camp and came to their towns — Jerus
On the third day, as the Israelites marched forward — Mof
Now their cities were Gibeon, and Chephirah, and Beeroth, and Kirjathjearim.
the cities where these men dwelt, Gabaon and Caphira and Beroth and Cariathiarim — Knox

18. And the children of Israel smote them not,
However, the Israelites did not attack them — Ber
. . . did not put them to death — Bas
. . . did not make war on them — Sept
because the princes of the congregation had sworn unto them by the LORD God of Israel.
the leaders of the community had sworn an oath — Mof
. . . pledged themselves by an oath — Knox
And all the congregation murmured against the princes.
The whole community grumbled at the leaders — AAT
the common folk assailed them with reproaches — Knox

19. But all the princes said unto all the congregation,
all the chiefs said to the whole gathering — Ber
these all remonstrated with the people — NAB
All the leaders declared in full assembly — Jerus
We have sworn unto them by the LORD God of Israel: now therefore we may not touch them.
Since we have sworn an oath to them . . . we cannot touch them — Jerus
We have taken an oath . . . how can we touch them — Knox

20. This we will do to them; we will even let them live,
We must grant them the favour of their lives — Mof
Let us therefore spare their lives — NAB
One way only is left; we must keep them alive — Knox
lest wrath be upon us, because of the oath which we sware unto them.
lest otherwise we bring the wrath upon ourselves — Jerus
that we shall not be punished for the oath — NAB
so as not to provoke the Lord's anger by forswearing ourselves — Knox

21. And the princes said unto them, Let them live;
Let them live, said the leaders — Mof
The leaders went on, Let them live — Jerus
the princes recommended that they be let live — NAB
but let them be hewers of wood and drawers of water unto all the congregation;
They became woodcutters and water carriers for the whole community — Ber
they must live to hew wood and draw water for the needs of our company — Knox
as the princes had promised them.
as the officers had told them — Ber
Such was the voice they gave — Knox
The community did as the leaders had said — Jerus

22. And Joshua called for them, and he spake unto them, saying,
Joshua summoned them, and said to them — AAT
thereupon Josue summoned the Gabaonites into his presence — Knox
Wherefore have ye beguiled us, saying,
Why have you deceived us by saying — Mof
Why did you trick us with those words — Jerus
What means this trick you have played on us — Knox
We are very far from you; when ye dwell among us?
We live very far away from you, though you dwell in our neighborhood — Ber
. . . when you live in the same country as ourselves — Mof
. . . when you will be living in our very midst — NAB

23. Now therefore ye are cursed,
For this are you accursed — NAB
You shall lie under a ban — Knox
and there shall none of you be freed from being bondmen,
you will never be released from servitude — Ber
You shall never cease being serfs — Jerus

You shall ever provide us with slaves — Mof

and hewers of wood and drawers of water for the house of my God.

wood-cutters and water-carriers in the house of my God — Jerus

. . . for the temple of my God — Mof

it shall ever be men of your race that hew wood — Knox

24. And they answered Joshua and said, Because it was certainly told thy servants,

. . . We did it because your servants had become convinced — Jerus

. . . your servants were fully informed — NAB

. . . your servants were assured — Mof

how that the LORD thy God commanded his servant Moses to give you all the land,

. . . to give you the whole country — NEB

. . . that you be given the entire land — NAB

. . . that he would give you all these lands for your own — Knox

and to destroy all the inhabitants of the land from before you,

to exterminate . . . from your way — AAT

that all its inhabitants be destroyed — NAB

therefore we were sore afraid of our lives because of you, and have done this thing.

That put us in terror of our lives before you — Mof

We were extremely afraid that you would kill us — Jerus

In terror of our lives at your approach, we devised this stratagem — Knox

25. And now, behold, we are in thine hand;

Here we are, then, in your power — AAT

Now we are at thy mercy — Knox

now that we are in your power — NAB

as it seemeth good and right unto thee to do unto us, do.

do whatever you think it right and proper — AAT

do with us what you think fit and right — NAB

26. And so did he unto them, and delivered them out of the hand of the children of Israel,

He treated them accordingly and saved them — Ber

Joshua did what he had decided — NAB

He saved them from the hands of the Israelites — Jerus

that they slew them not.

and they did not kill them — Jerus

he saved them from being killed by the Israelites — NAB

he would not let Israel slay them — Knox

27. And Joshua made them that day hewers of wood and drawers of water for the congregation,

. . . wood-cutters and water-carriers for the community — Mof

. . . on behalf of the whole people . . . hewing wood — Knox

and for the altar of the LORD, even unto this day,

bound them, down to the present day, to wait on Yahweh's altar — Jerus

. . . undertake the service of the Lord's altar — Knox

in the place which he should choose.

at whatever place He might choose — Ber

wherever the Eternal chooses — Mof

for the sanctuary that he should choose — AAT

CHAPTER 10

1. Now it came to pass, when Adoni-zedek king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it;

. . . had captured Ai, and had annihilated it — AAT

. . . had conquered Ai and put the town under a ban — Jerus

. . . given it up to the curse — Bas

as he had done to Jericho and her king, so he had done to Ai and her king;

having done to Ai and its king as he did to Jericho — AAT

dealing with Ai . . . as he had dealt earlier with Jericho — Jerus

and how the inhabitants of Gibeon had made peace with Israel, and were among them;

. . . had made an agreement with Israel, and were already among them — Ber

. . . made their peace . . . remaining among them — NAB

. . . entered their community — Jerus

2. That they feared greatly, because Gibeon was a great city,

There was consternation at this, since Gibeon was an important town — Jerus
he and his men were in terror — Mof
there was great fear abroad — NAB
as one of the royal cities, and because it was greater than Ai,
quite like a royal city — AAT
large enough for a royal city — NAB
as important a town as one of the royal towns — Jerus
and all the men thereof were mighty.
all its men were valiant fighters — Ber
all its citizens were fighting men — Jerus

3. **Wherefore Adoni-zedek king of Jerusalem sent unto Hoham king of Hebron, and unto Pirma king of Jarmuth,**
from his palace at Jerusalem, Adonisedec sent envoys — Knox
Adonizedek . . . sent for Hoham — NAB
. . . sent word to Hoham — Jerus
and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,
Japhia king of Lachis, and Dabir king of Eglon — Knox

4. **Come up unto me, and help me, that we may smite Gibeon:**
Come and help me crush the Gabaonites — Knox
Join me and help me to conquer Gibeon — Jerus
come to his aid for an attack on Gibeon — NAB
for it hath made peace with Joshua, and with the children of Israel.
it has made terms with Joshua — Mof
they have made an alliance with Josue — Knox
it had concluded peace with Joshua — NAB

5. **Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon,**
The five Amorite kings of Jerusalem, Hebron, Jarmuth, Lachish and Eglon — NAB
gathered themselves together, and went up,
joined forces and moved up — Ber
joined forces and set off together — Jerus
mustered and marched up — Mof
they and all their hosts, and encamped before Gibeon and made war against it.
. . . making camp at Gibeon. Then they fought against it — Ber
. . . they besieged Gibeon and attacked it — Jerus
encamped before Gabaon, offering battle — Knox

6. **And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying,**
. . . sent this message to Joshua in the camp — NEB
. . . sent an appeal to Joshua — NAB
. . . to the tent-circle at Gilgal — Bas
Slack not thy hand from thy servants; come up to us quickly, and save us and help us:
Do not abandon your servants — AAT
Do not desert your servants — Jerus
for all the kings of the Amorites that dwell in the mountains are gathered together against us.
. . . who inhabit the mountains have united against us — Ber
. . . have allied themselves against us — Jerus

7. **So Joshua ascended from Gilgal, he,**
Josue made a night march from Galgal — Knox
Joshua came up from Gilgal in person — Jerus
and all the people of war with him, and all the mighty men of valour.
with all the troops and all the veterans — Mof
with his picked troops and the rest of his soldiers — NAB
all the fighting men and all the bravest of his army — Jerus

8. **And the LORD said unto Joshua, Fear them not:**
. . . Have no fear of them — Mof
Have no fear, the Lord said unto him — Knox
for I have delivered them into thine hand;
I am giving thee the mastery of them — Knox
. . . into your power — AAT
there shall not a man of them stand before thee.
not one of them shall hold his own against you — AAT
. . . be able to stand against you — Jerus

9. **Joshua therefore came unto them suddenly, and went up from Gilgal all night.**
. . . caught them by surprise, by marching all night from Gilgal — Ber

. . . he made a night march from Gilgal — Mof

10. And the LORD discomfited them before Israel.

. . . threw them into confusion — NEB

. . . threw them into a panic before Israel — AAT

. . . threw them into disorder before him — NAB

and slew them with a great slaughter at Gibeon,

administered a sound defeat to them — Ber

routed them with heavy slaughter — Mof

defeating them completely at Gibeon — Jerus

and chased them along the way that goeth up to Beth-horon,

pursuing them down the slope of Beth-Horon — Ber

along the road to the ascent of Beth-Horon — Mof

towards the descent of Beth-horon — Jerus

and smote them to Azekah, and unto Makkedah.

routing them all the way to Azekah and Makkedah — Mof

harassing them as far as Azekah and Makkedah — NAB

11. And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon,

As they fled from Israel down the slope of Beth-horon — Ber

As they ran from Israel, at the descent from Beth-horon — Mof

. . . along the descent from Beth-Horon — NAB

that the LORD cast down great stones from heaven upon them unto Azekah, and they died:

. . . rained huge hailstones from heaven upon them — Mof

. . . cast large stones upon them from the sky — Ber

they were more which died with hailstones than they whom the children of Israel slew with the sword.

more of them were killed by hail than by the weapons of Israel — Knox

More of them died under the hailstones than at the edge of Israel's sword — Jerus

12. Then spake Joshua to the LORD in the day when the LORD delivered up to the Amorites before the cildren of Israel,

It was on the day that the Lord put the Amorites at the mercy of Israel — AAT

. . . the Eternal handed over the Amorites — Mof

and he said in the sight of Israel, Sun, stand thou still upon Gibeon;

. . . O sun, wait in Gibeon — Ber

. . . O sun, stop at Gibeon — AAT

Sun, that art setting over Gabaon — Knox

and thou, Moon, in the valley of Ajalon.

thou moon, at the valley of Aijalon — AAT

Wait in the valley of Ajalon — Ber

. . . over the Vale of Aijalon — Jerus

moon, that art rising in Aialon valley — Knox

13. And the sun stood still, and the moon stayed,

. . . the moon moved not — Mof

. . . the moon halted — Jerus

. . . the moon kept its place — Bas

until the people had avenged themselves upon their enemies.

while a nation took vengeance on its enemies — Ber

till the people had vengeance on their enemies — Jerus

Is not this written in the book of Jasher?

So the words can be found written in the Book of the Upright — Knox

. . . the book of Heroes — Mof

. . . the Book of the Just — Jerus

So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

. . . stood still at the zenith, and delayed its setting — AAT

. . . not for a whole day did it resume its swift course — NAB

. . . never hastened to set for about a whole day — Mof

14. And there was no day like that before it or after it,

Never before or since has there been a day like that — AAT

Never was so long a day before or since — Knox

that the LORD hearkened unto the voice of a man:

when the Eternal listened to the cry of a man — Mof

when the Lord listened to a human prayer — Knox

for the LORD fought for Israel.
the Eternal was fighting for Israel — Mof
. . . fought openly on the side of Israel — Knox

15. And Joshua returned, and all Israel with him, unto the camp to Gilgal,
. . . accompanied by all Israel returned to the camp — AAT

16. But these five kings fled, and hid themselves in a cave at Makkedah.
Meanwhile, the five kings who had fled — NAB
As for those five kings, they had fled — Jerus

17. And it was told Joshua saying, The five kings are found hid in a cave at Makkedah.
the information came to Joshua, The five kings who hid themselves . . . have been found — Ber

18. And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them:
. . . station men by it to guard them — Ber
. . . post men to guard it — Mof
. . . set a close watch to see that the men . . . did not escape — Knox

19. And stay ye not, but pursue after your enemies, and smite the hindmost of them;
do not stay there idle; pursue the enemy, cut off their line of retreat — Jerus
. . . strike down their rear — Mof
. . . harry them in the rear — NAB
suffer them not to enter into their cities:
let none of them get into their towns — Mof
do not let them reach the safety of their city walls — Knox
for the LORD your God hath delivered them into your hand.
the Eternal has put them into your power — Mof

20. And it came to pass, when Joshua and the children of Israel had made an end of slaying them
. . . finished inflicting a very great slaughter on them — AAT
. . . finished slaughtering them — Ber
. . . had routed them completely — Jerus
with a very great slaughter, till they were consumed,
in a huge battle in which they wiped them out — Ber
were near to slaughtering the last of them — Jerus
had finally inflicted the last blows — NAB
that the rest which remained of them entered into fenced cities.
the survivors took refuge within their city ramparts — Knox
only those who fled had escaped from them by entering the fortified cities — Ber

21. And all the people returned to the camp to Joshua at Makkedah in peace:
the army all returned . . . unmolested — Mof
. . . returned . . . all safe and sound — Knox
. . . went back to the tent-circle — Bas
none moved his tongue against any of the children of Israel.
not a murmur on the tongue of anyone — Sept
no one dared to say a word — Ber
no one dared to attempt anything — Jerus

22. Then said Joshua, Open the mouth of the cave,
Joshua ordered the mouth of the cave to be opened — Mof
. . . clear the entrance of the cave — Knox
and bring out those five kings unto me out of the cave.
make those five kings come out to me — Bas
bring me these five kings out of it — Ber
the five kings from their hiding place — Knox

23. And they did so, and brought forth those five kings unto him out of the cave
This was done. The five kings were brought out — Mof
Obediently, they brought out to him from the cave the five kings — NAB
the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish and the king of Eglon.
. . . Hebron, Jarmuth, Lachish and Eglon — NAB

24. And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel
. . . summoned all the men of Israel — AAT
. . . gathered all Israel about him — Knox
. . . assembled all the men of Israel — Jerus

and said unto the captains of the men of war which went with him,
told the army commanders present — Mof
all the chieftains of his army — Knox
. . . commanders of the soldiers who had marched with him — NAB
Come near, put your feet upon the necks of these kings.
set foot on the necks — Knox
And they came near, and put their feet upon the necks of them.
Came forward and put their feet upon their necks — NAB
trampled on the necks — Knox

25. **And Joshua said unto them, Fear not, nor be dismayed,**
. . . Do not be afraid; have confidence — Jerus
Who is afraid now? Who shrinks back now? — Knox
be strong and of good courage:
be firm and brave — Mof
be firm and steadfast — NAB
keep your courage high — Knox
for thus shall the LORD do to all your enemies against whom ye fight.
so shall the Eternal treat all the foes against whom you fight — Mof
such is the fate the Lord has decreed for all the enemies you are fighting against — Knox

26. **And afterward Joshua smote them, and slew them, and hanged them on five trees:**
. . . killed them and had them hanged — Jerus
. . . slew them . . . and set their bodies up on five gibbets — Knox
and they were hanging upon the trees until the evening.
they remained hanging until evening — Mof
they were suspended until evening — Ber
to hang there till evening — Knox

27. **And it came to pass at the time of the going down of the sun, that Joshua commanded,**
At sunset, on command of Joshua — AAT
At sundown, Joshua issued the order — Ber
At the hour of sunset Joshua gave his order — Jerus
and they took them down off the trees, and cast them into the cave wherein they had been hid,
. . . threw them into the cave where they had hidden themselves — Ber
. . . where they had been hiding — Jerus
and laid great stones in the cave's mouth, which remain until this very day.
Over the mouth of the cave they put large boulders — Ber
Some large stones were laid at the mouth of the cave — Mof
the great stones that were used to block the entrance may be seen there still — Knox

28. **And that day Joshua took Makkedah, and smote it with the edge of the sword,**
. . . captured Makkedah, and, ravaging it — Ber
. . . took Makkedah, striking the town — Jerus
stormed and sacked Makkedah — Mof
and the king thereof he utterly destroyed, them, and all the souls that were therein;
. . . utterly destroying it and all it contained — Mof
delivered them over to the ban, with every living creature there — Jerus
he let none remain:
sparing no one — AAT
and let no one escape — Jerus
not even a remnant was left alive — Knox
and he did to the king of Makkedah as he did unto the king of Jericho.
he treated the king of Makkedah as he had treated the king of Jericho — Ber
Maceda's king must fare like Jericho's — Knox

29. **Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah:**
From Maceda he went on with all his forces to attack Lebna — Knox
. . . went on . . . to Libnah and attacked it — Jerus

30. **And the LORD delivered it also, and the king thereof, into the hand of Israel;**
of this, with its king, the Lord gave Israel mastery — Knox
This, too . . . Yahweh gave into the power of Israel — Jerus
and he smote it with the edge of the sword, and all the souls that were therein;
sacked the place and massacred all within it — Mof
put all its inhabitants to the sword — Knox

struck every living creature there — Jerus
he let none remain in it;
leaving no survivors — NAB
sparing none — Knox
but did unto the king thereof as he did unto the king of Jericho.
treated the king of Libnah as he had treated the king of Jericho — Mof
Lebna's king too must go the way of Jericho's — Knox

31. And Joshua passed from Libnah, and all Israel with him unto Lachish,
Joshua . . . went on from Libnah to Lachish — Jerus
From Lebna he marched in full strength to Lachis — Knox
and encamped against it, and fought against it:
besieged it and attacked it — Mof
which he invested and attacked — Knox
where they set up a camp during the attack — NAB

32. And the LORD delivered Lachish into the land of Israel, which took it on the second day,
. . . on the second day Joshua captured it — Mof
. . . they captured it next day — Knox
and smote it with the edge of the sword,
wielded the sword against it — Ber
sacking and massacring all within it — Mof
put it to the sword — NAB
and all the souls that were therein, according to all that he had done to Libnah.
every living creature there . . . as they had treated Libnah — Jerus
every person in it, just as he had done to Libnah — NAB

33. Then Horam king of Gezer came up to help Lachish;
. . . come to the aid of Lachis — Knox
. . . marched up to help Lachish — Jerus
and Joshua smote him and his people, until he had left him none remaining.
. . . him and his troops until he had not a man left — Ber
. . . leaving him no survivors — NAB
. . . exterminated his whole people with him — Knox

34. And from Lachish Joshua passed unto Eglon, and all Israel with him;
. . . went on from Lachish to Eglon — Bas
From Lachis he marched to the siege of Eglon — Knox
and they encamped against it, and fought against it:
After making camp there they attacked it — Ber
took up their position against it — Bas
They besieged it and attacked it — Jerus

35. And they took it on that day, and smote it with the edge of the sword,
captured it the same day: they sacked the place — Mof
. . . wielded the sword against it — Ber
took it in a single day — Knox
and all the souls that were therein he utterly destroyed that day,
and massacred every soul within it — Mof
Every living creature there he delivered over to the ban that day — Jerus
He fulfilled the doom that day on every person in it — NAB
according to all that he had done to Lachish.
as he had treated Lachish — Jerus
here, as at Lachis — Knox

36. And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it.
Thence he led the whole of his forces on to attack Hebron — Knox
Joshua . . . moved from Eglon to Hebron and attacked it — Ber

37. And they took it, and smote it with the edge of the sword,
When they captured it, they ravaged it — Ber
they captured it and sacked it — Mof
captured it, and put it to the sword — AAT
and the king thereof, and all the cities thereof, and all the souls that were therein;
the king and all its suburbs with all their inhabitants — Ber
killed the king, destroyed the townships — Mof
. . . all the places belonging to it — Jerus
he left none remaining, according to all that he had done to Eglon;
leaving not one alive, exactly as at Eglon — Mof
As he had treated Eglon, so here, he left not a man alive — Jerus
but destroyed it utterly, and all the souls

that were therein.
He annihilated it and every person in it — AAT
He delivered it over to the ban, with every living creature in it — Jerus

38. And Joshua returned, and all Israel with him, to Debir; and fought against it.
. . . hurried back to Dabir, which he took and sacked — Knox
. . . wheeled round to Debir — Mof
. . . turned aside to Debir — Jerus

39. And he took it, and the king thereof, and all the cities thereof;
When they had captured the city, its kings and all its suburbs — Ber
captured it with its king and all its townships — Mof
and they smote them with the edge of the sword, and utterly destroyed all the souls that were therein;
He put them to the sword, and massacred every person that was in it — AAT
. . . every living creature there they delivered over to the ban — Jerus
he left none remaining:
leaving no survivors — NAB
he left not a man alive — Jerus
none was spared in the general slaughter — Knox
as he had done to Hebron, so he did to Debir, and to the king thereof;
They treated Debir and its king as they had Hebron — Ber
As he had treated Hebron . . . so he treated Debir and its king — Jerus
as he had done also to Libnah, and to her king.
as he had treated Libnah and its king — Mof
as well as to Lebna and its king — Knox

40. So Joshua smote all the country of the hills,
Joshua conquered the whole country, the mountains — Ber
Thus Joshua subdued the whole land: the highlands — Jerus
and of the south, and of the vale, and of the springs, and all their kings:
the steppes, the lowlands, and the slopes — AAT
the southland, the sea plain, the foothills — Ber
the Negeb, the lowlands, the hillsides — Jerus
he left none remaining,
sparing no one — AAT
He left no survivor — NEB
he left not a soul alive — Mof
but utterly destroyed all that breathed, as the LORD God of Israel commanded.
fulfilled the doom on all who lived there — NAB
delivered every single soul over to the ban — Jerus

41. And Joshua smote them from Kadesh-barnea even unto Gaza,
. . . routed them all from Kadesh-barnea — Mof
. . . conquered them from Kadesh-barnea — Jerus
and all the country of Goshen, even unto Gibeon.
from the entire territory of Goshen to Gibeon — Ber
with all the land of Goshen, as far as Gibeon — Mof
All the land of Goshen right up to Gabaon — Knox

42. And all these kings and their lands did Joshua take at one time,
He captured all these kings and their lands in one campaign — Ber
. . . he took and laid waste with a single onslaught — Knox
. . . Joshua mastered in one campaign — Jerus
because the LORD God of Israel fought for Israel.
because the Eternal . . . fought for Israel — Mof
So well did the Lord . . . fight in his cause — Knox

43. And Joshua returned, and all Israel with him, unto the camp to Gilgal.
. . . accompanied by all Israel, returned to the camp — AAT

CHAPTER 11

1. And it came to pass when Jabin king of Hazor had heard those things,
At the news of all this, a summons went out from Jabin — Knox
that he sent to Jobab king of Madon, and to the king of Shimron and to the king of Achshaph,
to the king of Madon, Jobab, and the kings of Semeron and Achsaph — Knox
Maram . . . Symoon . . . Aziph — Sept

2. And to the kings that were on the north of the mountains, and of the plains south of Chinneroth,
in the highlands, in the Arabah south of Kinnereth — Mof
the kings of the north country, on the heights, and in the valley — Knox
. . . in the northern highlands and in the valley south of Chinneroth — Jerus
and in the valley, and in the borders of Dor on the west,
on the sea plain, and in the uplands of Dor to the west — Ber
in the plains, too, and the territories of Dor by the sea coast — Knox
those of the lowlands and the hillsides of Dor westward — Jerus

3. And to the Canaanite on the east and on the west, and to the Amorite, and the Hittite,
the Canaanites in the east and in the west — Ber
Eastwards and westwards lived the Canaanites — Jerus
These were Canaanites to the east and west — NAB
and the Perizzite and the Jebusite in the mountains,
in the highlands . . . the Perizzite and Jebusite — Jerus
Pherezites and Jebusites from the hills — Knox
and to the Hivite under Hermon in the land of Mizpeh.
the Hivites at the base of Hermon — Ber
. . . Aermon, to the land of Massuma — Sept
under Hermon, the Hittite — Jerus

4. And they went out, they and all their hosts with them, much people,
came forth in mass with all their troops — Ber
set out with all their troops — Jerus
all alike went out to battle with their armies — Knox
even as the sand that is upon the sea shore in multitude, with horses and chariots very many.
as numerous as the sands on the seashore, with very many horses and chariots — AAT
a horde as countless as the sands of the sea, with innumerable horses and chariots — Jerus

5. And when all these kings were met together,
When all these kings had made an agreement — Ber
. . . having all agreed on a meeting place — Jerus
All these kings joined forces — NAB
they came and pitched together at the waters of Merom, to fight against Israel.
went to encamp at the waters of Merom — Mof
encamped near one another at the waters of Merom — Jerus
the meeting-place . . . was at the waters of Merom — Knox

6. And the LORD said unto Joshua, Be not afraid because of them:
. . . Do not stand in fear of them — AAT
. . . Have no fear of these men — Jerus
for to morrow about this time will I deliver them up all slain before Israel:
. . . I shall deliver them all, slain — Ber
. . . I will stretch them slain before Israel — NAB
. . . Israel shall see them all cut to pieces — Jerus
thou shalt hough their horses and burn their chariots with fire.
you must hamstring their horses — Ber
Thou shalt disable their horses — Sprl
have the leg-muscles of their horses cut — Bas

7. So Joshua came, and all the people of war with him,
Joshua and all his troops — Mof
Joshua with his whole army — NAB
against them by the waters of Merom suddenly; and they fell upon them.
came upon them by surprise — Ber
made a sudden attack upon them — Mof
caught them unawares — Jerus

8. And the LORD delivered them into the land of Israel,
. . . into the power of Israel — AAT
who smote them, and chased them unto great Zidon, and unto Misrephoth-maim,
. . . as far as the greater Sidon, Misrephoth-maim — Ber
. . . to the famous town of Sidon and the waters of Masere-photh — Knox
. . . to Sidon the Great and to Misre-

photh-maim westwards — Jerus
and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.
and the wady of Mizpeh eastward: they routed them and left not one alive — Mof
to the Vale of Mizpeh eastwards; Israel harried them till not one was left to escape — Jerus
. . . they kept on killing them until none were left — Ber

9. And Joshua did unto them as the LORD bade him:
Joshua dealt with them — NEB
Joshua treated them as Yahweh had ordered — Jerus
he houghed their horses, and burnt their chariots with fire.
hamstringing their horses — AAT
he disabled their horses — Sprl

10. And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword:
. . . wheeled round and captured Hazor, cutting down the king of the place — Mof
. . . came back and captured Hazor, putting its king to the sword — Jerus
for Hazor before time was the head of all those kingdoms.
. . . in old days was paramount among all these kingdoms — Knox
. . . in earlier days was the capital of all these kingdoms — Jerus
. . . the chief of all those kingdoms — NAB

11. And they smote all the souls that were therein with the edge of the sword, utterly destroying them:
massacred every soul in the place, wiping them out — Mof
destroyed every living thing that dwelt there — Knox
put to the sword every living creature there, because of the ban — Jerus
there was not any left to breathe:
not a living soul being left — AAT
till none was left alive — NAB
not a soul was left there — Jerus
and he burnt Hazor with fire.
Hazor was burned to the ground — Mof
the city itself burned down — Knox
lastly Hazor was burned — Jerus

12. And all the cities of those kings, and all the kings of them, did Joshua take,
Joshua thus captured all those kings with their cities — NAB
. . . conquered all these royal cities and their kings — Jerus
. . . conquered, too, the capitals of all the neighbouring kings — Knox
and smote them with the edge of the sword,
ravaged them with the sword — Ber
put them to the sword, massacring them — AAT
captured and massacred — Mof
and he utterly destroyed them, as Moses the servant of the LORD commanded.
wiping them all out, as Moses . . . had ordered — Mof
fulfilling the doom on them — NAB

13. But as for the cities that stood still in their strength,
Yet all these towns standing on their mounds — Jerus
the cities built on raised sites — NAB
the towns made on hills of earth — Bas
Israel burned none of them, save Hazor only; that did Joshua burn.
except Hazor, which alone Joshua burned — Ber

14. And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves;
took all the spoils of these cities together with the livestock — Ber
took all the spoil and livestock . . . as their booty — NAB
the spoil and the cattle . . . they divided among themselves — Knox
but every man they smote with the edge of the sword, until they had destroyed them,
massacred every person with the sword, until they had annihilated them — Ber
put to death without mercy, till their destruction was complete — Bas
struck all the human beings with the edge of the sword — Jerus
neither left they any to breathe.

did not spare a soul — Ber
left no human creature alive — Knox

15. As the LORD commanded Moses his servant, so did Moses command Joshua, and so did Joshua:
. . . Moses commanded Joshua; and Joshua carried it out — Ber
The Lord's bidding to Josue through Moses was carried out in full — Knox
. . . Moses in turn had ordered Joshua — Jerus
he left nothing undone of all that the LORD commanded Moses.
of all that the Eternal commanded Moses, he left not a thing undone — Mof
without deviating in any respect — Ber
leaving nothing unaccomplished — Jerus

16. So Joshua took all that land, the hills, and all the south country, and all the land of Goshen,
. . . the highlands, the whole Negeb and the whole land of Goshen — Jerus
. . . all the hill-country and the land south of it, the Goshen country — Knox
. . . the mountains, all the southland — Ber
and the valley, and the plain, and the mountain of Israel, and the valley of the same;
the lowlands, the Arabah, the highlands of Israel and its lowlands — AAT
. . . the mountain regions and foothills of Israel — NAB

17. Even from the mount Halak, that goeth up to Seir, even unto Baal-gai in the valley of Lebanon under mount Hermon:
from Mount Halak which stands opposite Seir — Ber
from the bare mountain which leads up to Seir — NEB
From mount Halak which rises towards Seir — Jerus
and all their kings he took, and smote them, and slew them.
He captured all their kings and put them to death — Ber
. . . were captured, crushed and slain — Knox
. . . struck them down and slaughtered them — Jerus

18. Joshua made war a long time with all those kings.
Joshua was a long time warring — Mof
For many a day Joshua had made war — Jerus
Long time must Josue spend campaigning against them — Knox

19. There was not a city that made peace with the children of Israel,
. . . not a city which made a peace treaty — Ber
there was no city that surrendered to the Israelites — Knox
no city had made peace with the Israelites — Jerus
save the Hivites and the inhabitants of Gibeon:
the Hivites, inhabiting Gibeon — AAT
except the Hivites who lived at Gibeon — Jerus
all other they took in battle.
they all had to be taken in battle — AAT
all the rest they conquered in battle — Jerus

20. For it was of the LORD to harden their hearts,
It was the Eternal who made their hearts stubborn enough — Mof
the Lord made them strong in heart — Bas
the Lord's purpose was that they should be stubborn-hearted — Knox
that they should come against Israel in battle,
to engage Israel in battle — AAT
to go to war against Israel — Bas
that he might destroy them utterly, and that they might have no favour,
that Israel might destroy them without showing mercy — Ber
that they might be doomed to destruction and thus receive no mercy — NAB
that they might be mercilessly delivered over to the ban — Jerus
but that he might destroy them, as the LORD commanded Moses.
then they might be annihilated — Ber
that destruction might come on them — Bas

that all might be destroyed, in pursuance of the command the Lord gave to Moses — Knox

21. And at that time came Joshua, and cut off the Anakims from the mountains,
. . . went and wiped out the giants from the hills — Mof
. . . penetrated the mountain regions and exterminated the Anakim — NAB
. . . wiped out the Anakim from the highlands — Jerus
from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel:
. . . from all the highlands of Judah, and all the highlands of Israel — AAT
. . . all the mountain country both of Juda and Israel — Knox
Joshua destroyed them utterly with their cities.
. . . massacred them and sacked their towns — Mof
fulfilled the doom on them and on their cities — NAB
delivered them and their towns over to the ban — Jerus

22. There was none of the Anakims left in the land of the children of Israel:
No more Anakims were left in Israelite territory — Jerus
He left no trace of the breed of Enac — Knox
only in Gaza, in Gath, and in Ashdod, there remained.
except those who remained in Gaza, Gath and Ashdod — Ber
they survived only at Gaza — Knox
some survived in Gaza — NAB

23. So Joshua took the whole land, according to all that the LORD said unto Moses;
Joshua took over the whole land — Ber
Josue occupied the whole country — Knox
and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes.
. . . assigned it to the clans of Israel by their divisions as their own property — Mof
. . . gave the several tribes enjoyment of their several portions — Knox
And the land rested from war.
and the land was at peace — NEB
And the land enjoyed peace — NAB

CHAPTER 12

1. Now these are the kings of the land, which the children of Israel smote,
The following are the kings . . . whom the Israelites had already vanquished — AAT
. . . whom the Israelites had defeated — Ber
. . . who were routed by the Israelites — Mof
and possessed their land on the other side Jordan toward the rising of the sun,
whose land beyond the Jordan to the east they had occupied — AAT
whose land was seized east of the Jordan — Mof
whose land they acquired — Ber
from the river Arnon unto mount Hermon, and all the plain on the east:
from the wadi Arnon to the mountain country of Hermon, with all the Arabah eastwards — Jerus
. . . all the desert to the east — Ber
. . . all that eastern land that confronts the desert — Knox

2. Sihon king of the Amorites, who dwelt in Heshbon,
. . . who was living in Heshbon — Bas
. . . that reigned at Hesebon — Knox
and ruled from Aroer, which is upon the bank of the river Arnon,
. . . on the edge of the Arnon valley — Ber

. . . on the edge of the gorge of the Arnon — Jerus

and from the middle of the river, and from half Gilead, even unto the river Jabbok,

from the middle of the valley as far as the Jabbok river — AAT

the middle of the valley over the half of Gilead which reaches to the Jabbok valley — Ber

the town that lies in the wady, over half of Gilead as far as the river Jabbok — Mof

which is the border of the children of Ammon;

the boundary of the Ammonites — Jerus

the Ammonite frontier — Knox

3. And from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, even the salt sea on the east,

including the desert to the plain of Chinneroth eastward and to the Arabah — Ber

from the desert to the eastern coast of Lake Ceneroth — Knox

the way to Beth-jeshimoth; and from the south, under Ashdoth-pisgah:

. . . southward to the foot of the slopes of Pisgah — AAT

. . . to a point under the slopes of Pisgah — AAT

. . . where you come to the foothills of Pisgah on the south — Jerus

4. And the coast of Og king of Bashan, which was of the remnant of the giants,

the territory of Og . . . one of the surviving Rephaim — Ber

Secondly, Og . . . a survivor of the Rephaim — NAB

. . . the last of the Raphaim — Knox

that dwelt at Ashtaroth and at Edrei,

who inhabited Ashtaroth and Edrei — Ber

who lived at Ashtaroth and Edrei — NAB

5. And reigned in mount Hermon, and in Salcah, and in all Bashan,

ruled over Mount Hermon, Salecah and the whole of Bashan — AAT

. . . Bashan in general — Knox

unto the border of the Geshurites and the Maachathites, and half Gilead,

as far as the boundary of the Geshurites . . . and over half of Gilead — Jerus

right up to the marches of Gessuri and Machati — Knox

the border of Sihon king of Heshbon.

which reaches to the border of Sihon — Ber

as far as the territory of Sihon — NAB

6. Them did Moses the servant of the LORD and the children of Israel smite:

When Moses . . . had defeated them — Ber

Moses . . . had conquered these kings — Jerus

After Moses . . . and the Israelites conquered them — NAB

and Moses the servant of the LORD gave it for a possession unto the Reubenites,

. . . assigned their lands to the Reubenites — Mof

. . . had given their possession to the Reubenites — Jerus

and the Gadites, and the half tribe of Manasseh.

. . . the half clan of Manasseh — Mof

Gad, and half Manasses — Knox

7. And these are the kings of the country which Joshua and the children of Israel smote

The following are the kings of the land whom Joshua . . . conquered — AAT

This is a list of the kings whom Joshua . . . conquered — NAB

on this side Jordan on the west from Baalgad in the valley of Lebanon

on the west side of the Jordan — Ber

westwards of the Jordan — Jerus

even unto the mount Halak, that goeth up to Seir:

. . . which stands opposite Seir — Ber

. . . rising towards Seir — Jerus

the hill-country whose upper slopes are part of Eiom — Knox

which Joshua gave unto the tribes of Israel for a possession according to their divisions:

. . . distributed the land among the various tribes . . . as their possession — Ber

. . . assigned their territory to the tribes — Knox

8. In the mountains, and in the valleys, and in the plains,

the mountains, the maritime plain, the desert — Ber

the highlands and lowlands, in the Arabah — Jerus

and in the springs, and in the wilderness, and in the south country:

the foothills . . . and in the southland — Ber

the slopes, the desert, and the Negeb — Mof
on the hillsides . . . and the Negeb — Jerus
the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:
in the territories of Hittite . . . and Jebusite — Jerus
all of which had been inhabited by the Hittites — Ber

9. **The king of Jericho, one; the king of Ai, which is beside Bethel, one;**
There was the king of Jericho, the king of Ai, beside Bethel — Mof
There were the kings of Jericho, Hai (which is near Bethel) — Knox

10. **The king of Jerusalem, one; the king of Hebron, one;**
the king of Jerusalem, the king of Hebron — Ber
Jerusalem, Hebron — NAB

11. **The king of Jarmuth, one; the king of Lachish, one;**
the king of Jarmuth, the king of Lakhish — Mof
Jarmuth, Lachish — NAB

12. **The king of Eglon, one; the king of Gezer, one;**
the king of Eglon, the king of Geser — Ber
Eglon, Gezer — NAB

13. **The king of Debir, one; the king of Geder, one;**
the king of Debir, the king of Geder — Mof
Debir, Geder — NAB

14. **The king of Hormah, one; the king of Arad, one;**
the king of Hormah, the king of Arad — Ber
Hormah, Arad — NAB

15. **The king of Libnah, one; the king of Adullam, one;**
the king of Libnah, the king of Adullam — Mof
Libna, Adullam — NAB

16. **The king of Makkedah, one; the king of Bethel, one;**
the king of Makkedah, the king of Bethel — Ber
Makkedah, Bethel — NAB

17. **The king of Tappuah, one; the king of Hepher, one;**
The king of Tappuah, the king of Hepher — Mof
Taphua, Opher — Knox
Tappuah, Hepher — NAB

18. **The king of Aphek, one; the king of Lasharon, one;**
the king of Aphek, the king of Lasharon — Ber
Aphec, Saron — Knox

19. **The king of Madon, one; the king of Hazor, one;**
the king of Madon, the king of Hazor — Mof
Madon, Asor — Knox

20. **The king of Shimron-meron, one; the king of Achshaph, one;**
the king of Shimron-meron, the king of Achshaph — Ber
Shimron, Achshaph — NAB
Symoon — Jerus

21. **The king of Taanach, one; the king of Megiddo, one;**
the king of Taanak, the king of Megiddo — Mof
Taanach, Megiddo — NAB
Thonac — Knox

22. **The king of Kedesh, one; the king of Jokneam of Carmel, one;**
the king of Kedesh, the king of Jokneam in Karmel — Mof
Cades, Jachanan by Carmel — Knox

23. **The king of Dor in the coast of Dor, one; the king of the nations of Gilgal, one;**
. . . in the uplands of Dor, the king of Goiim in Gilgal — Ber
. . . the king of the pagans in Galilee — Mof
Dor (in Naphath-dor), the foreign king at Gilgal — NAB

24. **The king of Tirzah, one; all the kings thirty and one.**
the king of Tirzah: thirty-one kings in all — Ber
. . . Total number of all these kings: thirty-one — Jerus
(the king of Tirzah — thirty kinds in all — Mof

CHAPTER 13

1. Now Joshua was old and stricken in years;
. . . become old with the passing of years — Ber
. . . old and near his end — Knox
. . . grown old and advanced in years — Jerus
and the LORD said unto him, Thou art old and stricken in years,
. . . You have grown old with the passing of years — Ber
. . . You are now old and advanced in years — Jerus
and there remaineth yet very much land to be possessed.
and still much land remains to be taken — Ber
. . . remains to be occupied — Mof
. . . still waiting to be apportioned — Knox

2. This is the land that yet remaineth:
The following is the territoy that still remains — AAT
This is the land still left to be occupied — Mof
This is the country remaining — Jerus
all the borders of the Philistines, and all Geshuri,
all the Philistine districts and all the Geshurite territory — Mof
the whole territory of the Philistines and all that the Geshurites — Ber
. . . the whole country of the Geshurites — Jerus

3. From Sihor, which is before Egypt, even unto the borders of Ekron northward,
from Sihor next to Egypt north to the region of Ekron — Ber
. . . as far as the frontier of Ekron to the north — AAT
from the stream adjoining Egypt to the boundary of Ekron — NAB
which is counted to the Canaanite:
which is considered Canaanite — Ber
This was Chaanite country — Knox
the land is counted as Canaanite — Jerus
five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites and the Ekronites; also the Avites:
the five Philistine capitals, Gaza, Ashdod, Ashkelon, Gath and Ekron, also the territory of the Avim — Mof
. . . beside the Avvim to the south — Ber
. . . also where the Avvim are in the south — NAB

4. From the south, all the land of the Canaanites, and Mearah that is beside the Sidonians,
Then there is all the land of the Canaanites from Mearah, which belongs to the Sidonians — Ber
. . . all the Canaanite country from the Phoenician Mearah — Mof
. . . from Arah, which the Sidonians hold — Jerus
unto Aphek, to the borders of the Amorites:
as far as Aphek on the Amorite frontier — Mof
Aphek near the border of the Amorites — Ber
to Aphekah and the boundary of the Amorites — Jerus

5. And the land of the Giblites, and all Lebanon towards the sunrising,
the land of the Gebalites, and all Lebanon eastward — Ber
the Gebalite territory; and all the Lebanon on the east — NAB
from Baal-gad under mount Hermon unto the entering into Hamath.
. . . at the foot of mount Hermon to the pass of Hamath — Mof
. . . at the base of Mount Hermon to the entrance of Hamath — Ber

6. All the inhabitants of the hill country from Lebanon unto Misrephothmaim,
So many mountain peoples — Knox
all the natives of the highlands — Mof
. . . from Lebanon to the place of hot waters — Lam
and all the Sidonians, them will I drive out from before the children of Israel:
all the Phoenicians, whom I will evict before the Israelites — Mof
all these were to be dispossessed at Israel's coming — Knox
. . . I myself will drive out before the Israelites — Jerus
only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.
you must allot this country to Israel as its inheritance — Mof
These lands . . . must be reckoned in among the possessions of Israel — Knox
allot all this . . . for their patrimony — NEB

7. Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh.
You distribute the land for a permanent possession — Ber
divide this land as a heritage — AAT
The time has come to divide this land among the nine tribes — Jerus

8. With whom the Reubenites and the Gadites have received their inheritance,
. . . had received their portion — Ber
. . . had already had their lands apportioned to them — Knox
which Moses gave them, beyond Jordan eastward,
. . . granted them on the eastern side of the Jordan — Ber
from Moses to the east of the Jordan — Mof
even as Moses the servant of the LORD gave them;
because Moses . . . had already granted it to them — Ber
as assigned by Moses the servant of the Eternal — Mof

9. From Aroer, that is upon the bank of the river Arnon,
. . . which lies on the edge of the wadi Arnon — Jerus
. . . on the bank of the Wadi Arnon — NAB
and the city that is in the midst of the river,
the city near the center of the valley — Ber
from the town within the gorge itself — Jerus
. . . half-way along its course — Knox
and all the plains of Medeba unto Dibon;
all the table-land from Medeba — AAT
the whole plain between Medaba and Dibon — Knox

10. And all the cities of Sihon king of the Amorites, which reigned in Heshbon,
including all the cities of Sihon — Ber
All the towns of Sihon — Jerus
unto the border of the children of Ammon;
as far as the frontier of the Ammonites — AAT
to the boundary of the Ammonites — Jerus

11. And Gilead, and the border of the Geshurites and Maachathites,
and Gilead and the territory of the Geshurites — Ber
. . . the border country of Gessuri — Knox
and all mount Hermon, and all Bashan unto Salcah;
with all the highlands of Hermon . . . including Salecah — Jerus
. . . right up to Salecha — Knox

12. All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei,
. . . who had reigned in Ashtaroth — Jerus
this kingdom of Basan had formerly belonged to Og — Knox
who remained of the remnant of the giants:
and was one of the surviving Rephaim — Ber
the last survivor of the Rephaim — Jerus
for these did Moses smite, and cast them out.
Moses had defeated and driven out these peoples — Ber
These two kings Moses defeated and destroyed — Knox
Though Moses conquered and occupied these territories — NAB

13. Nevertheless the children of Israel expelled not the Geshurites, nor the Maachathites:
the Israelites never expelled — Mof
the Israelites did not dislodge — NAB
Israel never dispossessed the people of Gessuri — Knox
but the Geshurites and the Maachathites dwell among the Israelites until this day.
. . . they dwell there as their neighbours to this day — Knox
. . . survive in the midst of Israel to this day — NAB
. . . even now still form part of Israel — Jerus

14. Only unto the tribe of Levi he gave none inheritance;
. . . he did not grant a heritage — Ber
had no lands apportioned to them — Knox
. . . no inheritance was given — Jerus
the sacrifices of the LORD God of Israel made by fire are their inheritance, as he said unto them.
the sacrifices to the Lord . . . were their portion — Ber
the Lord, the God of Israel, being their heritage — AAT

be content with the victims offered to him . . . as their portion — Knox

15. And Moses gave unto the tribe of the children of Reuben inheritance according to their families.
. . . a grant to the tribe of the Reubenites by families — Ber
. . . assignments to the various clans of the tribe of Reubenites — AAT
Moses had given . . . a portion according to their clans — Jerus

16. And their coast was from Aroer, that is on the bank of the river Arnon,
the territory from Aroer on the edge of the Arnon valley — Ber
Their territory reached from Aroer — NAB
. . . stretched from Aroer, on the edge of the wadi Arnon — Jerus
and the city that is in the midst of the river, and all the plain by Medeba;
the town in the middle of the wady, covering all the table-land near Medeba — Mof
the town within the gorge itself, and all the tableland up to Medeba — Jerus
half way up its course, and took in all the valley that lies before Medaba — Knox

17. Heshbon, and all her cities that are in the plain;
. . . all its cities on the tableland — NEB
. . . the villages on the plain round about — Knox
Dibon and Bamoth-baal and Beth-baal-meon.
Bamothbaal, and the town called Baal-meon — Knox

18. And Jahazah, and Kedemoth, and Mephaath,
Jassa, Cedemoth and Mephaath — Knox
Jahaz, Kedemoth, Mephaath — NAB

19. And Kirjathaim, and Sibmah, and Zareth-shahar in the mount of the valley,
. . . on the hill which is in the valley — Ber
. . . on the hill in the Vale — NEB
. . . on the knoll within the valley — NAB
. . . in the highlands of Gor — Jerus

20. And Beth-peor, and Ashdoth-pisgah, and Beth-jeshimoth.
. . . the slopes of Pisgah — Ber
. . . the watershed of Pisgah — NEB
. . . the spurs of Phasga — Knox

21. And all the cities of the plain,
all the towns on the tableland — Mof
the other cities of the tableland — NAB
and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon,
and, generally, of the kingdom of Sihon — NAB
all the domains that once were Sihon's — Knox
whom Moses smote with the princes of Midian, Evi, and Rekem, and Zur and Hur, and Reba,
whom Moses defeated together with the commanders of Midian — Ber
was defeated by Moses along with the Midianite chiefs — Mof
put to death together with the princes of Midian — NEB
which were dukes of Sihon, dwelling in the country.
vassals of Sihon, who lived in the land — Ber
his vassals . . . who were settled in the land — NAB

22. Balaam also the son of Beor, the soothsayer, did the children of Israel slay with the sword.
Balaam . . . who practised augury — NEB
Beor's son Balaam, the diviner, the Israelites also slew — Ber
among them that were slain by them.
among the rest of the slain — Mof
besides these victims — AAT
among their slain followers — NAB

23. And the border of the children of Reuben was Jordan, and the border thereof.
The bank of the Jordan formed the western frontier of the Reubenites — Mof
. . . the Jordan and the adjacent land — NEB
. . . the river Jordan for their boundary — Knox
This was the inheritance of the children of Reuben after their families, the cities and the villages thereof.
. . . for their families, including both the cities and their suburbs — Ber
. . . its towns and its unwalled places — Bas
. . . the cities and their hamlets — NEB

24. And Moses gave inheritance unto the tribe of Gad,
. . . made an assignment to the tribe of Gad — Ber
allotted territory to the Gadites — NEB

even unto the children of Gad according to their families.
to the Gadites for their families — Ber
to the clan of Gad according to their septs — Mof
the Gadites family by family — NEB

25. And their coast was Jazer, and all the cities of Gilead,
To them went the territory, Jazer — AAT
The land they received was Jazer — Jerus
Jazer belonged to them — Knox
and half the land of the children of Ammon, unto Aroer that is before Rabbah;
as far as Aroer, which is east of Rabbah — AAT
. . . as far as Aroer, toward Rabbah — NAB

26. And from Heshbon unto Ramoth-mizpeh, and Betonim;
. . . all the way from Hesebon to Ramoth, Masphe and Betonim — Knox
and from Mahanaim unto the border of Debir;
. . . to the boundary of Debir — Ber
. . . as far as the boundary of Lo-debar — NEB
. . . to the country around Dabir — Knox

27. And in the valley, Beth-aram, and Beth-nimrah, and Succoth, and Zaphon,
it included in the valley Beth-haram — NEB
from the low ground it contained Betharam — Knox
the rest of the kingdom of Sihon, king of Heshbon, Jordan and his border,
the boundary was the Jordan — NEB
. . . the Jordan and its area — Ber
. . . had Jordan for its boundary — Knox
even unto the edge of the sea of Chinnereth on the other side Jordan eastward.
. . . on the eastern side of the Jordan — Ber
the adjacent land as far as the edge of the Sea of Kinnereth — NEB
up to where the further, eastern, shore of Lake Cenereth begins — Knox

28. This is the inheritance of the children of Gad after their families, the cities, and their villages.
. . . its towns and villages, according to their septs — Mof
. . . both the cities and their hamlets — NEB
. . . the towns and their outlying villages — Jerus
. . . its towns and unwalled places — Bas

29. And Moses gave inheritance unto the half tribe of Manasseh:
. . . made an assignment to the half tribe — Ber
. . . allotted territory to the half tribe — NEB
. . . given the half tribe . . . a portion — Jerus
and this was the possession of the half tribe of the children of Manasseh by their families.
. . . to the half clan of Manasseh, according to its septs — Mof
. . . in the case of the half tribe . . . it was by clans — AAT
. . . the Manassites family by family — NEB

30. And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan,
. . . included all Bashan — NEB
the whole of Basan northwards from Manaim — Knox
. . . stretched from Mahanaim right through Bashan — Jerus
and all the towns of Jair, which are in Bashan, threescore cities:
all the tent dwellings of Jair . . . sixty settlements — Ber
all Havvoth-jair in Bashan — NEB
the sixty townships in Basan which are called Jair's villages — Knox

31. And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan,
. . . the towns of Og king of Bashan — Mof
the royal cities of Og in Bashan — NEB
. . . the two cities from which Og ruled — Knox
were pertaining unto the children of Machir the son of Manasseh,
belong to the sons of Machir — NEB
were allotted to the descendants of Machir — Jerus
fell to the descendants of Machir — NAB
even to the one half of the children of Machir by their families.
for the half clan of the Machirites by their septs — Mof
on behalf of the Machirites family by family — NEB

to half of the Machirites for their families — Ber

32. These are the countries which Moses did distribute for inheritance in the plains of Moab,
These were the allocations that Moses made — Ber
. . . the territories which Moses allotted — NEB
. . . the portions which Moses gave — NAB
on the other side Jordan, by Jericho, eastward.
east of the Jordan, opposite Jericho — Mof

across the Jordan, east of Jericho — Ber
in the lowlands of Moab east of the Jordan — NEB

33. But unto the tribe of Levi Moses gave not any inheritance:
. . . did not grant a heritage to the tribe of Levi — Ber
. . . he gave no patrimony — NEB
. . . had given no inheritance — Jerus
the LORD God of Israel was their inheritance, as he said unto them.
. . . is their heritage — Ber
. . . he himself would be their portion — Knox
. . . is their patrimony — NEB

CHAPTER 14

1. And these are the countries which the children of Israel inherited in the land of Canaan,
these are the properties occupied in Canaan — Mof
Now follow the possessions — NEB
These are the portions that the Israelites received — Jerus
which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel,
. . . the paternal heads of the tribes of Israel — Ber
. . . heads of the households in the clans — Mof
distributed for inheritance to them.
allotted to them — Ber
gave out to them — Bas

2. By lot was their inheritance, as the LORD commanded by the hand of Moses,
They gave possessions by lot — Sept
by the lot of heritage . . . by the ministry of Moses — Ber
They were assigned by lot — NEB
for the nine tribes, and for the half tribe.
to the nine and a half tribes — NEB
concerning the remaining nine and a half tribes — NAB

3. For Moses had given the inheritance of two tribes and an half tribe on the other side Jordan:
Moses had granted the heritage of the two and a half tribes east of the Jordan — Ber
Two and a half tribes had been allotted their portions . . . on the further side of Jordan — Knox

but unto the Levites he gave none inheritance among them.
assigned nothing to the Levites — Mof
he gave none to the Levites as he did to the others — NEB
. . . did not include the Levites — Knox

4. For the children of Joseph were two tribes, Manasseh and Ephraim:
the descendants of Joseph . . . accounted for two tribes — Ber
. . . formed two tribes — NAB
therefore they gave no part unto the Levites in the land,
. . . did not grant an allotment — Ber
. . . were given no share in the land — NEB
. . . received no share of the land — Mof
save cities to dwell in, with their suburbs for their cattle and for their substance.
. . . their pasture lands for their herds and flocks — Ber
. . . with their common land for flocks and herds — NEB
. . . pasturelands adjoining for their cattle and property — Jerus

5. As the LORD commanded Moses, so the children of Israel did, and they divided the land.
. . . so the Israelites did in their allotment of the land — AAT
In apportioning the land, the Israelites did — Jerus
. . . set about the task of dividing up the land — Knox

6. Then the children of Judah came unto Joshua in Gilgal:
The Judeans came up — AAT
Certain sons of Judah came — Jerus

The tribe of Judah had come — NEB
and Caleb the son of Jephunneh the Kenezite said unto him,
Caleb son of Jephunneh the Kenizzite — NEB
the Kenizzite Caleb, son of Jephunneh — NAB
Caleb, son of Jephone, the Cenezite — Knox
Thou knowest the thing that the LORD said unto Moses the man of God, concerning me and thee in Kadesh-barnea.
You remember what the Lord said — NEB
Thou hast not forgotten the divine promise — Knox

7. **Forty years old was I when Moses the servant of the LORD sent me from Kadesh-barnea to espy out the land;**
. . . to explore the land — NEB
. . . to reconnoiter the land — NAB
. . . to make a search through the land — Bas
and I brought him word again as it was in mine heart.
. . . brought back a report . . . according to my convictions — Br
I brought back an honest report — NEB
. . . I most faithfully made report to him — Jerus

8. **Nevertheless my brethren that went up with me made the heart of the people melt:**
my kinsmen . . . disheartened the people — Ber
the others . . . discouraged the people — NEB
my fellow-spies tried to daunt the spirits of the people — Knox
but I wholly followed the LORD my God.
I followed the Lord my God wholeheartedly — Ber
I loyally carried out the purpose of the Lord my God — NEB

9. **And Moses sware on that day, saying,**
On that day, Moses said under oath — Ber
On that occasion Moses swore this oath — NAB
Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever,
. . . will be a heritage for you and for your descendants for ever — Ber
. . . shall be your patrimony and your sons' after you — NEB
. . . leave it to thy race in perpetuity — Knox
because thou hast wholly followed the LORD my God.
because I had been devoted to the Eternal — Mof
you have been completely loyal to the Lord — NAB
you have loyally carried out the purpose of the Lord — NEB

10. **And now, behold, the LORD hath kept me alive, as he said,**
the Lord has sustained me — Ber
. . . has spared my life — NEB
. . . has kept me alive in accordance with his promise — Jerus
these forty and five years, even since the LORD spake this word unto Moses,
all these forty-five years — Mof
it is now forty-five years since he made this promise to Moses — NEB
for the forty-five years since the Lord spoke thus — Knox
while the children of Israel wandered in the wilderness:
when Israel was trekking in the desert — Ber
. . . began its wanderings up and down the desert — Knox
and now, lo, I am this day fourscore and five years old.
To-day I am eighty-five — NEB
and now, a man eighty-five years old — Knox

11. **As yet I am as strong this day as I was in the day that Moses sent me;**
I am as vigorous as I was when I went on that errand — Knox
I am as fit now for war — NEB
as my strength was then, even so is my strength now,
my strength now being the equal of my strength then — AAT
I am as strong now as I was then — Ber
the strength of old days is still with me — Knox
for war, both to go out, and to come in.
am ready to take the field again — NEB
for fighting, for going and coming — Jerus
for war or for ordinary tasks — NAB

12. **Now therefore give me this mountain whereof the LORD spake in that day;**
Pray, then, let me have this hill-country — Mof
Give me today this hill-country — NEB

It is time you gave me the highlands — Jerus
for thou hearest in that day how the Anakims were there, and that the cities were great and fenced:
. . . their cities were fortified with stone — Ber
. . . its towns were great and strong — Jerus
. . . large and well fortified — NEB
if so be the LORD will be with me, then I shall be able to drive them out, as the LORD said.
perhaps the Eternal will be with me, and I shall evict them — Mof
we hope that the Lord will be with me, and I shall oust them — Ber
I would fain see if I cannot drive them out — Knox

13. And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance.
. . . gave Hebron . . . as his property — Mof
. . . for his heritage — Bas
. . . for his portion — Knox

14. Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day,
. . . remains to this day in the patrimony of Caleb — NEB
Ever since then, Hebron has belonged to the family of Caleb — Knox
down to the present day has remained the possession of Caleb — Jerus
because that he wholly followed the LORD God of Israel.
because he followed the Lord . . . wholeheartedly — Ber
the man who took the Lord's part — Knox
he loyally carried out the purpose of the Lord — NEB

15. And the name of Hebron before was Kirjath-arba:
. . . had formerly been City of Arba — Ber
formerly called Kiriath-arba — NAB
which Arba was a great man among the Anakims.
after one who had been great — Ber
the chief man of the Anakim — NEB
Arba being the headman among the giants — Mof
And the land had rest from war.
once more the land was at peace — Knox
And the land enjoyed peace — NAB

CHAPTER 15

1. This then was the lot of the tribe of the children of Judah by their families;
This is the territoy allotted — NEB
The portion that went to the tribe of Judah — Ber
The portion falling to the tribe — Jerus
even to the border of Edom the wilderness of Zin southward was the uttermost part of the south coast.
extended to the border of Edom . . . in the Negeb on the southern end — Ber
reached to the frontier of Edom, far south to the desert of Zin — Mof
. . . ran as far as the Negeb at its southern end — NEB

2. And their south border was from the shore of the salt sea,
. . . ran from the edge of the Salt Sea — Ber
. . . the lower end of the Salt Sea — AAT
. . . at the end of the Dead Sea — NEB
from the bay that looketh southward:
from the bay facing south — AAT
at the south bay — Ber
an inlet of water bends towards the Negeb — NEB

3. And it went out to the south side to Maaleh-acrabbim, and passed along to Zin,
southward to the slopes of Scorpion Pass, then through Zin — Ber
south of the Scorpion Pass — Mof
south of the Ascent of Akkrabim — Jerus
and ascended up on the south side unto Kadesh-barnea, and passed along to Hezron,
south of Kadesh-barnea — Ber
up to the south of Kadesh-barnea — Jerus
climbed up to Cades-Barne — Knox
and went up to Adar, and fetched a compass to Karkaa:
curving back to Karka . . . through Addar — Ber
went on to Addar and turned round to Karka — NEB
climbed up to Addar, and curved round Carcaa — Knox

4. From thence it passed towards Azmon, and went out unto the river of Egypt;
then past Azmon and along the brook of Egypt — Ber
. . . reached the Torrent of Egypt — NEB
. . . joined the Wadi of Egypt — NAB
and the goings out of that coast were at the sea:
out to the sea — Ber
ended at the sea — Jerus
its limit was the sea — NEB
coming to an end at the open sea — Knox
this shall be your south coast.
This was their southern boundary — NEB
their southern frontier thus ended at the sea — Mof
These were the limits of the southern frontier — Knox

5. And the east border was the salt sea, even unto the end of Jordan.
to the mouth of the Jordan — Ber
as far as the mouth of the Jordan — NEB
And their border in the north quarter was from the bay of the sea at the uttermost part of Jordan:
the adjacent land northwards from the inlet of the sea — NEB
The boundary to the north began at the bay at the mouth of the Jordan — Jerus
From the extreme bay of the Salt Sea up to Jordan — Knox

6. And the border went up to Beth-hogla, and passed along by the north of Beth-arabah;
. . . up to Beth-Hoglah, and ran north of Beth-arabah — NAB
. . . it passes north of Beth-arabah — NEB
and the border went up to the stone of Bohan the son of Reuben:
thence to the stone of Bohan — NEB
reached the Stone of Bohan — Jerus
on to the stone of Bohan-ben-Reuben — Mof

7. And the border went up toward Debir from the valley of Achor, and so northward, looking toward Gilgal,
on to Debir in the valley of Achor, then turning north to Gilgal — Ber
. . . then turns north to the districts — NEB
. . . turned towards the circle of stones — Jerus
that is before the going up to Adummim, which is on the south side of the river:
opposite the slopes of Adummim which are on the south side of the valley — Ber
in front of the ascent of Adummim south of the gorge — NEB
opposite the Ascent of Adummim, south of the wadi — Jerus
and the border passed through the waters of En-shemesh, and the goings out thereof were at En-rogel:
then along to the waters of En-shemesh, ending at En-rogel — Mof
crossed the water-course that is called the Spring of the Sun, and made its way on to the Spring of Rogel — Knox

8. And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same is Jerusalem:
. . . ran by the valley of Ben-Hinnom to the southern side of the Jebusite ridge — Mof
by the Valley of Ben-hinnom to the southern slope of the Jebusites — NEB
. . . its southern or Jebusite side — Knox
. . . from the south to the flank of the Jebusites — Jerus
and the border went up to the top of the mountain that lieth before the valley of Hinnom westward,
. . . which faces the valley of Hinnom, on the west — Ber
. . . to the crest of the mountain barring the wadi Hinnom — Jerus
which is at the end of the valley of the giants northward:
at the edge of the Valley of Rephaim to the north — Ber
at the northern end of the Vale of Rephaim — NEB

9. And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah,
the spring of the waters of Nephtoah — NEB
towards the source of the Waters of Nephtoah — Jerus
. . . the fountain of Merneptah — AAT
and went out to the cities of mount Ephron; and the border was drawn to Baalah, which is Kirjath-jearim:
. . . then the frontier ran to Baalah — AAT
. . . where it curves around Baalah — Ber

10. And the border compassed from Baalah westward unto mount Seir,
. . . turns westward from Baalah — Ber

. . . turned westward to the mountain range of Seir — AAT

and passed along unto the side of mount Jearim, which is Chesalon, on the north side,

north of the ridge of mount Jearim — Mof

. . . the slope of Mount Jearim, that is Kesalon — NEB

skirted the northern slope of Mount Jearim — Jerus

and went down to Beth-shemesh, and passed on to Timnah:

so down to Bethsames and across to Thamna — Knox

11. And the border went out unto the side of Ekron northward:

. . . reached the north side of Ekron — Jerus

. . . to the north side of Ekron — Ber

and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel;

around Shikkeron, past Mount Baalah — Ber

turned towards Shikkeron, passed by the Hill of Baalah — Jerus

and the goings out of the border were at the sea.

its limit is the sea — NEB

found its western end at the open sea — Knox

before it came out at the sea — NAB

12. And the west border was to the great sea, and the coast thereof.

The western frontier was the Great Sea with its coastland — AAT

. . . the shore line of the Great Sea — AAT

. . . the Mediterranean — Mof

. . . the Great Sea itself — Jerus

This is the coast of the children of Judah round about according to their families.

This is the whole circuit of the boundary of the tribe — NEB

Such were the bounds within which the clans of Juda were to dwell — Knox

. . . the complete boundary — NAB

13. And unto Caleb the son of Jephunneh he gave a part among the children of Judah,

he gave Caleb . . . an allotment — Ber

Caleb . . . received his share — NEB

Caleb . . . was given a portion — Jerus

according to the commandment of the LORD to Joshua,

according to the Lord's instruction — Ber

by order of the Eternal — Mof

even the city of Arba, the father of Anak, which city is Hebron.

Kiriath-arba, the chief city of the Anakim — Jerus

Hebron, then called Cariath-Arbe after the father of Enac — Knox

. . . Arba being the father of Anak — AAT

14. And Caleb drove thence the three sons of Anak,

So Caleb ousted from there — Ber

he rooted out of it — Knox

drove out the three Anakim — NEB

Sheshai, and Ahiman, and Talmai, the children of Anak.

. . . the three giant sons of Anak — Mof

. . . of Enac's true breed — Knox

. . . descended from Anak — Jerus

15. And he went up thence to the inhabitants of Debir:

. . . marched against the inhabitants of Debir — AAT

then he attacked Debir — Knox

and the name of Debir before was Kirjath-sepher.

formerly called Kiriath-sepher — Mof

in old days was called Cariath-Sepher — Knox

16. And Caleb said, He that smiteth Kirjath-sepher and taketh it,

. . . whoever attacks . . . and captures — Mof

To the man who conquers and captures — Jerus

whoever defeated and took — Knox

to him will I give Achsah my daughter to wife.

give my daughter . . . in marriage — NAB

would receive his daughter . . . in marriage — NEB

daughter . . . for a wife — Ber

17. And Othniel the son of Kenaz, the brother of Caleb, took it:

Othniel . . . a relative of Caleb — Ber

. . . the son of Caleb's brother Kenaz — Mof

the man who captured it was Othniel — Jerus

and he gave him Achsah his daughter to wife.

to whom he wedded his daughter — Knox

gave him his daughter . . . in marriage — NAB

18. And it came to pass, as she came unto him,
When she arrived — AAT
When she came to her husband — Jerus
On the day of her marriage — NAB
that she moved him to ask of her father a field:
She persuaded him to ask — Ber
he induced her to ask — Mof
she induced him to ask — NAB
and she lighted off her ass; and Caleb said unto her, What wouldest thou?
she dismounted from her donkey — Ber
she rode on her ass — Knox
As she sat on the ass, she broke wind — NEB

19. Who answered, Give me a blessing; for thou hast given me a south land;
. . . since you have given me dry southland — Ber
. . . you have banished me to the wilderness of the Negeb — Jerus
. . . the region of the steppes — AAT
give me also springs of water.
give me water springs too — Ber
give me Gullath-maim — AAT
at least grant me some springs — Jerus
And he gave her the upper springs, and the nether springs.
. . . the upper and lower pools — NAB
. . . Upper Gullath and Lower Gullath — AAT
. . . the High Springs and the Low Springs — Knox

20. This is the inheritance of the tribe of the children of Judah according to their families.
This is the patrimony of the tribe — NEB
Here is the inheritance of the clans — Mof

21. And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward
. . . from the frontier on the border of Edom — Ber
. . . by the Edomite frontier in the Negeb — NEB
On the south, where Juda marched with Edom — Knox
were Kabzeel and Eder and Jagur,
Cabseel, Eder, Jagur — Knox

22. And Kinah, and Dimonah, and Adadah,
Cina, Dimona, Adada — Knox

23. And Kedesh, and Hazor, and Ithnan,
. . . Asor, Jethnam — Knox

24. Ziph, and Telem, and Bealoth,
. . . Baloth — Knox
. . . Bealoth — NEB

25. And Hazer, Hadattah, and Kerioth, and Hezron, which is Hazor,
Hazor-hadattah, Kerioth-hezron, which is Hazor — Ber
New Asor (or Cariath-Hesron, which is the same as Asor) — Knox

26. Amam, and Shema, and Moladah,
. . . Sama, Molada — Knox

27. And Hazar-gaddah, and Heshmon, and Beth-palet,
Asorgadda . . . Bethphelet — Knox

28. And Hazar-shual, and Beer-sheba and Bizjothjah,
. . . Beer-sheba and Bizio-thiah — NAB
. . . Beersheba and its villages — NEB

29. Baalah, and Iim and Azem,
. . . Jim, Esem — Knox
. . . Ezem — NEB

30. And El-tolad, and Chesil, and Hormah,
Eltholad, Cesil, Harma — Knox

31. And Ziklag, and Mad-mannah, and Sansannah,
Sicelag, Medemena, Sensenna — Knox
. . . Madmannah, Sansannah — NEB

32. And Lebaoth, and Shilhim, and Ain, and Rimmon:
. . . Selim . . . Aen . . . Remmon — Knox
. . . Shilhim and En-rimmon — NAB
all the cities are twenty and nine, with their villages:
twenty-nine cities with their suburbs — Ber
twenty-nine cities with their hamlets — NEB
twenty-nine towns, with their outlying villages — Jerus

33. And in the valley Eshtaol, and Zoreah, and Ashnah,
In the lowlands, Estaol, Sarea, Asena — Knox
In the foothills — NAB

34. And Zanoah, and En-Gannim, Tappuah, and Enam,
Zanoe, Aengannim, Taphuah, Enaim — Knox
. . . Engannim, Tappuah — NAB

35. Jarmuth, and Adullam, Socoh, and Azekah,
Jerimoth . . . Azeca — Knox

36. And Sharaim, and Adithaim, and Gederah, and Gederothaim,
Saraim, Adithaim — Knox
fourteen cities with their villages:
fourteen cities and their suburbs — Ber
fourteen cities with their hamlets — NEB

37. Zenan, and Hadashah, and Migdal-gad,
west of these, Sanan, Hadassa, Magdalgad — Knox

38. And Dilean, and Mizpeh, and Joktheel,
Delean, Masepha, Jecthel — Knox

39. Lachish, and Bozkath, and Eglon,
Lachis, Bascath — Knox

40. And Cabbon, and Lahmam, and Kithlish,
Chebbon, Leheman, Cethlis — Knox

41. And Gederoth, Beth-dagon, and Naamah, and Makkedah;
Gideroth . . . Maceda — Knox
sixteen cities with their villages:
sixteen cities and their suburbs — Ber
sixteen cities with their hamlets — NEB

42. Libnah, and Ether, and Ashan,
Labana . . . Asam — Knox

43. And Jiphtah, and Ashnah, and Nezib
Jephtha, Esna, Nesib — Knox

44. And Keilah, and Achzib, and Mareshah,
Ceila . . . Maresa — Knox
nine cities with their villages:
nine cities and their suburbs — Ber
nine cities with their hamlets — NEB

45. Ekron, with her towns and her villages:
. . . villages and suburbs — Ber
. . . villages and hamlets — NEB
. . . towns and outlying villages — Jerus

46. From Ekron even unto the sea,
the part between Accaron and the sea — Knox
from Ekron westward — NEB
all that lay near Ashdod, with her villages:
the approaches to the region of Azotus — Knox
all the cities near Ashdod and their hamlets — NEB

47. Ashdod with her towns and her villages,
. . . villages and suburbs — Ber
. . . villages and hamlets — NEB
. . . towns and outlying villages — Jerus
Gaza with her towns and her villages,
. . . villages and suburbs — Ber
. . . villages and hamlets — NEB
. . . towns and outlying villages — Jerus
unto the river of Egypt,
to the Wady-el-Arish — Mof
as far as the Torrent of Egypt — NEB
so down to the brook of Egypt — Knox
and the great sea, and the border thereof:
and the coast of the Great Sea — Ber
The western frontier was the Mediterranean coast — Mof
the Great Sea and the land adjacent — NEB

48. And in the mountains, Shamir, and Jattir, and Socoh,
In the highlands — Jerus
In the mountain regions — NAB

49. And Dannah, and Kirjath-sannah, which is Debir,
. . . Cariath-Senna (or Dabir) — Knox

50. And Anab, and Eshtemoh, and Anim,
. . . Eshtemoh — Ber

51. And Goshen, and Holon, and Giloh; eleven cities with their villages:
Gosen, Olon and Gilo, eleven in all — Knox
. . . eleven cities with their suburbs — Ber
. . . eleven cities in all with their hamlets — NEB

52. Arab, and Dumah, and Eshean,
Arab, Ruma, Esaau — Knox

53. And Janum, and Beth-tappuah, and Aphekah,
Beththaphua, Apheca — Knox

54. And Humtah, and Kirjath-arba, which is Hebron, and Zior;
Athmatha, Cariath-Arbe (Or Hebron) and Sior — Knox
nine cities with their villages:
nine cities and their suburbs — Ber
nine cities in all with their hamlets — NEB

55. Maon, Carmel, and Ziph, and Juttah,
. . . Jota — Knox
. . . Jutah — Mof

56. And Jezreel, and Jokdeam, and Zanoah,
Jezrael, Jucadam, Zanoe — Knox

57. Cain, Gibeah, and Timnah:
Accain, Gabaa and Thamna — Knox
ten cities with their villages:
ten cities and their suburbs — Ber
ten cities in all with their hamlets — NEB

58. Halhul, Beth-zur, and Gedor,
. . . Bessur — Knox

59. And Maarath, and Bethanoth, and Eltekon;
Mareth, Bethanoth, Eltecon — Knox
. . . Ir-hamelah and En-gedi — NAB
six cities with their villages.
six cities and their suburbs — Ber
six cities in all with their hamlets — NEB

60. Kirjath-baal, which is Kirjath-jearim, and Rabbah;
Cariath-Baal (or Cariathiarim), the City of the Woods, and Arebba — Knox
two cities with their villages:
two cities and their suburbs — Ber
two cities with their hamlets — NEB
two cities besides — Knox

61. In the wilderness, Beth-arabah, Middin, and Sicacah,
And in the desert by the Salt Sea — Knox

62. And Nibshan, and the city of Salt, and En-gedi;
. . . Ir-hamelah and En-gedi — NAB
six cities with their villages.
six cities and their suburbs — Ber
six cities with their hamlets — NEB
six in all — Knox

63. As for the Jebusites the inhabitants of Jerusalem,
the Jebusites, who inhabited Jerusalem — Mof
. . . who inhabit Jerusalem — Ber
the Jebusites who lived there — NEB
the children of Judah could not drive them out:
the men of Judah could not evict — Mof
. . . not able to expel — Ber
. . . could never exterminate — Knox
but the Jebusites dwell with the children of Judah at Jerusalem unto this day.
so they live with Judah in Jerusalem to this day — Ber
lived among the men of Judah — Mof
lived in Jerusalem side by side with the sons of Judah — Jerus

CHAPTER 16

1. And the lot of the children of Joseph fell from Jordan by Jericho,
The land allotted — Mof
The portion awarded by lot — Jerus
the territory which was allotted — Knox
unto the waters of Jericho on the east,
east of the waters of Jericho — RSV
opposite Jericho eastwards — Jerus
to the wilderness that goeth up from Jericho throughout mount Bethel.
through the highlands to the wilderness at Bethel — AAT
. . . into the hill-country to Bethel — NEB
climbed the highlands to the wilderness of Bethel — Jerus

2. And goeth out from Beth-el to Luz,
From Bethel it went to Luza — Knox
It runs on from Bethel to Luz — NEB
and passeth along unto the borders of Archi to Ataroth,
it runs on to the territory of the Archites — Ber
to Ataroth on the frontier of the Archites — Mof
past the confines of Archi — Knox

3. And goeth down westward to the coast of Japhleti,
came down west to the frontier of the Japhletites — Mof
Westwards it descends — NEB
passed downwards and westwards — Jerus
unto the coast of Beth-horon on the nether, and to Gezer:
the territory of lower Beth-horon — RSV
the outskirts of Lower Beth-horon and Gezer — AAT
as far as the boundary of Lower Beth-horon — NEB
and the goings out thereof are at the sea.
its limit is the sea — NEB
from there it reaches the sea — Jerus
ending thence at the sea — NAB

4. So the children of Joseph, Manasseh and Ephraim, took their inheritance.
This was the inheritance of the sons of Joseph — Jerus
It was divided between the two tribes that sprang from Joseph — Knox
. . . the sons of Joseph received their patrimony — NEB

5. And the border of the children of Ephraim according to their families was thus:
This was the boundary . . . family by family — NEB
The clans of Ephraim had a frontier — Knox
the territory . . . according to their clans — Jerus

even the border of their inheritance on the east side was Ataroth-addar,
their eastern boundary ran from Ataroth-addar — NEB
the boundary of their inheritance to the east — Jerus
unto Beth-horon the upper;
up to Upper Beth-horon — NEB

6. And the border went out toward the sea
and on out to the sea — Ber
thence it extended to the sea — Knox
then the frontier continued westward — AAT
to Michmethah on the north side;
its northern point was Machmethah — Knox
Michmethath on the north — NEB
and the border went about eastward unto Taanath-shiloh,
on the east the border curves round — Ber
thence the boundary was drawn eastwards as far as Thanathselo — Knox
and passed by it on the east to Janohah;
passed to the east of Janoe — Knox
continued to Otho, east of Janoah — AAT
passing by it on the east of Janoa — NEB

7. And it went down from Janohah to Ataroth, and to Naarath,
to the east of Janoah down to Ataroth — Mof
and Ataroth, including their villages — Sept
and came to Jericho, and went out at Jordan.
touched Jericho and ended at the Jordan — Jerus
as far as Jericho, ending at the Jordan — Mof
. . . continues to the Jordan — NEB

8. The border went out from Tappuah westward unto the river Kanah;
it jutted out westwards as far as the Valley of Reeds — Knox
the western frontier ran . . . to the brook Kanah — AAT
goes westwards by the gorge of Kanah — NEB
and the goings out thereof were at the sea.
its limit is the sea — NEB
terminate at the sea — Sept
and so reached the sea — Knox
This is the inheritance of the tribe of the children of Ephraim by their families.
the property inherited by the clan of Ephraim, according to their septs — Mof
Such were the possessions of the Ephraimite clans — Knox

9. And the separate cities for the children of Ephraim
the towns set aside for the Ephraimites — Mof
the separate cities located — Ber
there were also cities reserved — NEB
were among the inheritance of the children of Manasseh,
located within the heritage of the Manassites — Ber
within the patrimony of the Manassites — NEB
the territory which belonged to Manasses — Knox
all the cities with their villages.
the villages that belonged to each city — NAB
all the towns with their unwalled places — Bas
these cities and their suburbs — Ber
each of these cities with its hamlets — NEB

10. And they drave not out the Canaanites that dwelt in Gezer:
. . . did not evict the Canaanites — Mof
. . . did not exterminate the Chanaanites — Knox
they did not however drive out — NEB
but the Canaanites dwell among the Ephraimites unto this day,
who live on within Ephraim to the present day — NAB
who have lived among the Ephraimites to the present day — NEB
there are Chanaanites living to this day within the confines of Ephraim — Knox
and serve under tribute.
but they became forced laborers — AAT
they have had to slave for them — Mof
subject to forced labour in perpetuity — NEB

CHAPTER 17

1. **There was also a lot for the tribe of Manasseh;**
A portion was awarded by lot to Manasseh — Jerus
The clan of Manasseh received its share — Mof
This is the territory allotted — NEB
for he was the firstborn of Joseph;
the eldest son of Joseph — Mof
Joseph's first-born — Knox
to wit, for Machir the firstborn of Manasseh, the father of Gilead:
As for Machir, the oldest son of Manasseh — Bas
his eldest son . . . the father of Galaad — NAB
because he was a man of war, therefore he had Gilead and Bashan.
a warrior, who had already obtained Gilead and Bashan — NAB
by feat of arms made Galaad and Basan his possession — Knox
as was right for a fighting man — Jerus

2. **There was also a lot for the rest of the children of Manasseh by their families;**
also for the families of the rest of the Manassites — Ber
. . . according to their clans — Jerus
. . . according to their septs — Mof
for the children of Abiezer and for the children of Helek,
descended . . . through Abiezer, Helec — Knox
the Abiezrites, the Helekites — Mof
and for the children of Asriel, and for the children of Shechem,
the Asrielites, the Shechemites — Mof
Esriel, Sechem — Knox
and for the children of Hepher, and for the children of Shemida:
the Hepherites and the Shemidaites — Mof
Hegher and Semida — Knox
these were the male children of Manasseh the son of Joseph by their families.
the male descendants of Manasseh — Mof
the clans of the male children of Manasseh — Jerus
all these were heirs male to Manasses — Knox

3. **But Zelophehad, the son of Hepher, the son of Gilead,**
Son of Hepher, son of Gilead — NEB
Salphaad — Knox
the son of Machir, the son of Manasseh, had no sons, but daughters:
. . . died without male issue — Knox
. . . but only daughters — NEB
and these are the names of his daughters,
his daughters were called — Mof
there were five daughters — Knox
whose names were — NAB
Mahlah, and Noah, Hoglah, Milcah, and Tirzah.
Maula, Noa . . . Melcha and Therma — Knox

4. **And they came near before Eleazar the priest,**
They met with Eleazar — Ber
. . . came to the priest — Jerus
They presented themselves before Eleazar — NEB
and before Joshua the son of Nun, and before the princes, saying,
Joshua . . . and the officers — Ber
. . . and the leaders — AAT
. . . and the chiefs — Mof
The LORD commanded Moses to give us an inheritance among our brethren.
. . . a heritage along with our kinsmen — AAT
. . . a heritage among our kinsmen — NAB
. . . allow us to inherit on the same footing as our kinsmen — NEB
Therefore according to the commandment of the LORD
So, as the Eternal has ordered — Mof
So the Lord's command was obeyed — Knox
he gave them an inheritance among the brethren of their father.
they were allowed to inherit — Knox
they gave them an inheritance — Ber
they were therefore given a patrimony — NEB

5. **And there fell ten portions to Manasseh,**
Ten shares fell to Manasseh — Mof
ten portions of territory must be allowed — Knox
beside the land of Gilead and Bashan, which were on the other side Jordan;
apart from Gilead and Basan, beyond Jordan — Knox
. . . which lies across the Jordan — Jerus

6. **Because the daughters of Manasseh had an inheritance among his sons;**
since these female descendants . . . received each a portion — NAB

. . . inherited along with their kinsmen — Mof
a patrimony on the same footing — NEB
and the rest of Manasseh's sons had the land of Gilead.
The land of Gilead belonged to the other Manassites — Ber
the land . . . fell to the rest of the Manassehites — NAB

7. And the coast of Manasseh was from Asher to Michmethah,
The border of Manasseh runs from Asher to Michmethah — Ber
The frontier of Manasses, from where it marched with Aser — Knox
Manasseh bordered on Asher — NAB
that lieth before Shechem;
lies east of Shechem — Ber
opposite Sichem — Knox
From Michmethath near Shechem — NAB
and the border went along on the right hand up to the inhabitants of Entappuah.
then it goes southward — Ber
turned to the right so as to include the neighbourhood of the Springs of Taphua — Knox

8. Now Manasseh had the land of Tappuah:
Tappuah was the property of Manasseh — Bas
the district of Tappuah belonged to Manasseh — NAB
but Tappuah on the border of Manasseh belonged to the children of Ephraim;
Tappuah on the edge of Manasseh was the property of the children of Ephraim — Bas
Tappuah itself was on the border of Manasseh and belonged to Ephraim — NEB
Tappaah itself was an Ephraimite city on the border — NAB

9. And the coast descended into the river Kanah, southward of the river
The border runs down the river Kanah to the south of it — Ber
went down to the southern side of the stream which flows through the Valley of Reeds — Knox
The boundary then followed the gorge of Kanan to the south of the gorge — NEB
these cities of Ephraim are among the cities of Manasseh:
The cities here, among the cities of Manasseh, belong to Ephraim — Ber
the cities that belonged to Ephraim . . . were those to the south of that wadi — NAB
the coast of Manasseh also was on the north side of the river,
thus the territory of Manasseh ran north of the wadi — NAB
the border runs along the north side of the river — Ber
. . . being north of the wadi — Jerus
and the outgoings of it were at the sea:
with the sea as its frontier to the west — Mof
reaching down to the sea — Knox
its limit was the sea — NEB

10. Southward it was Ephraim's and northward it was Manasseh's,
The south side belongs to Ephraim — Ber
Ephraim lies to the south — Knox
and the sea is his border;
the sea as the frontier to the west — Mof
with the sea as their common boundary — NAB
both bounded by the sea — Jerus
and they met together in Asher on the north, and in Issachar on the east.
extended to Asher in the north — Ber
their joint territory marches with Aser on the north — Knox

11. And Manasseh had in Issachar and in Asher Beth-shean and her towns,
had lands in Issarchar . . . Bethsan — Knox
held Beth-shean and its townships — Mof
. . . Beth-shean and its dependent towns — Jerus
and Ibleam and her towns, and the inhabitants of Dor and her towns,
Ibleam with its dependencies — AAT
Ibleam with its villages — Ber
. . . the natives of Dor and its townships — Mof
and the inhabitants of Endor and her towns,
the natives of Endor and its townships — Mof
. . . Endor with its villages — Ber
and the inhabitants of Taanach and her towns,
the natives of Taanak and its townships — Mof
Thaanach and its towns and natives — Taanach withits villages — Ber

and the inhabitants of Megiddo and her towns,
the natives of Megiddo and its townships — Mof
Megiddo and its towns and natives — NAB
Megeddo, with the villages dependent — Knox
even three countries.
the third city is Naphath — Ber
(the three heights of Dor) — Mof
a third of the Nepheth — Jerus
(The third is the district of Dor) — NEB

12. **Yet the children of Manasseh could not drive out the inhabitants of those cities;**
. . . could not evict the natives of these towns — Mof
. . . could not conquer these cities — NAB
. . . could not take possession of these towns — Jerus
but the Canaanites would dwell in that land.
because the Canaanites were determined to live in this territory — Ber
. . . clung to the habitation of this region — AAT
had begun to settle in that land — Sept

13. **Yet it came to pass, when the children of Israel were waxen strong,**
When the Israelites had grown stronger — Knox
Although the Israelites were strong enough — Ber
When Israel became a power — Mof
that they put the Canaanites to tribute;
they made the Canaanites forced laborers — AAT
to make the Canaanites servants — Ber
they forced the Canaanites to slave for them — Mof
but did not utterly drive them out.
they never evicted them entirely — Mof
they could not expel them completely — Ber
did not utterly extirpate them — Sept

14. **And the children of Joseph spake unto Joshua, saying,**
The Josephites said to Joshua — Ber
The House of Joseph spoke thus to Joshua — Jer
complained to Joshua — Knox
Why hast thou given me but one lot and one portion to inherit,
. . . only one part as our inheritance — Mof
. . . had allotted to them only a single division — Knox
. . . one share as our patrimony — NEB
seeing I am a great people, forasmuch as the LORD hath blessed me hitherto?
. . . because the Lord has thus far blessed us — Ber
. . . whom the Lord has blessed thus bountifully — AAT

15. **And Joshua answered them, If thou be a great people, then get thee up to the wood country,**
. . . If you have such a large population . . . go up to the forest — Ber
. . . make your way into the forest country — Knox
. . . go up to the woodland region — Jerus
and cut down for thyself there
clear a place for yourselves — Ber
clear land for yourselves — Mof
clear yourselves the forest — Jerus
in the land of the Perizzites and of the giants,
the region of the Perizites and Rephaim — Ber
where the Pherezites and Raphaim live — Knox
if mount Ephraim be too narrow for thee.
since the mountains of Ephraim are not sufficient for you — Ber
for the highlands of Ephraim are near you — AAT
be to straitened for thee — Sprl

16. **And the children of Joseph said, The hill is not enough for us:**
The highlands are not large enough for us — Mof
Our mountain regions are not enough for us — NAB
We cannot go across to the hill-country — Knox
and all the Canaanites that dwell in the land of the valley have chariots of iron,
. . . living in the plain have iron chariots — Jerus
. . . have choice horses, and iron — Sept
. . . all have iron chariots — NAB
both they who are of Beth-shean and her towns,
in particular those in Beth-shean — NAB
those who inhabit the valley beside Beth-shan — NEB
. . . Beth-shean and its dependent towns — Jerus
and they who are of the valley of Jezreel.
those in the plain of Jezreel — Jerus

those in the valley of Jezreel — NAB

17. **And Joshua spake unto the house of Joseph,**
. . . said to the Josephites — Mof
. . . still told the sons of Joseph — Knox
even to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power:
. . . you have a large population and great strength — Ber
. . . So great, so powerful a people as you — Knox
You are a numerous people with great resources — NEB
thou shalt not have one lot only:
shall have more than one part allocated to you — Mof
must not be contented with one lot — Knox

18. **But the mountain shall be thine;**
The mountain country shall be yours — Ber
the hill country of Gilead shall be yours — Mof
a mountain shall be yours — Jerus
for it is a wood, and thou shalt cut it down:
Although it is forest you will clear it — Ber
though they are wooded, you can clear them — AAT
It is forest land; clear it — NEB
and the outgoings of it shall be thine:
and it will be yours in its entirety — Ber
its adjacent land shall also be yours — NAB
it shall be yours to its furthest limits — NEB
for thou shalt drive out the Canaanites,
because you will expel the Canaanites — Ber
Since you cannot drive out the Canaanite — Jerus
drive out these Chanaanites — Knox
though they have iron chariots, and though they be strong.
though they have iron chariots and are strong — Ber
powerful and equipped with chariots of iron — NEB
because of his iron chariots and his superior strength — Jerus

CHAPTER 18

1. **And the whole congregation of the children of Israel assembled together at Shiloh,**
all the Israelites gathered in Silo — Knox
The whole community of the Israelites — NAB
The whole Israelite congregation — Ber
and set up the tabernacle of the congregation there.
set up the tent of meeting there — AAT
set up the Trysting tent there — Mof
established the Tent of the Presence — NEB
And the land was subdued before them.
the region that lay about them had been conquered — Ber
the region having been brought into subjection — AAT
the whole country was now subdued — Jerus

2. **And there remained among the children of Israel seven tribes,**
there were still seven clans of Israel — Mof
Seven tribes among the Israelites — Ber
which had not yet received their inheritance.
to whom their inheritance had not been distributed — Ber
not yet taken possession of the patrimonies — NEB
not yet had their lands allotted to them — Knox

3. **And Joshua said unto the children of Israel, How long are ye slack to go to possess the land,**
. . . How long will you fail to go out and take possession — Ber
. . . How much longer will you put off taking steps — NAB
. . . How much longer will you neglect to take possession — NEB
which the LORD God of your fathers hath given you?
which the Eternal, the God of your fathers — Mof
which the Lord our God hath given — Sept

4. **Give out from among you three men for each tribe:**
Select three men — Ber
Appoint three men from each clan — Mof

and I will send them, and they shall rise, and go through the land,
. . . to travel through the whole country — NEB
. . . to make a circuit of the country — Knox
. . . to begin a survey of the land — NAB
and describe it according to the inheritance of them;
lay before me a draught of it — Sept
map it out with a view to the heritage of each — AAT
a description of it to determine their inheritance — Ber
and they shall come again to me.
before they come back to me — Mof
When they return to me — NAB

5. **And they shall divide it into seven parts:**
he distinguished for them seven portions — Sept
then it can be shared out among you in seven portions — NEB
The land must needs be divided up into seven portions — Knox
Judah shall abide in their coast on the south,
Judah remaining in their territory — AAT
with Judah in the southern territory — Mof
. . . shall retain his boundary in the south — NEB
and the house of Joseph shall abide in the coasts on the north.
the clan of Joseph in their territory — AAT
. . .their boundary in the north — NEB
the descendants of Joseph further north — Knox

6. **Ye shall therefore describe the land into seven parts,**
. . . map out the land — AAT
mark out the land into seven divisions — Mof
register the land in seven portions — NEB
and bring the description hither to me,
bring me the plan — Mof
then report to me here — AAT
bring your findings to me here — Jerus
that I may cast lots for you here before the LORD our God.
I will make the distribution for you — Bas
I will cast the lot for you — Sept
. . . in accordance with the decree of the Lord your God — Ber

7. **But the Levites have no part among you;**
There is no portion for the Levites — Ber
The Levites do not share with you — Mof
no allowance made for the Levites — Knox
for the priesthood of the LORD is their inheritance:
their share is the priesthood of the Eternal — Mof
whose portion is the Lord's priestly office — Knox
and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance
. . . have already received their heritage — AAT
. . . already assigned them lands — Knox
have each taken possession of their patrimony — NEB
beyond Jordan on the east, which Moses the servant of the LORD gave them.
east of the Jordan, assigned them by Moses — Mof
beyond the Jordan eastwards — Jerus

8. **And the men arose, and went away:**
When the men stepped forward to go — Ber
So the men prepared to go — AAT
So the men appointed set out — Knox
and Joshua charged them that went to describe the land, saying,
. . . ordered the emissaries to survey the country — NEB
. . . those that were leaving to map out the land — AAT
charged them to make a description of the land — Ber
Go and walk through the land, and describe it,
Go and traverse the land — Sept
Go and explore the land, and map it out — AAT
. . . survey and map the whole country — Jerus
and come again to me, that I may here cast lots for you before the LORD in Shiloh.
return to him, then he would cast lots — NAB
return with their reports — Knox

9. **And the men went and passed through the land,**
. . . went and traversed the country — Mof

. . . made their survey — Knox
. . . went up and down the country — Jerus
and described it by its cities into seven parts in a book,
listed its cities in writing in seven sections — NAB
making a sevenfold list in writing — Jerus
they registered it on a scroll . . . in seven portions — NEB
and came again to Joshua to the host at Shiloh.
they reported to Joshua — AAT
brought their written report of Joshua — Mof

10. And Joshua cast lots for them in Shiloh before the LORD:
drew lots for them . . . before the Eternal — Mof
at Silo lots were cast in the Lord's presence — Knox
and there Joshua divided the land unto the children of Israel according to their divisions.
distributed the land . . . in their proper shares — NEB
apportioned the land . . . according to their groupings — Jerus
. . . to each his share — AAT

11. And the lot of the tribe of the children of Benjamin came up according to their families:
The lot was drawn for the various clans of the tribe of Benjamin — AAT
When the lot was drawn for the clan of the Benjamites — Mof
One portion fell . . . to the tribe of Benjamin — Jerus
and the coast of their lot came forth between the children of Judah and the children of Joseph.
Their allotted territory lies between the Judahites and the Josephites — Ber
their territory lay, as it proved, between that of the sons of Judah — Jerus

12. And their border on the north side was from Jordan;
Their northern boundary began at the Jordan — Jerus
their border runs up from the Jordan — Ber
Their frontier on the north — AAT
and their border went up to the side of Jericho on the north side,
runs up . . . to the northern slope of Jericho — Ber
climbed to the northern flank of Jericho — Jerus
goes up the slope on the north side of Jericho — NEB
and went up through the mountains westward;
then climbed up westwards into the hills — Knox
then westward into the mountains — Ber
continuing westwards into the hill-country — NEB
and the goings out thereof were at the wilderness of Beth-aven.
and its limit . . . is the wilderness of Beth-aven — NEB
Ending at the desert of Beth-aven — Mof

13. And the border went over from thence toward Luz,
From there the frontier continued to Luz — AAT
It passed south of Luza — Knox
to the side of Luz, which is Beth-el, southward:
towards the southern spur of Luz — AAT
passing below Luz . . . to the south — Mof
to the southern slope of Luz — NEB
and the border descended to Ataroth-adar,
then downwards to Ataroth-adar — Jerus
then the frontier ran down — AAT
and so reached Ataroth-Addar — Knox
near the hill that lieth on the south side of the nether Beth-horon.
to the mountain which is south of Lower Beth-horon — Ber
over the hill-country south of Lower Beth-horon — NEB

14. And the border was drawn thence, and compassed the corner of the sea southward,
. . . for the western boundary turned southward — AAT
Then the border veers and curves westward — Ber
. . . on the western side turned southward — Jerus
from the hill that lieth before Beth-horon southward;
south of the mountain which faces Beth-horon on the south — Ber
from the mountain top opposite Beth-horon — NAB
passed on to the south along the west — Mof
and the goings out thereof were at Kirjath-baal, which is Kirjath-jearim,

ending at Kiriath-baal — Mof
so reaching Cariath-Baal, (or Cariathiarim) — Knox
a city of the children of Judah: this was the west quarter.
a Judahite town. This was the western frontier — Mof
. . . This is the western side — Ber

15. **And the south quarter was from the end of Kirjath-jearim**
The southern boundary began at the limits of Kiriath-jearim — NAB
On the south side the boundary ran — Jerus
The southern side starts from the edge of Kiriath-jearim — NEB
and the border went out on the west and went out to the well of waters of Nephtoah:
. . . where the border goes westward to the spring — Ber
. . . running to the fountain of Merneptah — AAT
. . . to Mount Ephron and the fountain — Mof

16. **And the border came down to the end of the mountain that lieth before the valley of the son of Hinnom,**
the base of the mountain by the valley of Ben-Hinnon — Ber
continued to the skirts of the mountain facing the Vale of Hinnom — Jerus
. . . on the Valley of the Sons of Ennom — Knox
and which is in the valley of the giants on the north,
north of the valley of Rephaim — Ber
at the north end of the valley — Mof
and descended to the valley of Hinnom,
down to the valley of Hinnom — Ber
down into the Vale of Hinnom — Jerus
down through the valley — Mof
to the side of Jebusi on the south, and descended to En-rogel.
to the southern side of the Jebusite spur; then down to En-rogel — AAT
south of the flank of the Jebusite and reaching En-rogel — Jerus

17. **And was drawn from the north, and went forth to En-shemesh,**
It continued northward — AAT
Inclining to the north — NAB
Now it bore northwards — Knox
and went forth toward Galileth, which is over against the going up of Adummim,
passing to Geliloth opposite the ascent to Adummim — Mof
came out at the circle of stones — Jerus
and descended to the stone of Bohan the son of Reuben,
then it dropped to Eben-Bohan-ben-Reuben — NAB
thence it passed on to Aben-Boen — Knox

18. **And passed along toward the side over against Arabah northward,**
passes on to the slope facing the Arabah on the north — Ber
went on to Cheteph in sight of the Araba — Jerus
across the northern flank of the Arabah overlook — NAB
and went down unto Arabah:
down to the Arabah — Jerus
down into the Jordan Valley — Mof

19. **And the border passed along to the side of Beth-hoglah northward:**
it passes on the northern slope of Beth-hoglah — Ber
. . . across the northern flank of Beth-hoglah — NAB
and the outgoings of the border were at the north bay of the salt sea at the south end of Jordan:
The boundary stopped at the northern bay of the Salt Sea — Ber
extended to the northern tip of the Salt Sea — NAB
the northern inlet of the Dead Sea — NEB
this was the south coast.
This is the southern border — Ber
this was the southern frontier — AAT

20. **And Jordan was the border of it on the east side.**
the Jordan bounded it on the east — AAT
so reaching its eastern limit — Knox
This was the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.
the inheritance . . . frontier by frontier — Mof
. . . with its borders enclosing their families — Ber
. . . with the boundaries defining it — Jerus

21. **Now the cities of the tribe of the children of Benjamin according to their families were**

. . . belonging to the clans of the tribe — NAB . . . belong to the Benjamites for their families — Ber

Jericho, and Beth-hoglah, and the valley of Keziz,
. . . Beth-Hagla, Vale of Casis — Knox
. . . Emek-keziz — NAB

22. And Beth-arabah, and Zem-araim, and Bethel,
Betharaba, Samarim — Knox

23. And Avim, and Parah, and Ophrah,
Avim, Aphara — Knox

24. And Chephar-haamonai, and Ophni, and Gaba;
the town of the Ammonites . . . Gabee — Knox
Chephar-ammoni — NAB
twelve cities with their villages:
twelve cities with their suburbs — Ber
twelve cities in all with their hamlets — NEB

25. Gibeon, and Ramah, and Beeroth,
Gabaon, Rama — Knox

26. And Mizpeh, and Chephirah, and Mozah,
Mesphe, Caphara, Amosa — Knox

27. And Rekem, and Irpeel, and Taralah,
. . . Jarephel, Tharela — Knox

28. And Zelah, Eleph and Jebusi, which is Jerusalem, Gibeath and Kirjath;
Zela, Haeleph, the Jebusite city — NAB
. . . Jebus . . . Gabaath and Cariath — Knox
fourteen cities with their villages.
fourteen cities and their suburbs — Ber
fourteen cities in all with their hamlets — NEB
This is the inheritance of the children of Benjamin according to their families.
All these belonged to the clans of Benjamin — Knox
. . . according to their clans — Jerus
. . . according to their septs — Mof

CHAPTER 19

1. And the second lot came forth to Simeon,
The second portion awarded by lot — Jerus
The second lot cast was for Simeon — NEB
. . . came up for Simeon — Ber
even for the tribe of the children of Simeon according to their families:
the clan of the Simeonites by their septs — Mof
. . . for their families — Ber
. . . the various clans — AAT
and their inheritance was within the inheritance of the children of Judah.
. . . lay inside the heritage of the Judahites — Ber
. . . were interspersed among those of Juda — Knox

2. And they had in their inheritance Beersheba, and Sheba, and Moladah,
. . . Bersabee, Sabee, Molada — Knox
. . . Shema, Moladah — Jerus

3. And Hazar-shual, and Balah, and Azem,
Hazar-Saul, Balah, Ezery — NAB
Hasersual, Bala — Knox
. . . Balah, Ezem — Jerus

4. And Eltolad, and Bethul, and Hormah,
. . . Harma — Knox

5. And Ziklag, and Beth-marcaboth, and Hazar-susah,
. . . Hasersusa — Knox

6. And Beth-lebaoth, and Sharuhen;
. . . Sarohen — Knox
thirteen cities and their villages:
thirteen towns with their villages — Mof
fourteen cities with their suburbs — Ber
thirteen cities and their hamlets — NEB

7. Ain, Remmon, and Eyher, and Ashan,
. . . Athar, and Asan — Knox
Ain Rimmon — Ber
four cities and their villages:
four cities with their suburbs — Ber
four cities and their hamlets — NEB

8. And all the villages that were round about these cities to Baalath-beer, Ramath of the south.
. . . as far as Baalath-beer and Ramah of the South — AAT
. . . Baalath-beer (that is, Ramoth-negeb) — NAB
This is the inheritance of the tribe of the children of Simeon according to their families.
the heritage of the tribe of Simeon for its families — Ber
. . . according to their clans — Jerus
. . . the patrimony . . . family by family — NEB

9. Out of the portion of the children of Judah was the inheritance of the children of Simeon:
The heritage of the Simeonites was part of the Judahite portion — Ber
This heritage . . . was within the confines of the Judahites — NAB
. . . being part of the territory allotted to Juda — Knox
for the part of the children of Judah was too much for them:
the allotment of the Judahites was too large — Ber
the share . . . was too large for them — Jerus
their share was larger than they needed — NEB
therefore the children of Simeon had their inheritance within the inheritance of them.
held their inheritance within the Judahite territory — Mof
had their patrimony within the territory of Judah — NEB
so that they must needs share it with Simeon — Knox

10. And the third lot came up for the children of Zebulun according to their families:
. . . fell to the clans of the Zebulunites — NAB
. . . according to their septs — Mof
and the border of their inheritance was unto Sarid:
The territory of their heritage goes as far as Sarid — Ber
the limit of their heritage was at Sarid — NAB

11. And their border went up toward the sea, and Maralah,
went out in the direction of the sea through Meralah — Knox
went up west . . . and through Mareal — NAB
westward to Maralah — Mof
and reached to Dabbasheth, and reached to the river that is before Jokneam;
touches at both Dabbesheth and the river which is by Jokneam — Ber
. . . the wadi facing Jokneam — Jerus
the gorge east of Jokneam — NEB

12. And turned from Sarid eastward toward the sunrising unto the border of Chisloth-tabor,
eastwards and towards the sunrise the boundary went — Jerus
passed through the confines of Ceseleth-Thabor — Knox
and then goeth out to Daberath, and goeth up to Japhia,
on to Daberath and up to Jephia — Mof
. . . Dabereth — Knox

13. And from thence passeth on along on the east to Gittah-hepher,
moves on from there eastward toward the sunrise, to Gath-hepher — Ber
eastward toward the dawn — AAT
to Ittah-kazin, and goeth out to Remmon-methoar to Neah;
Eth-lasin, extended to Remmon, and turned to Noa — NAB
turning towards Neah — Mof

14. And the border compasseth it on the north side to Hannathon:
The border then turns northward — Ber
Then northwards the boundary bent — Jerus
The northern boundary went round to Hannathon — NEB
and the outgoings thereof are in the valley of Jiphthahel;
ended at the plain of Iphtahel — Jerus
went out as far as the valley of Jephtahel — Knox

15. And Kattath, and Nahallal, and Shimron, and Idalah, and Bethlehem:
Cateth, Naalol, Semeron, Jedala — Knox
twelve cities with their villages.
twelve cities with their suburbs — Ber
twelve cities in all with their hamlets — NEB
twelve towns with their villages — Jerus

16. This is the inheritance of the children of Zebulun according to their families,
the heritage of the various clans of the Zebulunites — AAT
the portion granted to Zabulun — Knox
the patrimony of Zebulun — NEB
these cities with their villages.
these cities with their suburbs — Ber
these towns and their villages — Jerus
these cities and their hamlets — NEB

17. And the fourth lot came out to Issachar, for the children of Issachar according to their families.
. . . fell to the Issacharites according to their septs — Mof
. . . for the Issacharites for their families — Ber
for the sons of Issarchar family by family — NEB

18. And their border was toward Jezreel, and Chesulloth, and Shunem,
Their territory reached to Jezreel and included Chesulloth — Jerus
. . . Casaloth, Sunem — Knox

19. And Hapharaim, and Shion, and Anaharath,
. . . Seon — Knox

20. And Rabbith, and Kishion, and Abez,
Rabboth, Cesion, Abes — Knox

21. And Remeth, and En-gannim, and En-haddah, and Beth-pazzez;
Rameth . . . Bethpheses — Knox

22. And the coast reacheth to Tabor, and Shahazimah, and Beth-shemesh;
Thabor, Sehesima, and Bethsames — Knox
and the outgoings of their border were at Jordan:
and ends at the Jordan — Ber
their frontier ended at the Jordan — AAT
its limit was the Jordan — NEB
sixteen cities with their villages.
sixteen cities with their suburbs — Ber
sixteen cities with their hamlets — NEB
sixteen towns with their villages — Jerus

23. This is the inheritance of the tribe of the children of Issachar according to their families,
the inheritance of the tribe . . . for their families — Ber
the inheritance of the clan . . . according to their septs — Mof
the patrimony of the tribe — - family by family — NEB
the cities and their villages.
the cities with their suburbs — Ber
These cities and their hamlets — NEB
the towns with their villages — Jerus

24. And the fifth lot came out for the tribe of the children of Asher according to their families.
. . . came up for the Asherite tribe for their families — Ber
The fifth was the lot of Aser — Knox
. . . fell to the clans of the tribe of the Asherites — NAB

25. And their border was Helkath, and Hali, and Beten, and Achshaph,
. . . Chali . . . Axaph — Knox

26. And Alammelech, and Amad, and Misheal;
Elmelech, Amaad, Messal — Knox
and reached to Carmel westward, and to Shihor-libnath.
on the west it touched Carmel and the streams of the Libnath — Jerus
In the west it takes in Carmel and Shihor-libnath — Ber

27. And turneth toward the sunrising to Beth-dagon,
In the other direction it ran eastward of Beth-dagon — NAB
Eastwards it went through Bethdagon — Knox
on the other side it went eastwards — Jerus
and reacheth to Zebulun, and to the valley of Jiphthah-el toward the north side of Beth-emek, and Neiel,
. . . the valley of Iphtah-el northward to Beth-emek and Neiel — Ber
. . . the valley of Iphtahel on the north, Beth-emek and Neiel — Mof
and goeth out to Cabul on the left hand,
goes further north to Kabul — Ber
it kept on north to Kabul — Mof
with Cabul on the left — Knox

28. And Hebron, and Rehob, and Hammon, and Kanah,
Mishal, Abdon — NAB
Abran . . . Hamon — Knox
even unto great Zidon;
as far as greater Sidon — Ber
as far as Sidon the Great — Jerus

29. And then the coast turneth to Ramah, and to the strong city Tyre;
where it turns to Ramah, and on to the fortified city of Tyre — Ber
. . . on to the stronghold of Tyre — Jerus
. . . the fortress city of Tyre — NEB
and the coast turneth to Hozah; and the outgoings thereof are at the sea from the coast to Achzib:
thence it cut back to Hosah and ended at the sea — NAB
coming down to the sea again where it touches Achziba — Knox

30. Ummah also, and Aphek, and Rehob:
Acco, Aphek, Rehob — Jerus
Amma, Aphec, and Rohob — Knox
Mahalah, Akko, Aphek, Rehob — Mof
twenty and two cities with their villages.
twenty-two cities with their suburbs — Ber
twenty-two cities in all with their hamlets — NEB
twenty-two cities and their villages — NAB

31. This is the inheritance of the tribe of the

children of Asher, according to their families,
the inheritance of the clans . . . according to their septs — Mof
the patrimony of the tribe . . . family by family — NEB
these cities with their villages.
these cities with their suburbs — Ber
these cities and their hamlets — NEB
these towns with their villages — Jerus

32. **The sixth lot came out to the children of Naphtali,**
. . . fell to the Naphtalites — Mof
The sixth was the lot of Naphthali — Knox
. . . came the sixth portion — Jerus
even for the children of Naphtali according to their families.
. . . according to their clans — Jerus
. . . according to their septs — Mof

33. **And their coast was from Heleph, from Allon to Zaanannim,**
their border runs . . . from the oak in Za-anannim — Ber
. . . from the sacred oak — Mof
. . . from Elon-bezaanannim — NEB
and Adami, Nekeb, and Jabneel unto Lakum;
. . . and Jabneel as far as Lakkum — Ber
to Lakkam, including Adami-nekeb — NAB
ran past Adami-nekeb — NEB
and the outgoings thereof were at Jordan:
ending at the Jordan — Mof
with Jordan for its boundary — Knox

34. **And then the coast turneth westward to Aznoth-tabor,**
The westward boundary ran to Aznoth-tabor — Jerus
In the opposite direction, westerly, it ran through Aznoth-tabor — NAB
and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side,
. . . it touches Zebulun on the south — Ber
. . . Hucuca . . . Zabulon — Knox
and reacheth to Asher on the west side, and to Judah upon Jordan toward the sunrising.
Asher westwards and the Jordan eastwards — Jerus
. . . it marched with Asher . . . with Juda — Knox
. . . at the Jordan in the east — Ber

35. **And the fenced cities are Ziddim, Zer, and Hamath, Rakkath, and Chinnereth,**
. . . Assedim . . . Emath . . . Cenereth — Knox

36. **And Adamah, and Ramah, and Hazor,**
Edema, Arama, Asor — Knox

37. **And Kadesh, and Edrei, and En-hazor,**
Cedes, Edrai, En-hasor — Knox

38. **And Iron, and Migdal-el, Horem, and Bethanath, and Beth-shemesh;**
Jeron, Magdalel . . . Bethanath and Bethsames — Knox
. . . Yiron . . . Beth-anath and Beth-shemesh — NAB
nineteen cities with their villages.
nineteen cities with their suburbs — Ber
nineteen cities with their hamlets — NEB
nineteen towns with their villages — Jerus

39. **This is the inheritance of the tribe of the children of Naphtali according to their families,**
. . . the clan . . . according to their septs — Mof
. . . the portion granted to Nephthali — Knox
. . . the patrimony of the tribe — NEB
the cities and their villages.
the cities with their suburbs — Ber
both cities and hamlets — NEB
both town and village were theirs — Knox

40. **And the seventh lot came out for the tribe of the children of Dan**
. . . fell to the clans of the tribe of Danites — NAB
. . . the clan of the Danites — Mof
. . . came up for the Danite tribe — Ber
according to their families.
according to their clans — Jerus
according to their septs — Mof
for their families — Ber

41. **And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,**
Their heritage was the territory of Saraa, Esthaol, Ir-Sames — Knox
Their territory held Zorah — Mof
Within the territory of their inheritance — Jerus
The boundary of their patrimony — NEB

42. **And Shaalabbin, and Ajalon, and Jethlah,**
Saalebim, Aijalon, Ithlah — NAB
Selebin . . . Jethela — Knox

43. And Elon, and Thimnathah, and Ekron,
. . . Timnah, Ekron — NAB
Themna — Knox

44. And Eltekeh, and Gibbethon, and Baalath,
Elthece, Gebbethon — Knox
Eltekoh — NAB

45. And Jehud, and Bene-berak, and Gath-rimmon,
Bane, Barach, Gethremmon — Knox

46. And Me-jarkon, and Rakkon, with the border before Japho.
Mejarcon and Arecon: its frontiers reached Joppe — Knox
. . . with the territory by Joppa — Ber

47. And the coast of the children of Dan went out too little for them:
When the territory of the Danites was lost to them — RSV
the territory of the sons of Dan resisted them — Jerus
As the territory . . . was too small for them — Mof
therefore the children of Dan went up to fight against Leshem,
. . . marched against Leshem — NEB
. . . went up and attacked Leshem — Jerus
made an expedition against Lesem — Knox
and took it, and smote it with the edge of the sword,
. . . ravaged it with the sword — Ber
. . . captured and put to the sword — NAB
. . . they exterminated the inhabitants — Knox
and possessed it, and dwelt therein, and called Leshem, Dan,
settled in it; and they renamed the place Dan — NEB
. . . changed the name of Leshem to Dan — Jerus
. . . they renamed the settlement — NAB
after the name of Dan their father.
after the name of their ancestor — Knox
after their ancestor Dan — NEB

48. This is the inheritance of the tribe of the children of Dan according to their families,
. . . the clan of the Danites according to their septs — Mof
. . . the portion granted to the Danite clan — Knox
the patrimony of the tribe . . . family by family — NEB
these cities with their villages.
these cities with their suburbs — Ber
these cities and their hamlets — NEB
these towns with their villages — Jerus

49. When they had made an end of dividing the land for inheritance by their coasts,
. . . determined the inheritance of the land by territories — Ber
. . . finished distributing the various territories of the country — Mof
So ended the drawing of lots for the country — Jerus
the children of Israel gave an inheritance to Joshua the son of Nun among them:
. . . granted to Joshua . . . an inheritance — Ber
. . . assigned an heritage in their midst — Knox
. . . gave . . . a patrimony within their territory — NEB

50. According to the word of the LORD they gave him the city which he asked, even Timnath-serah in mount Ephraim:
they granted him the city he requested — Ber
By order of the Eternal . . . in the highlands of Ephraim — Mof
. . . He asked for the city of Thamnath-Saroa — Knox
and he built the city, and dwelt therein.
He rebuilt the city and made it his home — NAB
he rebuilt the city, and settled in it — NEB

51. These are the inheritances which Eleazar the priest, and Joshua the son of Nun,
Such was the division of the land made by the high priest — Knox
These are the final portions — NAB
These are the patrimonies — NEB
and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot
the chief men of Israel's clan and tribes — Knox
the ruling elders granted by lot to the tribes — Ber
the heads of families in the tribes of the Israelites — NAB
in Shiloh before the LORD, at the door of the tabernacle of the congregation.
. . . the tabernacle that bore witness to his covenant — Knox
. . . at the entrance to the Trysting tent — Mof
. . . at the doorway of the tent of meeting — AAT

So they made an end of dividing the country.
They completed the allocation of the land — Ber
Thus the apportioning of the land was finished — Jerus
Thus they completed the distribution of the land — NEB

CHAPTER 20

1. **The LORD also spake unto Joshua, saying,**
And now the Lord gave Josue this message — Knox

2. **Speak to the children of Israel, saying, Appoint out for you cities of refuge,**
tell the Israelites to "Assign the towns of refuge" — Mof
. . . Establish the cities of refuge — Ber
You must choose out sanctuary towns — Knox
whereof I spake unto you by the hand of Moses:
concerning which I spoke to you through Moses — Ber
of which I spoke to them through Moses — NAB

3. **That the slayer that killeth any person unawares and unwittingly may flee thither:**
one guilty of accidental and unintended homicide — NAB
the man who kills another inadvertently without intent — NEB
the manslayer who has killed . . . accidentally, without premeditation — Ber
and they shall be your refuge from the avenger of blood.
. . . safe places for you from him who has the right of punishment for blood — Bas
. . . flee for asylum from the avenger — NAB
. . . escaped from the vengeance of his kinsmen — Knox

4. **And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city,**
Should one resort to one of these cities and standing at the gate — Ber
Taking flight . . . he will stand before the gates — Knox
. . . he shall stop at the entrance of the city gate — NEB
and shall declare his cause in the ears of the elders of that city,
. . . at a hearing of the elders — Ber
call upon the elders to declare him innocent — Knox
telling his case to the sheikhs — Mof
they shall take him into the city unto them,
they shall let him enter the town — Jerus
they must admit him — Knox
they shall receive him — Ber
and give him a place, that he may dwell among them.
among themselves to give him refuge — Ber
give him a home, and he shall live with them — AAT
let him have a place to stay in among them — Mof

5. **And if the avenger of blood pursue after him,**
Even though the blood avenger comes after him — Ber
When the next-of-kin comes in pursuit — NEB
When the avenger comes in pursuit — Knox
then they shall not deliver the slayer up into his hand;
they shall not hand the homicide over — Mof
they are not to give him up to him — Jerus
They are not to deliver up the homicide — NAB
because he smote his neighbour unwittingly, and hated him not beforetime.
slew his fellow man unintentionally and not out of previous hatred — NAB
. . . cannot be shown to have borne malice against him beforehand — Knox
. . . having had no feud with him previously — Mof

6. **And he shall dwell in that city, until he stand before the congregation for judgment,**
. . . until they both appear before the assembly for the trial — Ber
. . . appears before the community for trial — AAT
. . . until he stands trial before the community — NEB
and until the death of the high priest that shall be in those days:

. . . him who is high priest at the time — Bas
. . . who is in office at that time — AAT
On the death of the ruling high priest — NEB
then shall the slayer return, and come unto his own city,
Only then may the man who has killed go back — Jerus
Then the manslayer may return — Ber
After that the homicide may return — Mof
and unto his own house, unto the city from whence he fled.
go back home to his own city from which he fled — NAB
return to the city and home from which he has fled — NEB

7. **And they appointed Kadesh in Galilee in mount Naphtali and Shechem in mount Ephraim,**
For this purpose they designated Kadesh — Jerus
So they consecrated Kedesh — Mof
Their choice fell on Cades — Knox
and Kirjath-arba, which is Hebron, in the mountain of Judah.
Kiriath-arba (that is, Hebron) in the mountain region of Judah — NAB
. . . among the hills of Juda — Knox
. . . which is now Hebron — Jerus

8. **And on the other side Jordan by Jericho eastward,**
Across the Jordan east of Jericho — Ber
. . . on the east facing Jericho — Jerus
. . . eastwards from Jericho — NEB
they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben,
. . . on the desert plateau — Ber
in the wilderness on the tableland — Jerus
. . . on the desert lowlands — Knox
and Ramoth in Gilead out of the tribe of Gad,
Ramoth-gilead of the tribe of Gad — Jerus
. . . from the tribe of Gad — Ber
and Golan in Bashan out of the tribe of Manasseh.
Gaulon, in Basan, for Manasses — Knox
Golan in Bashan in the tribe of Manasseh — NAB

9. **These were the cities appointed for all the children of Israel,**
. . . the fixed towns for all Israel — Mof
. . . designated for all the Israelites — AAT
and for the stranger that sojourneth among them,
for the aliens resident among them — Mof
the proselytes who dwell among them — Sept
for the man from a strange country living among them — Bas
that whosoever killeth any person at unawares might flee thither,
might find sanctuary there if he had killed accidentally — Jerus
who had shed blood unwittingly, and would escape — Knox
and not die by the hand of the avenger of blood,
. . . him who has the right of punishment for blood — Bas
. . . from the vengeance of the next of kin — Knox
. . . from the blood avenger — Ber
until he stood before the congregation.
until he had stood trial before the community — NEB
until he could stand his trial before the people — Knox

CHAPTER 21

1. **Then came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun,**
the chief elders of the Levites appeared — Ber
the heads of families among the Levites — AAT
the headmen of the Levites — Mof
and unto the heads of the fathers of the tribes of the children of Israel;
the heads of families in the Israelite tribes — AAT
the headmen of the clans of Israel — Mof

2. **And they spake unto them at Shiloh in the land of Canaan, saying,**
This was in Shiloh — Ber
all gathered there at Silo now that Chanaan was won — Knox
they were then at Shiloh — Jerus
The LORD commanded by the hand of Moses to give us cities to dwell in,
The Lord gave a commandment through Moses — Ber

. . . we were to have towns for living in — Bas
. . . that cities be given us — NAB
with the suburbs thereof for our cattle.
their pastures for our herds — Ber
with their grass-lands for our cattle — Bas
the common land belonging to them — NEB

3. **And the children of Israel gave unto the Levites out of their inheritance,**
. . . gave the Levites . . . from their inheritance — Jerus
. . . gave part of their patrimony — NEB
at the commandment of the LORD, these cities and their suburbs.
these towns . . . and the adjoining pasture lands — Jerus
the following cities with their common land — NEB
. . . cities and lands — Knox

4. **And the lot came out for the families of the Kohathites:**
The lot for the Kohathite families came up — Ber
. . . fell first on the line of Caath — Knox
Lots were cast for the clans of the Kohathites — Jerus
and the children of Aaron the priest which were of the Levites, had by lot out of the tribe of Judah,
the Levites who were descendants of Aaron the priest — Ber
the descendants of Aaron, the priest, part of the Levites — AAT
and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.
thirteen cities by lot from the tribes of . . . Simeon and Benjamin — NAB
the clan of the Simeonites and the clan of the Benjamites — Mof

5. **And the rest of the children of Kohath had by lot out of the families of the tribe of Ephraim,**
The rest of the Kohathites were allotted — Mof
went up by lot to the rest of the Kohathite families — Ber
and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.
ten cities from Dan, and the western half of Manasses — Knox
. . . the half tribe of Manasseh — Ber

6. **And the children of Gershon had by lot out of the families of the tribe of Issachar,**
to the Gershonites . . . from the clans of the tribe of Issachar — AAT
. . . the sects of the clan of Issachar — Mof
clan by clan . . . from the tribe of Issachar — Jerus
and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.
Aser, Nephthali, and the eastern half of Manasses, in Basan — Knox

7. **The children of Merari by their families had out of the tribe of Reuben,**
the various clans of the Merarites — AAT
The Merarites . . . according to their septs — Mof
the sons of Merari, clan by clan — Jerus
and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.
the clan of Gad, and the clan of Zebulun — Mof
twelve towns from . . . Zebulun — Bas

8. **And the children of Israel gave by lot unto the Levites these cities with their suburbs,**
. . . these cities and their pastures by lot — Ber
These towns and their pasture-lands were allotted — Mof
. . . these cities with their common land — NEB
as the LORD commanded by the hand of Moses.
. . . had commanded through Moses — Ber
. . . had ordered through Moses — Jerus

9. **And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon,**
From the tribes of the Judahites and Simeonites they granted — Ber
. . . in Juda and Simeon — Knox
these cities which are here mentioned by name,
the towns named below — Jerus
the towns to be mentioned — Mof
. . . specified by name — Ber

10. **Which the children of Aaron, being of the families of the Kohathites,**
the sons of Aaron, the Kohathite families — Mof
of the community of Kaath — Sept
who were of the children of Levi, had: for theirs was the first lot.

. . . theirs was the first portion — Jerus
. . . since the lot fell to them first — Mof
. . . because their lot came out first — NEB

11. And they gave them the city of Arba, the father of Anak,
Kiriath-arba, the chief city of the Anakim — Jerus
Cariath-arbe, called after the father of Enac — Knox
(Arba was the father of Anak) — NEB
which city is Hebron, in the hill country of Judah,
. . . in the highlands of Judah — AAT
. . . in the mountain region of Judah — NAB
with the suburbs thereof round about it.
with its surrounding pastures — Ber
with the adjacent pasture lands — NAB

12. But the fields of the city and the villages thereof,
the fields and villages of this town — Jerus
the countryside, with the villages in it — Knox
the open country near the city, and its hamlets — NEB
gave they to Caleb the son of Jephunneh for his possession,
were given . . . as his property — Mof
they gave into the possession of Caleb — Jerus
to Caleb . . . as his patrimony — NEB

13. Thus they gave to the children of Aaron the priest Hebron with her suburbs,
To the descendants of Aaron . . . they granted — Ber
he gave to the family of Aaron — Knox
to be a city of refuge for the slayer;
the town of refuge for the homicide — Mof
. . . for men who had killed — Jerus
and Libnah with her suburbs,
. . . with its pastures — Ber
the lands around Labna — Knox

14. And Jattir with her suburbs,
Jattir with its pasture lands — NAB
Jether — Knox
and Eshtemoa with her suburbs,
. . . with its pasture lands — NAB

15. And Holon with her suburbs,
Holon with its pasture lands — NAB
and Debir with her suburbs,
Debir with its pasture lands — NAB

16. And Ain with her suburbs,
Ashan with its pasture lands — NAB
and Juttah with her suburbs,
. . . with its pasture lands — NAB
and Beth-shemesh with her suburbs;
. . . with its pasture lands — NAB
nine cities out of those two tribes.
nine towns taken from these two tribes — Jerus
nine cities out of the two tribes aforesaid — Knox

17. And out of the tribe of Benjamin, Gibeon with her suburbs,
. . . and its pasture lands — NAB
. . . he handed over Gabaon — Knox
Geba with her suburbs,
Geba and its pasture-lands — Mof

18. Anathoth with her suburbs,
Anathoth with its pastures — Ber
and Almon with her suburbs; four cities.
Almon and its pasture-lands, four towns — Mof
. . . with its common land: four cities — NEB

19. All the cities of the children of Aaron, the priests, were thirteen cities with their suburbs.
the total of the cities . . . being thirteen cities, with their pasture-lands AAT
thirteen towns in all with their pasture-lands — Mof

20. And the families of the children of Kohath, the Levites which remained of the children of Kohath,
the Kohathite families who were Levites — Mof
the rest of the Kohathite clans among the Levites — NAB
even they had the cities of their lot out of the tribe of Ephraim.
obtained by lot, from the tribe of Ephraim — NAB
the lot assigned towns belonging to the tribe of Ephraim — Jerus

21. For they gave them Shechem with her suburbs in mount Ephraim,
. . . with its pastures in the mountains of Ephraim — Ber
. . . in the highlands of Ephraim — Jerus
to be a city of refuge for the slayer:
the town of refuge for the homicide — Mof
the town where the taker of life might be safe — Bas
and Gezer with her suburbs,
. . . with its pasture-lands — Mof
Gazer — Knox

22. And Kibzaim with her suburbs,
. . . with its pasture lands — NAB
Beth-horon with her suburbs; four cities.
with its pasture-lands, four towns — Mof
. . . four city-enclosures — Knox

23. And out of the tribe of Dan, Eltekeh with her suburbs,
Elteke with its pasture lands — NAB
Eltheco — Knox
Gibbethon with her suburbs,
. . . with its pasture-lands — Mof
Gabathon — Knox

24. Aijalon with her suburbs,
. . . with its pastures — Ber
Aialon — Knox
Gath-rimmon with her suburbs; four cities.
. . . with its pasture-lands, four towns — Mof
. . . four city-enclosures — Knox

25. And out of the half tribe of Manasseh, Tanach with her suburbs,
. . . Taanach with its pastures — Ber
From western Manasses, Thanach — Knox
and Gath-rimmon with her suburbs; two cities.
. . . with its pasture-lands, two towns — Mof
Ibleam with its pasture lands — NAB
Jibleam — Jerus

26. All the cities were ten with their suburbs
a total of ten cities with their pastures — Ber
Thus there were ten city-enclosures — Knox
for the families of the children of Kohath that remained.
for the other Kohathite families — Ber
to the Caathites of lower rank — Knox

27. And unto the children of Gershon, of the families of the Levites,
The Gershonites among the Levites — Mof
To the Gershonite branch of the Levites — Ber
Gershon who were of Levitical clans — Jerus
out of the other half tribe of Manasseh they gave Golan in Bashan with her suburbs,
out of the share of the half tribe — NEB
. . . Golan with its pastures in Bashan — Ber
to be a city of refuge for the slayer;
the town of refuge for the homicide — Mof
the town where the taker of life might be safe — Bas
and Beesh-terah with her suburbs; two cities.
Beth-eshterah with its pasture lands — Mof
. . . two city-enclosures — Knox

28. And out of the tribe of Issachar, Kishon with her suburbs,
. . . Kishion with its pastures — Ber
the four cities of Kishion with its pasture lands — NAB
Dabareh with her suburbs,
Daberath with its pastures — Ber
Dabereth — Knox

29. Jarmuth with her suburbs,
. . . with its pastures — Ber
Jaramoth — Knox
En-gannim with her suburbs; four cities.
. . . with its pasture-lands, four towns — Mof
. . . four city-enclosures — Knox

30. And out of the tribe of Asher, Mishal with her suburbs,
. . . with its pastures — Ber
. . . Masal . . . — Knox
Abdon with her suburbs,
. . . with its pasture-lands — Mof

31. Helkath with her suburbs,
. . . with its pasture-lands — Mof
and Rehob with her suburbs; four cities.
Rehob with its pasture lands — NAB
. . . four city-enclosures — Knox

32. And out of the tribe of Naphtali, Kadesh in Galilee with her suburbs,
. . . Kadesh . . . with its pastures — Ber
. . . Cedes in the pale of Nephthali — Knox
to be a city of refuge for the slayer;
the town of refuge for the homicide — Mof
the town where the taker of life might be safe — Bas
and Hammoth-dor with her suburbs,
. . . with its pastures — Ber
Hammath with its pasture lands — NAB
and Kartan with her suburbs; three cities.
. . . with its pastures — Ber
Rakkath with its pasture lands — NAB
. . . three city-enclosures — Knox

33. All the cities of the Gershonites accord-

ing to their families were thirteen cities with their suburbs.
. . . for their families were thirteen and included their pastures — Ber
there were thirteen city-enclosures granted — Knox
the cities . . . with their common land was thirteen — NEB

34. And unto the families of the children of Merari, the rest of the Levites,
The Merarite families, the rest of the Levites — Mof
. . . the remainder of the Levites — Jerus
the rest of the Merarite families of the Levites — NEB
out of the tribe of Zebulun, Jokneam with her suburbs,
received from the clan . . . Jokneam with its pasture-lands — Mof
from the clan . . . went Jokneam — AAT
and Kartah with her suburbs,
. . . with its pasture-lands — Mof
Cartha — Knox

35. Dimnah with her suburbs,
with its pastures — Ber
Damna — Knox
Nahalal with her suburbs; four cities.
with its pasture-lands, four towns — Mof
. . . four city enclosures — Knox

36. And out of the tribe of Reuben, Bezer with her suburbs,
. . . with its pasture-lands — Mof
. . . Bosor out in the wilderness — Knox
and Jahazah with her suburbs,
Jahaz with its pasture-lands — Mof
Jahaz — NAB

37. Kedemoth with her suburbs,
. . . with its pasture-lands — Mof
Jethson — Knox
and Mephaath with her suburbs; four cities.
. . . with its pasture-lands, four towns — Mof
. . . four other city-enclosures — Knox

38. And out of the tribe of Gad, Ramoth in Gilead with her suburbs,
Ramoth-gilead with its pasture-lands — Mof
Galaad — Knox
to be a city of refuge for the slayer,
the town of refuge for the homicide — Mof
the town where the taker of life might be safe — Bas
and Mahanain with her suburbs,
. . . with its pasture-lands — Mof
Manaim — Knox

39. Heshbon with her suburbs,
. . . with its pasture-lands — Mof
Hesebon — Knox
Jazer with her suburbs; four cities in all.
. . . with its pasture-lands, four towns in all — Mof
. . . four city-enclosures — Knox

40. So all the cities for the children of Merari by their families,
All these cities were for the Merarites — Ber
the towns allotted clan by clan — Jerus
which were remaining of the families of the Levites,
the remaining branch of the Levites — Ber
the remainder of the Levitical clans — Jerus
all Levites of lower rank — Knox
were by their lot twelve cities.
Their allotment was comprised of twelve cities — Ber
All the towns allotted . . . numbered twelve — Mof

41. All the cities of the Levites within the possession of the children of Israel
All the Levite cities were within the holdings of the Israelites — Ber
The towns thus granted to the Levites in Israelite territory — Jerus
. . . distributed among the various possessions of Israel — Knox
were forty and eight cities with their suburbs.
. . . with their pasture-lands — Mof
. . . and the lands allotted to them — Knox
. . . with their common land — NEB

42. These cities were every one with their suburbs round about them:
every town had its own pasture-lands round it — Mof
each city with its surrounding pastures — Ber
Each city had its common land round it — NEB
thus were all these cities.
So it was with all these cities — Ber
This was true of every town named — Jerus
it was the same for all of them — NEB

43. And the LORD gave unto Israel all the land which he sware to give unto their fathers;

. . . made over to Israel the whole of the territory he had promised — Knox
. . . the whole land which He promised their fathers — Ber
. . . which he had sworn to give to their forefathers — NEB

and they possessed it, and dwelt therein.
they occupied it and settled in it — Mof
they had a home of their own to settle in — Knox

44. And the LORD gave them rest round about,
. . . gave them peace on every side — Ber
. . . peace on all their frontiers — Jerus

according to all that he sware unto their fathers:
. . . all that He had promised their ancestors — Ber
as he had sworn to their fathers — AAT

and there stood not a man of all their enemies before them;
. . . not one had managed to stand against them — Jerus
None of their enemies could withstand them — Ber
. . . could hold their own against them — Mof

the LORD delivered all their enemies into their hand.
. . . into their power — Mof
. . . submitted to their rule — Knox

45. There failed not ought of any good thing which the LORD had spoken unto the house of Israel;
Not one of the good promises . . . failed — Knox
Not a word . . . went unfulfilled — NEB
Of all the good promises . . . not one failed — Ber

all came to pass.
they were all fulfilled — Ber
all his words came true — Bas

CHAPTER 22

1. Then Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh,
. . . summoned the men of Reuben . . . and the eastern half of Manasses — Knox
. . . the half clan of Manasseh — Mof

2. And said unto them, Ye have kept all that Moses the servant of the LORD commanded you,
. . . you have observed all — NEB
You have faithfully observed all — Jerus
You have done as the Lord's servant Moses commanded — Knox

and have obeyed my voice in all that I commanded you:
and listened to what I have said by way of command to you — Mof
and given me, too, full obedience — Knox

3. Ye have not left your brethren these many days unto this day,
For many years now you have not once abandoned your kinsmen — NAB
. . . you have not deserted your brothers — NEB
. . . stood by your brethren, waiting for this day — Knox

but have kept the charge of the commandment of the LORD your God.
but have obeyed the instructions laid down for you — Mof
have faithfully carried out the commands of the Lord — NAB
have obediently kept the commandments — Ber

4. And now the LORD your God hath given rest unto your brethren, as he promised them:
. . . has given peace to your kinsmen — Ber
. . . has settled your kinsmen — NAB
. . . the security and rest he promised — Knox

therefore now return ye, and get you unto your tents and unto the land of your possession,
go home to your houses in your own lands — NEB
. . . the land given into your possession — Jerus
. . . enjoy the possessions — Knox

which Moses the servant of the LORD gave you on the other side Jordan.
. . . allotted to you on the further side of Jordan — Knox
. . . assigned to you by Moses — Mof

5. But take diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you,
be very careful to obey the commandments — Ber
take great care to do all the orders and the law — Bas

keeping carefully in mind and carrying out in act — Knox

to love the LORD your God, and to walk in all his ways, and to keep his commandments,

. . . always to live his life, to obey his commandments — Mof

. . . to conform to his ways — NEB

. . . follow his paths always — Jerus

and to cleave unto him, and to serve him with all your heart and with all your soul.

cling to Him; and be steadfast with your whole heart and soul — Ber

. . . offering him the service of your heart and soul — Knox

6. So Joshua blessed them and sent them away:

After blessing them, Joshua discharged them — Ber

. . . blessed them and dismissed them — NEB

. . . sent them away home — Mof

and they went unto their tents.

went home to their tents — AAT

to their dwelling-places — Knox

set out on their return to their homes — Sept

7. Now to the one half of the tribe of Manasseh Moses had given possession in Bashan:

. . . Moses had made a grant — Ber

. . . had assigned an inheritance — Mof

. . . Moses had given a heritage — Bas

but unto the other half thereof gave Joshua among their brethren on this side Jordan westward.

Joshua made a grant to the other half among their kinsmen — Ber

. . . on the west bank of the Jordan — Jerus

. . . beyond the Jordan to the west — AAT

And when Joshua sent them away also unto their tents, then he blessed them,

. . . sent them off to their tents with his blessing — NAB

. . . sent them home with his blessing — NEB

. . . when he had blessed them — Ber

8. And he spake unto them, saying, Return with much riches unto your tents,

. . . You are going back . . . with great wealth — Jerus

. . . You have a rich store of wealth to take home — Knox

. . . When you return . . . with your great wealth — Ber

and with very much cattle, with silver, and with gold,

rich in cattle, silver and gold — Mof

with very numerous livestock — NAB

and with brass, and with iron, and with very much raiment:

bronze and iron, and countless garments — Ber

. . . a great quantity of clothing — AAT

divide the spoil of your enemies with your brethren,

divide these spoils . . . with your kinsmen there — NAB

. . . they had shared with their brethren — Sept

See that you share with your kinsmen the spoil — NEB

9. And the children of Reuben, and the children of Gad and the half tribe of Manasseh returned,

The Reubenites . . . went home again — Jerus

the Reubenites . . . left — NAB

and departed from the children of Israel out of Shiloh, which is in the land of Canaan,

. . . left Silo, left Chanaan behind — Knox

. . . at Selo in the land of Chanaan — Sept

. . . went from Shiloh in Canaan — NEB

to go unto the country of Gilead, to the land of their possession,

. . . the land of their heritage — Bas

. . . the land which belonged to them — Ber

whereof they were possessed, according to the word of the LORD by the hand of Moses.

the home Moses had granted them at the Lord's bidding — Knox

for they had taken possession of it, according to the Lord's command — Ber

10. And when they came into the borders of Jordan, that are in the land of Canaan,

. . . the district of the Jordan which is in the land of Canaan — Ber

. . . the circle of stones at the Jordan . . . in Canaanite territory — Jerus

. . . to Geliloth by the Jordan — NEB

. . . the Gilgal district, inside the land of Canaan — Mof

the children of Reuben, and the children of Gad and the half tribe of Manasseh built there an altar by Jordan,

the Reubenites . . . set up an altar there — Mof
. . . they built there, near the river, an altar — Knox
a great altar to see to.
a large conspicuous altar — Mof
a large altar to draw attention — Ber
a great altar . . . for all to see — NEB

11. And the children of Israel heard say,
The Israelites were told — Ber
This came to the ears of the Israelites — Jerus
The other Israelites heard the report — NAB
Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar over against the land of Canaan,
the Reubenites . . . had set up an altar at Gilgal — Mof
. . . have built this altar facing the land of Canaan — Jerus
in the borders of Jordan, at the passage of the children of Israel.
at Geliloth . . . opposite the Israelite side — NEB
near the circle of stones . . . beyond the territory of the Israelites — Jerus
. . . on the western bank belonging to Israel — Mof

12. And when the children of Israel heard of it,
At this news — Jerus
on hearing this — Mof
. . . learned beyond doubt — Knox
the whole congregation of the children of Israel gathered themselves together at Shiloh,
their whole congregation assembled at Shiloh — Ber
they assembled their whole community at Shiloh — NAB
. . . Israel mustered at Shiloh — Jerus
to go up to war against them.
to march against them in war — AAT
to march against them and make war on them — Jerus
to advance against them with a display of force — NEB

13. And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh,
First, however, they sent to the Reubenites — NAB
The Israelites sent a mission to the Reubenites — Mof
into the land of Gilead, Phinehas the son of Eleazar the priest,
. . . an embassy consisting of Phinehas — NAB
Meanwhile, Phinees . . . was sent into Galaad — Knox

14. And with him ten princes, of each chief house a prince throughout all the tribes of Israel;
Ten men accompanied him, one from each ruling house — Ber
ten leading men, one leader and head of his family from each tribe — Jerus
and each one was an head of the house of their father among the thousands of Israel.
. . . head of his household among the clans — AAT
each one being both prince and military leader of his ancestral house — NAB

15. And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead,
They went to Gilead . . . to the Reubenites — Mof
When these came to the Reubenites . . . in the land of Gilead — NAB
. . . there, in Galaad — Knox
and they spake with them, saying,
and remonstrated with them — NEB
this is what they said to them — Jerus

16. Thus saith the whole congregation of the LORD,
This is our message ... from the whole community — Jerus
The whole congregation . . . inquired — Ber
We speak for the whole community — NEB
What trespass is this that ye have committed against the God of Israel,
What do you mean by this treachery — Jerus
What means this impiety — Knox
Why this perfidy that you have committed — AAT
to turn away this day from following the LORD,
You have seceded from the Lord this day — NAB
ceasing now to follow him — Mof
turning back this day from the Lord — Bas
in that ye have builded you an altar, that

ye might rebel this day against the LORD?
by building an altar in rebellion against Him — Ber
by setting up an altar for yourselves? This is rebellion — Mof
building your own altar this day in defiance — NEB

17. Is the iniquity of Peor too little for us,
Have we not had enough of the sin of Peor — Ber
Have we not suffered enough for our sin in Beel-pheger — Knox
Remember our offence at Peor — NEB
from which we are not cleansed until this day,
from which we have not yet rid ourselves — Ber
. . . not even yet cleansed ourselves — Mof
and has still left its mark upon us — Knox
although there was a plague in the congregation of the LORD,
because of which a plague fell — Ber
a death-stroke fell — Mof
that cost us so many lives — Knox

18. But that ye must turn away this day from following the LORD?
that today you have turned away from the Lord — Ber
your revolt against the Lord today — Knox
that you dare cease to follow the Lord today — NEB
and it will be, seeing ye rebel today against the LORD,
if you this day apostatize from the Lord — Sept
since you set yourselves in revolt against him today — Jerus
you rebel today against the Eternal — Mof
that to morrow he will be wroth with the whole congregation of Israel.
. . . his anger will be roused against the whole community — Jerus
bring his vengeance on the whole of Israel tomorrow — Knox

19. Notwithstanding, if the land of your possession be unclean,
Do you think your territory is unclean — Jerus
If the land you hold is defiled by pagans — Mof
If the land you have taken is unclean — NEB
then pass ye over unto the land of the possession of the LORD,
cross over to the land the Lord possesses — NAB
cross over into our land — Knox
cross over to the Lord's own land — NEB
wherein the LORD'S tabernacle dwelleth, and take possession among us:
where His tabernacle stands — Ber
. . . choose a home among us — Jerus
. . . settle among us — AAT
but rebel not against the LORD, nor rebel against us,
do not . . . involve us in rebellion — NAB
do not become apostate from God — Sept
do not . . . make us accomplices in rebellion — Jerus
in building you an altar beside the altar of the LORD our God.
. . . to rival the altar of the Lord our God — Knox
building an altar apart — Sept
. . . an altar to vie with the altar of Yahweh — Jerus

20. Did not Achan the son of Zerah commit a trespass in the accursed thing,
. . . betrayed his trust in the matter of the ban — Jerus
. . . in the matter of doomed spoil — Mof
. . . who defied the ban — NEB
. . . in regard to the Anathema — Sept
and wrath fell on all the congregation of Israel?
. . . on the whole community of Israel — Jerus
and the whole community of Israel suffered for it — NEB
vengeance fell on the whole people — Knox
and that man perished not alone in his iniquity.
He did not perish alone for his guilt — NAB
that was but one man's sin, and alas, how many died for it — Knox
He was not the only one who paid for that sin with his life — NEB

21. Then the children of Reuben and the children of Gad and the half tribe of Manasseh answered,
The Reubenites . . . spoke in their turn — Jerus
But the three tribes had their answer ready — Knox

and said unto the heads of the thousands of Israel,
said to the tribal leaders of Israel — Ber
remonstrated with the heads of the clans — NEB
replied to the headmen of Israel — Mof

22. **The LORD God of gods, the LORD God of gods, he knoweth, and Israel he shall know;**
The Mighty One, God the Lord . . . Himself understands, and may Israel understand — Ber
he knows and Israel must know — NEB
Yahweh well knows, and let Israel know it too — Jerus
if it be in rebellion, or if in transgression against the LORD (save us not this day),
Do not spare us today, if in rebellion — Ber
if there has been defiance . . . let him not save us today — Jerus
if this had been an act of defiance or treachery — NEB

23. **That we have built us an altar to turn from following the LORD,**
. . . to apostatize from the Lord our God — Sept
. . . if we meant to cease following the Eternal — Mof
. . . to secede from the Lord — NAB
or if thereon to offer burnt offering or meat offering,
. . . holocaust and oblation — Jerus
. . . sacrifice or victim — Knox
. . . burnt offerings, cereal offerings — Mof
. . . whole-offerings and grain-offerings — NEB
or if to offer peace offerings thereon, let the LORD himself require it;
. . . let the Lord make inquisition — Sept
. . . may the Lord Himself bring retribution — Ber
. . . other wise let the Lord himself requite on us — AAT

24. **And if we have not rather done it for fear of this thing, saying,**
it was because of concern that we did this — Ber
. . . out of our anxious concern — NAB
The truth is, we acted from fear — Jerus
. . . from a sacred regard to this matter — Sept
In time to come your children might speak unto our children, saying,
One day your children might say to ours — Jerus
the day may come when your sons will say to ours — NEB
. . . may not hereafter say to our children — Sept
What have ye to do with the LORD God of Israel?
What link have you with the . . . God of Israel — Ber

25. **For the LORD hath made Jordan a border between us and you,**
. . . a boundary between you . . . and ourselves — Ber
. . . a barrier between us and you — Rhm
. . . a boundary between our sons and your sons — NEB
ye children of Reuben and children of Gad;
you Reubenites and Gadites — Mof
Men of Reuben and Gad — Knox
ye have no part in the LORD:
. . . no portion with the Lord — Ber
the Lord will have none of you — Knox
You have no share in the Lord — NEB
so shall your children make our children cease from fearing the LORD.
. . . cease from revering the Lord — Ber
. . . stealing our children away from the worship of the Lord — Knox
. . . a cause of stopping ours from paying reverence — Jerus

26. **Therefore we said, Let us now prepare to build us an altar,**
we thought we would prepare to build an altar for ourselves — Mof
We determined to build an altar — Knox
. . . Let us build ourselves an altar — Ber
not for burnt offering, nor for sacrifice:
not for whole-offerings and sacrifices — NEB
not for holocausts or other sacrifices — Jerus
that should never know burnt sacrifice — Knox

27. **But that it may be a witness between us, and you, and our generations after us,**
. . . a witness between us and . . .future generations — Bas
a monument of our claims upon you — Knox
. . . and between our descendants after us — NEB
that we might do the service of the LORD before him with our burnt offerings,
attesting that we are to worship before the Eternal — Mof

We would safeguard our right of bringing the Lord burnt sacrifice — Knox
proving that we do indeed worship . . . with our holocausts — Jerus
and with our sacrifices, and with our peace-offerings;
victim and welcome-offering — Knox
victims and our communion sacrifices — Jerus
our sacrifices and our shared-offerings — NEB
that your children may not say to our children in time to come,
your sons may never taunt our sons — Mof
one day your children may not be able to say to ours — Jerus
Ye have no part in the LORD.
. . . no portion in the Lord — Ber
The Lord will have none of you — Knox
. . . no share in the Lord — NEB

28. Therefore said we, that it shall be, when they should so say to us or to our generations in time to come,
If it ever occurs that they say this — Ber
We calculated that if . . . this was ever said to us — AAT
Let them say it, and our children will reply — Knox
that we may say again, Behold the pattern of the altar of the LORD, which our fathers made,
the answer would be, There is . . . the pattern — Mof
. . . Look at this structure . . . made by our ancestors — Jerus
we will point to this copy of the altar — NEB
not for burnt offerings, nor for sacrifices; but it is a witness between us and you.
. . . for a monument of our claims on you — Knox

29. God forbid that we should rebel against the LORD,
Far be such treachery from our thoughts — Knox
We have no intention of defying — Jerus
Far be it from us — Ber
and turn this day from following the LORD,
and cease now to follow him — Mof
by apostatizing this day from the Lord — Sept
and forsake the paths he has traced for us — Knox
to build an altar for burnt offerings, for meat offerings, or for sacrifices,
. . . for offerings, and sacrifices — Ber
burnt-sacrifice, or offering or victim — Knox
holocausts or oblations or sacrifices — Jerus
whole-offerings, grain-offerings, and sacrifices — NEB
beside the altar of the LORD our God that is before his tabernacle.
over and above the altar of the Lord — Sept
apart from the altar . . . in front of his own tent — Mof
in addition to the altar . . . which stands in front of his Tabernacle — NEB

30. And when Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel which were with him,
. . . the leaders of the congregation and the chiefs of the tribes — Ber
the headmen of the community, the chieftains of the septs — Mof
Phinees and the envoys who accompanied him — Knox
heard the words that the children of Reuben and the children of Gad and the children of Manasseh spake, it pleased them.
heard what the Reubenites . . . said, they were quite satisfied — Mof
the words . . . seemed reasonable to them — Ber
. . . they approved of them — Jerus

31. And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh,
Phinehas . . . said to the Reubenites — NAB
Phinees himself . . . was their spokesman — Knox
This day we perceive that the LORD is among us, because ye have not committed this trespass against the LORD:
. . . you have not broken faith here — Mof
. . . you have not committed any treachery against him — Jerus
. . . you have not acted treacherously against the Lord — NEB
now ye have delivered the children of Israel out of the hand of the LORD.
you have spared the Israelites — Ber

. . . kept us from falling into the hand of the Lord — Bas
. . . freed Israel from the dread of the Lord's vengeance — Knox

32. And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad,
Phinehas . . . left the Reubenites — Jerus
. . . withdrew from the Reubenites — Mof
They bade farewell to . . . Ruben — Knox
out of the land of Gilead, unto the land of Canaan, to the children of Israel,
in the land of Gildad — Mof
from the land of Gilead — Jerus
and brought them word again.
gave them a report on the matter — Ber
went back with their news — Knox
reported to the Israelites — NEB

33. And the thing pleased the children of Israel;
The Israelites were pleased to hear this — Jerus
It seemed reasonable to the Israelites — Ber
These were well content — Knox
and the children of Israel blessed God, and did not intend to go up against them in battle,
. . . said no more about making war — Mof
. . . decided against declaring war — NAB
. . . no more was heard of making an expedition — Knox
to destroy the land wherein the children of Reuben and Gad dwelt.
to ravage the land in which they lived — AAT
ravaging their possessions — Knox

34. And the children of Reuben and the children of Gad called the altar Ed:
The Reubenites . . . called that altar Galed (Witness-heap) — Mof
. . . they named it 'Witness' — NEB
. . . Ed, the Record — Knox
for it shall be a witness between us that the LORD is God.
. . . a witness for them — Sept
Here we have put it on record — Knox

CHAPTER 23

1. And it came to pass a long time after the LORD had given rest unto Israel
A long time had passed — NEB
The Lord had granted Israel long years of peace — Knox
from all their enemies round about,
all their enemies in the surrounding area — Ber
from wars on every side — Bas
all their neighbours subject to them — Knox
that Joshua waxed old and stricken in age.
. . . old and ripe with age — Ber
. . . now a very old man — NEB
. . . well advanced in life — AAT

2. And Joshua called for all Israel, and for their elders, and for their heads,
. . . summoned all Israel, its elders, chiefs — Ber
. . . their sheikhs, their headmen — Mof
. . . their responsible men and their chiefs — Bas
and for their judges, and for their officers, and said unto them,
chieftains and magistrates — Knox
judges and scribes — Jerus
judges and overseers — Bas
I am old and stricken in age:
. . . well advanced in years — Mof
. . . ripe with age — Ber
. . . an old man now, and near my end — Knox

3. And ye have seen all that the LORD your God hath done unto all these nations because of you;
. . . has done for you to all these nations — AAT
. . . against all these nations — NAB
. . . to all these nations before your eyes — Jerus
for the LORD your God is he that hath fought for you.
. . . has been fighting for you — AAT
. . . fought on your side — Knox

4. Behold, I have divided unto you by lot these nations that remain,
I have allotted to you as a heritage — AAT
I have allotted you your patrimony — NEB
he has divided up the land — Knox
to be an inheritance for your tribes,
within the inheritances which belong to your tribes — Ber

you shall hold the land of these nations — Mof

from Jordan, with all the nations that I have cut off, even unto the great sea westward.

that I have wiped out between Jordan and the Great Sea in the west — Ber

. . . exterminated from the Jordan — AAT

. . . the shores of the open sea — Knox

5. **And the LORD your God, he shall expel them from before you,**

these . . . the Lord your God will dispossess — Knox

. . . will himself root them out — Sept

. . . will push them back — Ber

and drive them from out of your sight;

cast them out before you — Jerus

dislodge them at your approach — NAB

drive them out of your way — AAT

and ye shall possess their land, as the LORD your God hath promised unto you.

you are to take the land for your heritage — Bas

to occupy their lands, in fulfilment of his promise — Knox

you occupied their land — NEB

6. **Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses,**

be firm, then, to carry out and obey — Mof

strive hard to observe and carry out — NAB

be resolute, and observe jealously all the terms of that law — Knox

that ye turn not aside therefrom to the right hand or to the left;

without swerving from it — AAT

not straying from it in any way — NAB

7. **that ye come not among these nations, these that remain among you;**

never mixing with those nations that remain beside you — Mof

Do not associate with those nations — Ber

You must not consort with these nations that survive — Knox

neither make mention of the name of their gods,

you must not invoke the names — AAT

Do not utter the names — Jerus

you must not call upon their gods by name — NEB

nor cause to swear by them, neither serve them, nor bow yourselves unto them:

nor swear . . . serve . . . nor pay homage to them — Ber

nor shall you perform religious service to them — Sept

enslave yourselves to their worship — Knox

8. **But cleave unto the LORD your God, as ye have done unto this day.**

you must hold fast — AAT

you must keep true — Knox

be loyal to the Eternal — Mof

9. **For the LORD hath driven out from before you great nations and strong:**

has thrust great and powerful nations out of your way — Ber

has evicted great, powerful nations — Mof

the Lord God will dispossess — Knox

but as for you, no man hath been able to stand before you unto this day.

no one so far has been able to resist you — Jerus

to this day none withstands you — Ber

. . . has been able to hold his own against you — Mof

10. **One man of you shall chase a thousand:**

. . . could rout a thousand — Jerus

. . . would often chase a thousand — Mof

. . . can put to flight a thousand — NEB

for the LORD your God, he it is that fighteth for you, as he hath promised you.

. . . has been fighting for you — AAT

. . . will keep his promise to fight on your side — Knox

11. **Take good heed therefore unto yourselves, that ye love the LORD your God.**

Be careful, then, always to love the Eternal — Mof

Be on your guard then — NEB

On peril of your lives, then — Knox

12. **Else if ye do in any wise go back, and cleave unto the remnant of these nations,**

if you prove faithless, if you make friends with the remnant — Jerus

If you consent to follow closely in the false ways of neighbouring peoples — Knox

if you turn to ally yourselves — Mof

even these that remain among you, and shall make marriages with them,

. . . intermarrying with them — Ber

allying yourselves . . . by marriage — Knox

and go in unto them, and they to you:

and intermarry with them — Sept
have intercourse with them — Mof
associating together — Ber

13. **Know for a certainty that the LORD your God will no more drive out any of these nations from before you;**
be very sure that the Lord . . . will not continue to drive back — Ber
I warn you . . . that the Lord will never dispossess them — Knox
. . . will no longer evict those nations — Mof
but they shall be snares and traps unto you, and scourges in your sides,
a trap and a snare . . . a whip — Ber
a snare and a pitfall, a scourge — Jerus
ready to snare . . . and catch your feet unawares — Knox
and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.
darts in your eyes — Sept
eyesores to blind you — Knox
barbed hooks in your eyes — NEB

14. **And, behold, this day I am going the way of all the earth:**
the way all mortal things go at last — Knox
the way of all men — NAB
and ye know in all your hearts and in all your souls,
. . . minds and hearts — AAT
acknowledge . . . with all your heart — Rhm
You know in your heart of hearts — NEB
that not one thing hath failed of all the good things which the LORD your God spake concerning you;
of all the promises of good . . . not one has failed — Jerus
not one has missed fulfilment — Knox
all are come to pass unto you, and not one thing hath failed thereof.
. . . not one of them has failed — Ber
. . . with not one single exception — NAB

15. **Therefore it shall come to pass, that as all good things are come upon you, which the LORD your God promised you;**
just as every good promise . . . has come to pass — Ber
as all the good promises have been fulfilled — Mof
as he has made good his promises — Knox
so shall the LORD bring upon you all evil things,
so will he fulfill every threat — NAB
carry out every warning upon you — Ber
. . . all his threats of evil — Jerus
until he have destroyed you from off this good land which the LORD your God hath given you.
till he wipes you off this fine country — Mof
even to driving you out of the good land — Jerus
banish you utterly from this fair land — Knox

16. **When ye have transgressed the covenant of the LORD your God, which he commanded you,**
if you violate the covenant . . . demanded of you — Jerus
the compact of the Eternal . . . enjoined on you — Mof
and have gone and served other gods, and bowed yourselves to them;
. . . pay homage to them — Ber
. . . bow down before them — Jerus
enslave yourselves to the worship of other gods — Knox
then shall the anger of the LORD be kindled against you,
the Lord will burn with anger — Ber
the Lord will flare up — NAB
anger will be aroused against you — Jerus
and ye shall perish quickly from off the good land which he hath given unto you.
vanish from the good land — Jerus
be quickly cut off — Bas
till the fair land . . . knows you no more — Knox

CHAPTER 24

1. **And Joshua gathered all the tribes of Israel to Shechem,**
. . . gathered all the clans — Mof
. . . assembled all the tribes — Sept
and called for the elders of Israel, and for their heads, and for their judges, and for their officers;
elders, judges, chieftains and magistrates — Knox

the sheikhs . . . their headmen — Mof
. . . judges and scribes — Jerus
and they presented themselves before God.
they stood before God — Ber
stood there in the Lord's presence — Knox
stood in ranks before God — NAB

2. And Joshua said unto all the people, Thus saith the LORD God of Israel,
. . . This is the message of the Eternal — Mof
. . . Here is a message from the Lord your God — Knox
. . . the God of Israel says thus — Jerus
Your fathers dwelt on the other side of the flood in old time,
Long ago your ancestors lived beyond the river — Ber
. . . east of the Euphrates — Mof
. . . lived beside the Euphrates — NEB
even Terah, the father of Abraham, and the father of Nachor: and they served other gods.
There . . . worshipped alien gods — Knox
. . . worshipping other gods — Mof

3. And I took your father Abraham from the other side of the flood,
. . . from beyond the river — Ber
. . . from the other side of the Euphrates — Mof
I bade your father . . . leave Mesopotamia — Knox
and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.
. . . made his descendants numerous — NAB
. . . gave him heirs to succeed him — Knox
. . . increased his descendants — Jerus

4. And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it;
. . . the mountains of Seir to possess — Ber
I assigned the mountain region of Seir in which to settle — NAB
put Esau in possession of the hill-country of Seir — NEB
but Jacob and his children went down into Egypt.
. . . made their way into Egypt — Knox

5. I sent Moses also, and Aaron, and I plagued Egypt, according to that which I did among them:
. . . I smote Egypt with signal miracles — Sept
. . . brought a plague upon Egypt — Ber
. . . wonders which I wrought among them — Mof
and afterward I brought you out.
so rescued you and your fathers — Knox
I led you out of Egypt — NAB

6. And I brought your fathers out of Egypt: and ye came unto the sea;
When I brought your ancestors — Ber
. . . when you reached the sea — Mof
. . . you marched into the Red Sea — Sept
and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.
chased your fathers . . . to the Red sea — Ber
. . . as far as the Sea of Reeds — Jerus
. . . to the sea's very brink — Knox

7. And when they cried unto the LORD, he put darkness between you and the Egyptians,
. . . he spread a thick fog — Jerus
put a cloud of darkness — Sept
put a screen of darkness — NEB
and brought the sea upon them, and covered them;
caused the sea to cover them and drown them — Ber
brought the sea so that it engulfed them — NAB
brought the sea back to overwhelm them — Knox
and your eyes have seen what I have done in Egypt:
You saw with your own eyes — Jerus
you witnessed what I did — NAB
you saw for yourselves — NEB
and ye dwelt in the wilderness a long season.
thereafter you lived in the desert for a long time — Ber
you lived many days in the desert — Mof

8. And I brought you into the land of the Amorites, which dwelt on the other side Jordan;
. . . living across the Jordan — Ber
. . . on the border of the Jordan — Sept
. . . beyond the Jordan — AAT
and they fought with you: and I gave them into your hand, that ye might possess the land;

When they fought against you. I delivered them up to you — Ber
. . . I delivered them into your power — AAT
and I destroyed them from before you.
I gave you the victory over them — Knox
as I destroyed them for you — Ber
extirpated them from before you — Sept

9. **Then Balak the son of Zippor, king of Moab, arose and warred against Israel,**
. . . rose up and fought against Israel — Ber
Balac . . . son of Sephor . . . became your enemy — Knox
Balak . . . prepared to war against Israel — NAB
and sent and called Balaam the son of Beor to curse you:
. . . to put you under a curse — Ber
. . . to come and curse you — Jerus
. . . to lay a curse on you — NEB

10. **But I would not hearken unto Balaam; therefore he blessed you still:**
When I would not listen . . . he blessed you — Ber
. . . he had to bless you instead — Mof
. . . it was still my blessing he pronounced — Knox
so I delivered you out of his hand.
so I saved you from him — Mof
so I gave you the victory — Knox

11. **And ye went over Jordan and came unto Jericho: and the men of Jericho fought against you,**
. . . those who held Jericho fought against you — Jerus
. . . the men of Jericho withstood you — Knox
the Amorites, and the Perizzites, and the Canaanites, and the Hittites,
Amorrhite and Pherezite, Chanaanite, and Hethite — Knox
and the Girgashites, the Hivites, and the Jebusites;
Gergesite and Hevite — Knox
and I delivered them into your hand.
I gave you the mastery over them — Knox
I put them all into your power — Jerus

12. **And I sent the hornet before you,**
hornets in your path — Knox
the wasp ahead of you — Ber
leprosy ahead of you — AAT
I spread panic before you — NEB
which drave them out from before you, even the two kings of the Amorites;
drove the two kings of the Amorites out — Knox
to drive out these nations — Knox
but not with thy sword, nor with thy bow.
without your sword or bow — Ber
this was not the work of your sword — Jerus
before they could suffer from bow or sword of yours — Knox

13. **And I have given you a land for which ye did not labour,**
. . . on which you had never laboured — Mof
. . . a land that others had tilled — Knox
. . . where you never toiled — Jerus
and cities which ye built not, and ye dwell in them;
you have settled in cities which you have not built — Ber
cities to dwell in, not of your building — Knox
of the vineyards and oliveyards which ye planted not do ye eat.
you eat of orchards and olive trees which you have not planted — Ber
. . . olivegroves you never planted — Jerus

14. **Now therefore fear the LORD, and serve him in sincerity and in truth:**
. . . giving him full and loyal service — Knox
serve him perfectly and sincerely — Jerus
and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD.
banish the gods your fathers obeyed in Egypt, or in Mesopotamia — Knox
Reject the gods which your ancestors served — Ber
. . . serve ye the Eternal yourselves — Mof

15. **And if it seem evil unto you to serve the LORD,**
if it seems wrong in your eyes — Ber
if it be a vexation in your eyes — Rhm
if you find it obnoxious — AAT
choose you this day whom ye will serve;
make the decision this day — Bas
choose some other way — Knox
choose here and now whom you will worship — NEB
whether the gods which your fathers served that were on the other side of the flood,

the gods your fathers worshipped in Mesopotamia — Knox
. . . served beyond the river — Ber
. . . worshipped beside the Euphrates — NEB
or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.
. . . I and mine will worship the Lord — Knox
. . . me and my household — NAB
. . . we will serve the Lord; for he is holy — Sept

16. And the people answered and said, God forbid that we should forsake the LORD, to serve other gods;
. . . May it never be that we shall forsake the Lord — Ber
. . . We have no intention of deserting — Jerus
. . . Never will we forsake the Lord and yield ourselves to alien gods — Knox

17. For the LORD our God, he it is that brought us up and our fathers out of the land of Egypt, from the house of bondage,
. . . who rescued us and our fathers from slavery in Egypt — Knox
. . . out of a state of slavery — NAB
. . . out of that slave-pen — Mof
and which did those great signs in our sight,
who worked those great wonders before our eyes — Jerus
signal miracles under our very eyes — Knox
displayed those great signs — NEB
and preserved us in all the way wherein we went,
protecting us throughout our whole journey — Ber
. . . all along the way we travelled — Jerus
protected us on our long journey — Knox
and among all the people through whom we passed:
so beset by enemies — Knox
. . . through whose lands we passed — NEB

18. And the LORD drave out from before us all the people, even the Amorites which dwelt in the land:
. . . drove out from before us the Amorites and all the peoples, the men of the land — Ber
. . . all the peoples, including the Amorites — NAB
all these tribes, of native Amorites — Knox
therefore we will also serve the LORD; for he is our God.
we will serve none but the Lord — Sept
so we will serve the Eternal — Mof
we, too, shall serve the Lord — Ber

19. And Joshua said unto the people, Ye cannot serve the LORD:
. . . You are not fit to serve the Lord — Knox
. . . You may not be able to serve the Lord — Sept
. . . You cannot worship the Lord — NEB
for he is an holy God;
he is a god set apart — Knox
he is a dread god — Mof
he is a jealous God;
a God who will not let His honour be given to another — Bas
fiercely jealous in his love — Knox
he will not forgive your transgressions nor your sins.
he will not forgive any sinful disloyalty — Mof
will indulge neither your rebellions nor your sins — Ber

20. If ye forsake the LORD, and serve strange gods, then he will turn and do you hurt,
. . . turning against you, he will do you evil — Bas
he would repent of all his goodness to you — Knox
. . . he in turn will afflict — Jerus
and consume you, after that he hath done you good.
. . . after he has been doing you good — Mof
. . . you would be involved in misery and ruin — Knox
. . . destroy you after the goodness he has shown you — Jerus

21. And the people said unto Joshua, Nay; but we will serve the LORD.
Not so, the people replied — Ber
. . . We will still serve the Lord — NAB

22. And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the LORD, to serve him.
. . . You yourselves are witnesses that you have chosen to serve the Lord — Ber
. . . Hereby you witness against yourselves — Mof
. . . I call you to witness . . . that you

have chosen the Lord's service — Knox

And they said, We are witnesses.
We are thy witnesses — Knox
They replied, "We are, indeed" — NAB

23. Now therefore put away, said he, the strange gods which are among you,
. . . turn away from the other gods, which are around you — Ber
Remove the foreign gods — AAT
cast away the alien gods among you — Jerus
and incline your heart unto the LORD God of Israel.
turn your hearts — AAT
give your hearts to the Eternal — Mof

24. And the people said unto Joshua, The LORD our God will we serve,
. . . We will worship the Lord — Knox
. . . We will be servants of the Lord — Bas
. . . The Lord our God we will worship — NEB
and his voice will we obey.
his injunctions we will heed — AAT
give ear to his voice — Bas
and obey his commandments — Knox

25. So Joshua made a covenant with the people that day,
. . . a covenant for the people — Jerus
made a compact — Mof
and set them a statute and an ordinance in Shechem.
laid down statutes and decrees — Ber
set before them the laws and the decrees — Knox
fixing rules and laws for them — Mof

26. And Joshua wrote these words in the book of the law of God
wrote these terms in the law-book of God — Mof
. . . the book which contained the divine laws — Knox
and took a great stone, and set it up there under an oak, that was by the sanctuary of the LORD.
. . . beneath the oak tree which was sacred to the Lord — Ber
. . . the oak in the sanctuary — Jerus
. . . under a fir tree — Sept
the terebinth in the sanctuary of the Lord — NEB

27. And Joshua said unto all the people, Behold, this stone shall be a witness unto us;
. . . shall be with us for a testimony — Ber
. . . shall bear witness — Knox
. . . a witness against us — AAT
for it hath heard all the words of the LORD which he spake unto us:
. . . all these warnings — Knox
. . . all the messages — Ber
it shall be therefore a witness unto you, lest ye deny your God.
. . . a witness against you — Jerus
. . . cheat the Lord . . . of his due — Knox
a witness in the latter day — Sept

28. So Joshua let the people depart, every man unto his inheritance.
. . . each to his own heritage — Ber
. . . to the lands assigned to them — Knox
. . . each man to his patrimony — NEB

29. And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died.
After these events Joshua . . . died — AAT
being an hundred and ten years old.
at the age of one hundred and ten — Mof

30. And they buried him in the border of his inheritance in Timnath-serah,
. . . in his own estate — Mof
within his own domain at Thamnath-Sare — Knox
on the estate he had received for inheritance — Jerus
. . . within the border of his own patrimony — NEB
which is in mount Ephraim, on the north side of the hill of Gaash.
in the highlands . . . north of mount Gaash — Mof
. . . on the northern side of mount Gaas — Knox

31. And Israel served the LORD all the days of Joshua, and all the days of the elders that overlived Joshua,
. . . the elders who survived Joshua — AAT
. . . the elders who lived after him — Ber
. . . the elders who outlived him — NEB
and which had known all the works of the LORD, that he had done for Israel.
. . . all that the Lord had done for Israel — Ber
. . . for the sake of Israel — Jerus

32. And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem,

. . . which the Israelites had brought up — Mof
. . . had taken up from Egypt — Bas
in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem
in the property which Jacob had got — Bas
in a portion of the field — Ber
in the plot of land — NEB
for an hundred pieces of silver:
a hundred pieces of money — NAB
for about 200 dollars — Ber
a hundred lambs — Sprl
a hundred sheep — NEB
and it became the inheritance of the children of Joseph.
and presented to the sons of Joseph as their own — Mof
they passed into the patrimony of the house of Joseph — NEB

33. And Eleazar the son of Aaron died; and they buried him in a hill that pertained to Phinehas his son,
. . . in the hill which had been given to his son Phinehas — NAB
. . . the town of his son Phinehas — Jerus
. . . at Gibeath-Phinehas — Mof
which was given him in mount Ephraim.
in the hill-country of Ephraim — Knox
in the highlands of Ephraim — AAT

THE BOOK OF JUDGES

CHAPTER 1

1. Now after the death of Joshua it came to pass, that the children of Israel asked the LORD, saying,
. . . consulted the Lord — NAB
. . . inquired of the Lord — AAT
. . . made request to the Lord — Bas
Who shall go up for us against the Canaanites first, to fight against them?
Who of us shall march first — Ber
which tribe should attack . . . first — NEB
who should be their champion — Mof

2. And the LORD said, Judah shall go up:
Judah is to attack first — Jerus
Juda shall be your champion — Knox
behold, I have delivered the land into his hand.
I hand over the country to him — Mof
I have marked it down for his conquest — Knox

3. And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites;
. . . Invade with me the territory allotted to me — AAT
. . . Come and help us win these lands of ours — Knox
. . . let us do battle with the Canaanites — NEB
and I likewise will go with thee into thy lot.
then I will march with you into your allotted territory — Mof
we, in our turn, will help to win your lands — Knox
So Simeon went with him.
. . . marched at Juda's side — Knox

4. And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand:
. . . the Eternal handed over to them the Canaanites — Mof
. . . the Lord gave them the mastery — Knox
and they slew of them in Bezek ten thousand men.
. . . they routed ten thousand men — Jerus
the enemy . . . suffered ten thousand casualties — Ber
they overcame an army of ten thousand men — Knox

5. And they found Adoni-bezek in Bezek:
they encountered the king . . . there in his capital — Knox
they came on Adoni-zedek — Jerus
and they fought against him, and they slew the Canaanites and the Perizzites.
when Chanaanite and Pherezite were routed — Knox

6. But Adoni-bezek fled; and they pursued after him and caught him,
. . . tried to escape, but after pursuit they caught him — Ber
. . . they set out in pursuit — NAB
. . . they pursued him, took him prisoner — NEB
and cut off his thumbs and his great toes.
severed his thumbs and his toes — Ber
lopped off his thumbs — Mof

7. And Adoni-bezek said, threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table:
seventy kings . . . gleaned leftovers — Ber
. . . used to pick up the crumbs — Jerus
. . . gathering up the offals thereof — Sept
as I have done, so God hath requited me.
. . . so has God repaid me — NAB
God has served me as I served others — Knox
so has God done to me in turn — Mof
And they brought him to Jerusalem, and there he died.
He was carried off to Jerusalem — Mof

8. Now the children of Judah had fought against Jerusalem and had taken it,
. . . also attacked Jerusalem, and upon capturing the city — Ber
attacked Jerusalem and took it — Jerus
and smitten it with the edge of the sword, and set the city on fire.
put the inhabitants to the sword, and burnt it all down — Knox
giving no quarter and burning up the town — Mof
putting it to the sword — AAT

9. And afterward the children of Judah went down to fight against the Canaanites,
. . . marched off to attack the Canaanites — Mof

. . . went down to attack those Canaanites — Jerus
. . . turned south to fight the Canaanites — NEB
that dwelt in the mountain, and in the south, and in the valley.
the highlands, the Negeb, and the lowlands — Mof
the highlands, the steppes and the lowlands — AAT
on hill, desert and plain — Knox

10. And Judah went against the Canaanites that dwelt in Hebron:
went down to war against the Canaanites — Sprl
. . . marched against the Canaanites — Mof
(now the name of Hebron before was Kirjath-arba):
(which in olden days was called Cariath-Arbe) — Knox
formerly was Kariath-arbok-sepher — Sept
and they slew Sheshai, and Ahiman, and Talmai.
In the ensuing battle they defeated — Ber
. . . defeating Sesai, Ahiman and Tholmai — Knox

11. And from thence he went against the inhabitants of Debir:
Then they marched against the natives of Debir — Mof
and the name of Debir before was Kirjath-sepher:
. . . once called Cariath Sepher, the City of Writings — Knox
formerly called Kiriath-sepher — Mof

12. And Caleb said, He that smiteth Kirjath-sepher, and taketh it,
. . . whoever attacks Kirjath-sepher and captures it — AAT
whoever will smite the city of letters — Sept
to him will I give Achsah my daughter to wife.
give my daughter .. in marriage — Ber
. . . should have the hand of his daughter Axa in marriage — Knox

13. And Othniel the son of Kenaz, Caleb's younger brother, took it:
. . . his own younger brother Othoniel — Knox
the son of Caleb's younger brother Kenaz — Mof
and he gave him Achsah his daughter to wife.
to whom he wedded his daughter Axa accordingly — Knox
. . . his daughter in marriage — Ber

14. And it came to pass, when she came to him,
On the day of her marriage — NAB
When she was going home to him — Sept
When she came to her husband — Jerus
that she moved him to ask of her father a field:
she persuaded him to ask her father for a field — Ber
induced her to ask her father for a tract of land as her dowry — Mof
. . . urged by her husband to win him a grant of land from her father — Knox
and she lighted from off her ass;
jumped down from her donkey — Jerus
alighted from her donkey — Ber
As she sat on the ass, she broke wind — NEB
and Caleb said unto her, What wilt thou?
. . . What do you want — Ber
What is troubling you — NAB
. . . What did you mean by that — NEB

15. And she said unto him, give me a blessing:
I want to ask a favour — Jerus
. . . Give me a wedding present — Ber
. . . Give me a parting present — Mof
. . . Give me an additional gift — NAB
for thou hast given me a south land; give me also springs of water.
. . . the dry land of the south: give me with it also water springs — Ber
. . . banished me to the wilderness of Negeb — Jerus
you have assigned land in the Negeb to me — NAB
And Caleb gave her the upper springs and the nether springs.
. . . the upper and lower springs — Ber
. . . Upper Gullath and Lower Gullath — AAT
. . . the High Springs and the Low Springs — Knox

16. And the children of the Kenite, Moses' father in law,
the children of Jothor, the Kenite — Sept
. . . Hobab the Kenite — Mof
The sons of Hobab the Kenite — Jerus
went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which lieth in the south of Arad;
left Palm-town to accompany the men of Judah — Mof

. . . Arad (which is in the Negeb) — NAB
. . . to conquer the waste land that was to be theirs south of Arad — Knox
and they went and dwelt among the people.
they went off to live with the Amalekites — AAT
lived among the people there — Ber
dwelt with this tribe — Sept

17. **And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath,**
Judah accompanied his brother Simeon — Mof
. . . defeated . . . the Chanaanites in Sephaath — Knox
and utterly destroyed it.
and annihilated it — AAT
delivered it over to the ban — Jerus
. . . massacred them — Mof
And the name of the city was called Hormah.
the place came to be called Sacred-town — Mof
called the name of that city, Anathema — Sept
the city was called afterwards Horma, that it, Forfeited — Knox

18. **Also Judah took Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.**
. . . captured Gaza and its territory — Mof
Gaza . . . Ascalon and Accaron, with the regions around them — Knox
Judah did not take Gaza — Jerus

19. **And the LORD was with Judah; and he drave out the inhabitants of the mountain;**
. . . took possession of the hill country — Ber
. . . occupied all the hill-country — Knox
. . . gained possession of the highlands — Mof
but could not drive out the inhabitants of the valley,
unable to evict the dwellers in the plain — Mof
could not dislodge those who lived on the plain — NAB
because they had chariots of iron.
that had scythed chariots in plenty — Knox
because Rechab dissuaded them — Sept

20. **And they gave Hebron unto Caleb, as Moses said:**
Caleb had his portion, as Moses promised — Knox
Hebron they assigned to Caleb — Mof
and he expelled thence the three sons of Anak.
ejected from it the three giants — Mof
defeated the three sons of Enac — Knox

21. **And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem;**
neither did the men of Judah evict the Jebusites — Mof
. . . failed to drive out the Jebusite dwellers — Ber
. . . could never exterminate the Jebusites — Knox
but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.
even now the Jebusites are still living — Jerus
. . . lived among the men of Judah — Mof
they share it with the sons of Benjamin — Knox

22. **And the house of Joseph, they also went up against Beth-el:**
. . . marched also against Bethel — Mof
made an expedition against Bethel — Knox
and the LORD was with them.
. . . gave them good speed — Knox

23. **And the house of Joseph sent to descry Beth-el.**
. . . to spy on Bethel — Ber
. . . had a reconnaissance made of Bethel — NAB
kept a watch upon Bethel — Sept
they were laying siege to the city — Knox
(Now the name of the city before was Luz.)
. . . used to be Luz — AAT
. . . in former times was called Luza — Knox

24. **And the spies saw a man come forth out of the city, and they said to him,**
the scouts saw a man leaving the city — AAT
they who kept watch, looked — Sept
shew us, we pray thee, the entrance into the city,
tell us how to get into the town — Mof
If you show us how to enter the city — Jerus
Show us a way into the city — NAB
and we will shew thee mercy.
we will spare you — Jerus
we will deal kindly with you — Ber
we will treat you well — Mof

25. And when he shewed them the entrance into the city,
. . . how to get into the town — Mof
. . . a way into the city — Jerus
So he shewed them the entrance — Sept
they smote the city with the edge of the sword;
destroyed the city with the sword — Ber
put the inhabitants to the sword — Jerus
they stormed it, giving no quarter — Mof
but they let go the man and all his family.
let the man and his family go free — Mof
the man and his whole clan go free — NAB
except this one man and his family — Knox

26. And the man went into the land of the Hittites,
went off to the country of the Hittites — Jerus
. . . permitted to move into the land of the Hittites — Ber
. . . made his way into the Hethite country — Knox
and built a city, and called the name thereof Luz:
built a town which he called Luz — Jerus
built the city of Luz — Ber
. . . called its name Louza — Sept
which is the name thereof unto this day.
so called to this day — Ber
as it is still called — NAB
. . . still called Luza — Knox

27. Neither did Manasseh drive out the inhabitants of Beth-shean and her towns,
. . did not subdue Beth-shan and its outlying villages — Jerus
. . . did not take possession of Beth-shean and its towns — NAB
. . . Beth-shean and its suburbs — Ber
nor Taanach and her towns, nor the inhabitants of Dor and her towns,
Taanach . . . Dor and its outlying villages — Jerus
. . . Dor and its townships — Mof
. . . Dor and its suburbs — Ber
nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns:
. . . Megiddo and its villages — Jerus
. . . Megiddo and its townships — Mof
. . . Megiddo and its suburbs — Ber
but the Canaanites would dwell in that land.
. . . were determined to live in the land — Ber
. . . clung to this country — Mof
. . . held their ground — Jerus

28. And it came to pass, when Israel was strong, that they put the Canaanites to tribute,
. . . were compelled to pay tribute — Ber
. . . subjected the Canaanites to forced labour — Jerus
. . . forced the Canaanites to slave for them — Mof
. . . put them to forced labour — NEB
and did not utterly drive them out.
never evicted them entirely — Mof
did not exterminate them — Knox

29. Neither did Ephraim drive out the Canaanites that dwelt in Gezer;
. . . failed to expel the Canaanites — Ber
. . . spared the Chanaanite in Gazer — Knox
. . . did not evict the Canaanites — Mof
but the Canaanites dwelt in Gezer among them.
. . . shared it with them — Knox
. . . permitted them to live among his people in Gezer — Ber

30. Neither did Zebulun drive out the inhabitants of Kitron nor the inhabitants of Nahalol;
. . . did not evict the inhabitants — Mof
. . . did not dislodge — NAB
but the Canaanites dwelt among them, and became tributaries.
. . . becoming, however, forced laborers — AAT
. . . lived on among them as tributaries — Knox
. . . were subjected to forced labour — Jerus

31. Neither did Asher drive out the inhabitants of Acco, nor the inhabitants of Zidon,
. . . did not evict the inhabitants — Mof
. . . did not expel the Acco people — Ber
nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob:
Ahalab, Achazib, Helba, Aphec and Rohob — Knox
Achzib . . . or Aphik — Jerus

32. But the Asherites dwelt among the Canaanites, the inhabitants of the land:
. . . lived among the Canaanite inhabitants of the country — Jerus

the Chanaanite inhabitants of those parts lived on — Knox

for they did not drive them out.

who could not be evicted — Mof

whom they have not dislodged — NAB

they could not evict them — AAT

33. Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath,

. . . did not evict the inhabitants — AAT

Nephthali shared Bethsames and Bethanath with the old Chanaanite inhabitants — Knox

but he dwelt among the Canaanites, the inhabitants of the land.

he lived among the native Canaanites — Ber

they settled among the Canaanite inhabitants of the country — Jerus

nevertheless the inhabitants of Beth-shemesh and of Beth-anath became tributaries unto them.

. . . became their tribute-paying subjects — Ber

. . . were compelled to do forced labour for them — Jerus

. . . were turned into labour-gangs — Mof

34. And the Amorites forced the children of Dan into the mountain:

. . . drove back the Danites into the highlands — Jerus

. . . pressed the Danites back into the hill-country — NEB

. . . cooped up in the hills — Knox

for they would not suffer them to come down to the valley:

would not allow them to enter the plain below — Jerus

. . . were unable to possess the valley — Ber

would not let them find any footing in the level plain — Knox

35. But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim:

even though the Amorites were determined to dwell in Har-heres — Ber

. . . held their ground at Har-heres — Jerus

. . . still made bold to live on in mount Hares — Knox

yet the hand of the house of Joseph prevailed,

as the clansmen of Joseph prevailed in power — Mof

. . . was heavy on the Amorites — Sept

the Joseph tribe suppressed them — Ber

so that they became tributaries.

. . . forced to pay tribute — Ber

. . . were subjected to forced labour — Jerus

. . . turned into labour-gangs — Mof

36. And the coast of the Amorites was from the going up to Akrabbim,

The border . . . ran from the ascent of Scorpion Pass — Ber

the frontier . . . ran from the slope of Akrabbim — AAT

from the rock, and upward.

runs to the Rock, and continues on upwards — Jerus

. . . Petra, and beyond them still — Knox

to Sela and beyond it — Mof

from Sela upward — AAT

CHAPTER 2

1. And an angel of the LORD came up from Gilgal to Bochim, and said,

the Lord's angel removed from Galgal — Knox

from Galgal to Wailing — Sept

the angel of the Eternal — Mof

I made you to go up out of Egypt,

I brought you out of Egypt — Jerus

I have taken you away from Egypt — Knox

I moved you up out of Egypt — Ber

and have brought you unto the land which I sware unto your fathers,

. . . which I promised your fathers by oath — Ber

. . . in fulfilment of the promise I made — Knox

. . . which I swore to give your fathers — Jerus

and I said, I will never break my covenant with you.

. . . I will not break My covenant with you through eternity — Ber

. . . never break my compact — Mof

. . . an oath irrevocable — Knox

2. And ye shall make no league with the inhabitants of this land;

make no terms with the men who dwelt in it — Knox

not to make a pact with the inhabitants — NAB

ye shall throw down their altars:

their altars you must break down — Ber

you must pull down their altars — NEB
you must destroy their altars — Jerus
but ye have not obeyed my voice:
. . . did not obey me — NEB
. . . not listened to my voice — Ber
. . . not heeded my injunction — AAT
why have ye done this?
What is this that you have done — Jerus
Because you have done these things — Sept
look what you have done — NEB

3. **Wherefore I also said, I will not drive them out from before you;**
. . . I will not dispossess them to make room for you — Mof
. . . I will not clear them out of your way — NAB
but they shall be as thorns in your sides,
they shall be your adversaries — Ber
. . . a scourge on your flanks — Mof
shall be curbs for you — Sept
they will decoy you — NEB
and their gods shall be a snare unto you.
ready to compass your downfall — Knox
shall be to you a stumbling block — Sept
shut you fast in the trap — NEB

4. **And it came to pass, when the angel of the LORD spake these words unto all the children of Israel,**
When the angel of the LORD had made these threats — NAB
. . . when the messenger . . . had spoken — Sept
. . . said this to the Israelites — NEB
that the people lifted up their voice, and wept.
. . . burst into loud weeping — Mof
. . . began to groan and weep — Jerus

5. **And they called the name of that place Bochim:**
that place came to be called Bochim — NAB
. . . Bochim (or Weepers) — Mof
that is why the place was called Lamentation — Knox
and they sacrificed there unto the LORD.
offered sacrifice there — NAB
In this place of tears they offered the Lord sacrifice — Knox

6. **And when Joshua had let the people go,**
. . . had dismissed the Israelites — Ber
. . . sent the Israelites home — Knox
. . . told the people to go home — Jerus
the children of Israel went every man unto his inheritance to possess the land.
each to his own property, to take possession of the country — Mof
. . . each to possess his inheritance — Ber
. . . to enjoy the lands assigned to them — Knox

7. **And the people served the LORD all the days of Joshua,**
. . . were true to the Lord — Bas
. . . during the entire lifetime of Joshua — NAB
Israel remained true to the Lord — Knox
and all the days of the elders that outlived Joshua,
the responsible men who were still living — Bas
the sheikhs who survived — Mof
the elders who survived him — NEB
who had seen all the great works of the LORD, that he did for Israel.
. . . all the great work done by the Eternal — Mof
who were old enough to remember the signal mercies — Knox

8. **And Joshua the son of Nun, the servants of the LORD, died, being an hundred and ten years old.**
. . . a hundred and ten years old when he died — NAB
died, after a hundred and ten years spent in the Lord's service — Knox

9. **And they buried him in the border of his inheritance in Timnath-heres,**
. . . on his estate at Timnath-heres — Mof
. . . within his own domain at Thamnath-Sare — Knox
in the mount of Ehpraim, on the north side of the hill Gaash.
. . . north of Mount Gaash — Ber

10. **And also all that generation were gathered unto their fathers:**
in time death overtook all that generation — Bas
When all the men of his generation had become a part of their people — Knox
and there arose another generation after them, which knew not the LORD,
. . . to whom the Lord's power was still untried — Knox
. . . did not acknowledge the Lord — NEB
. . . who knew nothing about the Eternal — Mof
nor yet the works which he had done for Israel,

his dealings with Israel still unknown — Knox
. . . for the sake of Israel — Jerus

11. And the children of Israel did evil in the sight of the LORD, and served Baalim:
. . . offended the LORD by serving the Baals — NAB
defied the Lord to his face, and began to worship the gods of the country side — Knox
. . . did what was wrong in the eyes of the Lord — NEB

12. And they forsook the LORD God of their fathers,
Abandoning the Lord — NAB
Not for them the Lord God — Knox
They deserted Yahweh — Jerus
which brought them out of the land of Egypt,
who had rescued them from Egypt — Knox
. . . taken them out of . . . Egypt — Bas
and followed other gods, of the gods of the people that were round about them,
. . . the other gods of the various nations around them — NAB
they ran after other gods — Ber
new gods to worship — Knox
and bowed themselves unto them, and provoked the LORD to anger.
worshiped them; thus they provoked the Lord — Ber
. . . provoked the Lord by paying homage to them — AAT
They bowed down to these; they provoked Yahweh — Jerus

13. And they forsook the LORD, and served Baal and Ashtaroth.
. . . sacrificing to Baal and Astarte — Mof
. . . paying court to Baal and Astaroth instead — Knox
. . . Baal and the Ashtaroth — NAB

14. And the anger of the LORD was not against Israel.
. . . was kindled against the Israelites — Ber
. . . flamed out against Israel — Jerus
The Lord in his anger — NEB
and he delivered them into the hands of spoilers that spoiled them,
. . . at the mercy of invaders who plundered them — Knox
. . . the prey of bands of raiders — NEB
. . . pillagers who plundered them — Jerus
and he sold them into the hands of their enemies round about.
allowed them to fall into the power — NAB
betrayed them to those enemies of theirs — Knox
so that they could not any longer stand before their enemies.
. . . they were not able to resist them — Jerus
. . . could no longer defend themselves — Ber
. . . make head against their adversaries — Knox

15. Whithersoever they went out, the hand of the LORD was against them for evil.
. . . was against them for punishment — Ber
. . . the Lord brought disaster upon them — NEB
. . . the Lord still fought against them — Knox
as the LORD had said, and as the LORD had sworn unto them:
as the Eternal had threatened and sworn — Mof
as in his warning he had sworn he would do — NAB
. . . when he gave them his solemn warning — NEB
and they were greatly distressed.
they were in sore straits — AAT
he reduced them to dire distress — Jerus
it fared ill indeed with them — Knox

16. Nevertheless the LORD raised up judges,
Sometimes he would send them chieftains of their own — Knox
The Eternal raised up heroes — Mof
The Lord set judges over them — NEB
which delivered them out of the hand of those that spoiled them.
rescued them from their plunderers — Mof
to rescue them from the invader's power — Knox
. . . from the marauding bands — NEB

17. And yet they would not hearken unto their judges,
Even to these they would not listen — Knox
still they would not give ear — Bas
but they went a whoring after other gods,
went astray in seeling . . . other gods — Ber
abandoned themselves to the worship of other gods — NAB

turned wantonly to worship other gods — NEB
prostituted themselves to other gods — Jerus
and bowed themselves unto them:
gave them worship — Bas
bowed down before them — Jerus
they turned quickly out of the way which their fathers walked in,
swerved from the line of their fathers who obeyed — Mof
. . . abandoned the path of obedience — NEB
quickly they left the path the ancestors had trodden — Jerus
obeying the commandments of the LORD;
keeping the orders of the Lord — Bas
obedience to the Lord's commands — Knox
obedience to the orders of Yahweh — Jerus
but they did not so.
they failed to do so — Ber
that was not what they did — Mof
they did not follow their example — Jerus

18. And when the LORD raised them up judges,
. . . raised up heroes for them — Mof
. . . appointed judges for them — Jerus
First a chieftain would arise — Knox
then the LORD was with the judge,
. . . would be with the champion — AAT
the Eternal would be with the heroes — Mof
he was with that judge — NEB
and delivered them out of the hand of their enemies all the days of the judge:
kept them safe from their enemies — NEB
rescued them . . . as long as the judge lived — Jerus
. . . throughout the judge's life — Ber
for it repented the LORD because of their groanings
the Lord took pity on their distressful cries — NAB
the Lord . . . would relent — Knox
. . . showed compassion for the people — Ber
by reason of them that oppressed them and vexed them.
under the grip of their tyrants and oppressors — Mof
over the oppressors that crushed them — Ber
under the iron grip of their oppressors — Jerus

19. And it came to pass, when the judge was dead, that they returned,
At the judge's death they would turn back — Ber
Once the judge was dead, they relapsed — Jerus
and corrupted themselves more than their fathers,
behave worse than their fathers — AAT
prove worse than their fathers before them — Knox
into deeper corruption than their forefathers — NEB
in following other gods to serve them, and to bow down unto them;
in serving and worshipping other gods — Ber
running after other gods, sacrificing to them — Mof
giving their allegiance to other gods — NEB
they ceased not from their own doings, nor from their stubborn way.
They would forego none of their habitual practices — Ber
would not quit their devices, nor their perverse ways — Sept
. . . their evil practices and their wilful ways — NEB

20. And the anger of the LORD was hot against Israel;
. . . flamed out against Israel — Jerus
. . . was kindled against Israel — Ber
. . . blazed against Israel — Mof
. . . was angry with Israel — NEB
and he said, Because that this people hath transgressed my covenant which I commanded their fathers,
. . . has violated the covenant into which I entered — Ber
. . . has broken the covenant I laid down for their ancestors — Jerus
. . . which I enjoined on their fathers — NAB
and have not hearkened unto my voice;
has not given ear to my voice — Bas
refuse me obedience — Knox

21. I also will not henceforth drive out any from before them
. . . will no longer expel from their presence — Ber
In future I will not evict — Jerus
I will spare the nations — Knox
of the nations which Joshua left when he died:
left unconquered at his death — Knox
left in the land when he died — Jerus

22. That through them I may prove Israel,
to test Israel through them — Ber
to test them by means of these nations — Jerus
By their means I will test Israel — NEB
whether they will keep the way of the LORD to walk therein,
. . . would live by the rules of the Eternal — Mof
. . . will keep strictly to the way of the Lord — NEB
. . . tread the paths of Yahweh — Jerus
as their fathers did keep it, or not.
walk in it as their fathers did — Ber
follow the divine commandments like their fathers — Knox
as once their ancestors had trodden them — Jerus

23. Therefore the LORD left those nations, without driving them out hastily;
. . . permitted those nations to remain — Ber
the Lord spared all these nations — Knox
. . . he did not hurry to drive them out — Jerus
neither delivered he them into the hand of Joshua.
did not hand them over to Joshua — Mof
. . . neither had the mastery of them — Knox
. . . deliver them into the power of Joshua — AAT

CHAPTER 3

1. Now these are the nations which the LORD left, to prove Israel by them,
. . . as a test for all the Israelites — Mof
. . . as a means to test Israel — AAT
even as many of Israel as had not known all the wars of Canaan;
who had no experience of all the wars — AAT
. . . who had never known the former wars — Jerus
a new generation of Israelites who had not fought against Chanaan — Knox

2. Only that the generations of the children of Israel might know,
this was only in the interest of the generations — Jerus
just to instruct . . . those generations — NAB
his purpose being to teach succeeding generations — NEB
to teach them war, at the least such as before knew nothing thereof;
. . . who had experienced no wars — Ber
. . . who hitherto knew nothing about fighting — Mof
. . . had not learnt in former times, how to make war — NEB

3. Namely, five lords of the Philistines, and all the Canaanites and the Sidonians,
the five princes of the Philistines — Ber
the five tyrants of the Philistines — AAT
the five satrapies of the Philistines — Sept
and the Hivites that dwelt in mount Lebanon,
. . . who lived in the range of Lebanon — Jerus
the Evites who inhabited Libanus — Sept
from mount Baal-hermon unto the entering in of Hamath.
to the pass of Hamath — Mof
to Laboemath — Sept
. . . the pass that leads to Emath — Knox

4. And they were to prove Israel by them,
These nations were left to test Israel — Ber
These served to put Israel to the test — NAB
a test of Israel's loyalty — Knox
to know whether they would hearken unto the commandments of the LORD,
whether they would obey the commands — Ber
to see if they would keep the orders — Jerus
which he commanded their fathers by the hand of Moses.
. . . through the ministry of Moses — Ber
enjoined on their fathers through Moses — AAT
. . . had given to their forefathers through Moses — NEB

5. And the children of Israel dwelt among the Canaanites, Hittites, and Amorites,
Chanaanite and Hethite, by Amorrhite — Knox
and Perizzites, and Hivites, and Jebusites:
Pherezite, by Hevite and Jebusite — Knox
Pherezites, and the Evites — Sept

6. And they took their daughters to be their wives,

married the daughters of these peoples — Jerus
mated with their daughters — Knox
and gave their daughters to their sons, and served their gods.
married their own daughters to their sons — Mof
gave Israelite wives to their sons — Knox

7. **And the children of Israel did evil in the sight of the LORD, and forgat the LORD their God,**
. . . had offended the Lord by forgetting — NAB
they defied the Lord's will, forsook him — Knox
. . . did what was wrong — NEB
and served Baalim and the groves.
served the Baals and the Ashtaroth — Ber
worshipping the Baals and sacred poles — Mof
serving the Baals and the Asherahs — Jerus

8. **Therefore the anger of the LORD was hot against Israel,**
the Lord's indignation was kindled — Ber
. . . flared out against Israel — Jerus
. . . in high displeasure against Israel — Knox
and he sold them into the hand of Chushan-rishathaim, king of Mesopotamia:
. . . into the power of Cushan-rishathaim — Ber
left them at the mercy of Chusan-Rasathaim — Knox
. . . Cousarsathaim, king of Syrian Mesopotamia — Sept
and the children of Israel served Chushan-Rishathaim eight years.
whom the Israelites served for eight years — Ber
. . . were enslaved . . . for eight years — Jerus
kept them in subjection — NEB

9. **And when the children of Israel cried unto the LORD, the LORD raised up a deliverer to the children of Israel,**
. . . raised up a champion for the Israelites — Mof
. . . raised up a savior — Ber
. . . raised up a man — NEB
who delivered them, even Othniel the son of Kenaz, Caleb's younger brother.
Othoniel, son of Cenaz — Knox
Gothoniel, the youngest son of Kenez — Sept

10. **And the spirit of the LORD came upon him, and he judged Israel, and went out to war:**
the spirit . . . inspired him to champion Israel — AAT
. . . he became judge in Israel and set out to fight — Jerus
. . . he avenged Israel. When he marched out to battle — Mof
and the LORD delivered Chusan-rishathaim king of Mesopotamia into his hand,
. . . king of Aram into his power — NAB
. . . the king of Edom . . . into his hands — Jerus
. . . victory over the Syrian king — Knox
and his hand prevailed against Chushan-rishathaim.
. . . so that his might prevailed — AAT
. . . whose power he crushed — Knox
. . . Chousarsathaim, king of Syrian Mesopotamia — Sept

11. **And the land had rest forty years. And Othniel the son of Kenaz died.**
. . . enjoyed peace for forty years — Ber
For forty years the land lay safe — Mof
. . . the land was at peace — Knox

12. **And the children did evil again in the sight of the LORD:**
. . . Israel defied the Lord's will — Knox
. . . what displeases Yahweh — Jerus
. . . what was wrong in the eyes of the Lord — NEB
and the LORD strengthened Eglon king of Moab against Israel,
. . . gave the upper hand over Israel — Mof
. . . gave Eglon . . . power over Israel — Jerus
. . . gave a rival in Eglon — Mof
because they had done evil in the sight of the LORD.
because of their apostasy — Ber
because of this offense — NAB
. . . done what displeases Yahweh — Jerus

13. **And he gathered unto him the children of Ammon and Amalek,**
he confederated with the Ammonites — Ber
he allied himself with the Ammonites — AAT
Eglon in alliance with the sons of Ammon — Jerus
and went and smote Israel, and possessed the city of palm trees.

. . . defeated Israel, seizing Palmtown — Mof
. . . captured the palm city — Ber
. . . occupied the City of Palms — AAT

14. So the children of Israel served Eglon the king of Moab eighteen years.
. . . were enslaved by Eglon — Jerus
. . . were subject to Eglon — Mof
. . . the king of Moab was master of Israel — Knox

15. But when the children of Israel cried unto the LORD, the LORD raised them up a deliverer,
. . . raised up a champion for them — Mof
. . . he sent them a fresh champion — Knox
. . . he gave them a saviour — Bas
Ehud the son of Gera, a Benjamite, a man left-handed:
the Benjaminite Ehud — NAB
a Benjamite called Aod — Knox
Aod, son of Gera, the Jeminite — Sept
and by him the children of Israel sent a present unto Eglon the king of Moab.
. . . appointed him to take their tribute — Jerus
the Israelites sent him to pay . . . their tribute — Knox
by whom the Israelites usually sent their taxes — Ber

16. But Ehud made him a dagger which had two edges, of a cubit length;
a two-edged sword, a foot and a half long — Ber
. . . a gomed long — AAT
. . . a span long — Sept
and he did gird it under his raiment upon his right thigh.
hanging it under his cloak upon his right hip — AAT
strapped it on under his clothes over his right thigh — Jerus

17. And he brought the present unto Eglon king of Moab:
then he presented the taxes to Eglon — Ber
gift in hand he came before Eglon — Knox
and Eglon was a very fat man.
gross and pampered of body — Knox
a very polite man — Sept

18. And when he had made an end to offer the present,
When he had presented the taxes — Ber
after the presentation — NAB
. . . had finished presenting the tribute — NEB
he sent away the people that bare the present.
. . . the people who had carried them — Ber
he dismissed the carriers — Mof
letting his companions go on before him — Knox

19. But he himself turned again from the quarries that were by Gilgal,
at the Gilgal quarries he himself turned back — Ber
. . . turned back from the Carved Stones at Gilgal — NEB
. . . on reaching the Idols of Gilgal — Jerus
. . . from the carved rocks of Gilgal — Knox
and said, I have a secret errand unto thee, O king:
I have a secret message — Ber
. . . a word for you in private — NEB
. . . a secret to make known to him — Knox
who said, Keep silence.
He ordered, "Silence" — Ber
Eglon bade him keep his counsel — Knox
Eglon called for silence — NEB
And all that stood by him went out from him.
All his attendants then withdrew — Ber
his attendants . . . all left him — Mof
dismissed all his attendants — NEB

20. And Ehud came unto him; and he was sitting in a summer parlour,
he sat . . . in his cool upper room — Mof
in the cool retreat of his upper room — Jerus
. . . roof-chamber of his summer palace — NEB
which he had for himself alone.
which he had made for himself — Ber
sitting alone . . . upstairs — Sept
where he sat alone — NAB
And Ehud said, I have a message from God unto thee.
. . . a word from God for you — Bas
And he arose out of his seat.
. . . rose from his chair — AAT
immediately stood up from his seat — Jerus

21. And Ehud put forth his left hand, and took the dagger from his right thigh,
using his left hand, drew the dagger — Jerus

. . . drew the dirk from his right thigh — Mof
. . . drawing the dagger from his right hip — AAT
and thrust it into his belly:
plunged it into his abdomen — AAT
sent it into his stomach — Bas
drove it into his belly — NEB

22. And the haft also went in after the blade;
haft followed blade into the wound — Knox
thrust the haft in also — Sept
The hilt went in — NEB
and the fat closed upon the blade, so that he could not draw the dagger out of his belly;
. . . he did not withdraw the sword — Ber
for Ehud left the dagger in his belly — Jerus
stuck deep in the fat — Knox
and the dirt came out.
the bowels discharged their load — Knox
but let it go into the hole — AAT
left it protruding behind — NEB

23. Then Ehud went forth through the porch,
. . . went out into the vestibule — AAT
. . . made his escape by a postern door — Knox
and shut the doors of the parlour upon him, and locked them.
. . . the doors of the upper room — Ber
Good care Aod took to secure lock and bolt — Knox
shut the doors on him, and fastened them — NEB

24. When he was gone out, his servants came;
After he had left the king's attendants came — Ber
When the king's servants came — Knox
and when they saw that, behold, the doors of the parlour were locked,
. . . noticed that the doors of the upper room were locked — Ber
. . . the doors of the roof-chamber were locked — AAT
they said, Surely he covereth his feet in his summer chamber.
He is only relieving himself in the closet of the cool chamber — AAT
. . . he is relaxing in the cool room — Ber
. . . in his summer house for a private purpose — Bas
. . . He must be easing himself — NAB

25. And they tarried till they were ashamed:
They waited until they finally grew suspicious — NAB
. . . until they were embarrassed — Ber
. . . ashamed of waiting — Knox
. . . ashamed to delay any longer — NEB
and, behold, he opened not the doors of the parlour;
seeing that he did not open the doors — AAT
still the doors . . . did not open — Ber
therefore they took a key and opened them: and, behold, their lord was fallen down dead on the earth.
took the key and unlocked the room — Jerus
. . . stretched on the ground dead — Knox
. . . lying dead on the floor — Ber

26. And Ehud escaped while they tarried,
While they were waiting, Ehud had fled — Jerus
In the confusion, Aod escaped — Knox
and passed beyond the quarries, and escaped into Seirath.
escaped to Seirah, by way of the quarries — Ber
past the sculptured stones, safe to Seirah — Mof
he passed the Carved Stones and escaped to Seirah — NEB

27. And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim,
Going through the hill-country of Ephraim, he blew his trumpet — Ber
he sounded the horn in the highlands of Ephraim — Jerus
and the children of Israel went down with him from the mount, and he before them.
. . . accompanied him from the highlands as their leader — Mof
. . . with him at their head — AAT
Aod at their head — Knox

28. And he said unto them, Follow after me: for the LORD hath delivered your enemies the Moabites into your hand.
. . . the Lord has granted us victory over the Moabites — Knox
. . . your enemy Moab into your hands — Jerus
And they went down after him, and took the fords of Jordan toward Moab,
. . . seized the fords . . . against the Moabites — AAT

. . . cut Moab off from crossing the fords — Jerus
the crossing places of Jordan against Moab — Bas
and suffered not a man to pass over.
preventing any Moabites from crossing — Mof
and let no one go across — Bas

29. **And they slew of Moab at that time about ten thousand men, all lusty, and all men of valour;**
. . . all healthy and vigorous men — Ber
. . . all stout and valiant fellows — AAT
. . . tough and seasoned fighters — Jerus
and there escaped not a man.
cut off from all hope of escape — Knox
not one escaped — NEB

30. **So Moab was subdued that day under the hand of Israel.**
Thus was Moab brought into subjection — AAT
Israel brought Moab to the dust — Knox
Moab was humbled — Sept
And the land had rest fourscore years.
. . . had peace eighty years — Ber
for eighty years the land lay safe — Mof
enjoyed rest for eighty years — Jerus

31. **And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad:**
six hundred Philistines with a ploughshare — Knox
Samegar, son of Dinach — Sept
Shamgar of Beth-anath — NEB
and he also delivered Israel.
he also rescued Israel — Mof
he, too, was a champion of Israel — Knox

CHAPTER 4

1. **And the children of Israel again did evil in the sight of the LORD, when Ehud was dead.**
. . . once again did what was wrong — NEB
. . . proceeded again to do evil — Sept
. . . began to do what displeases Yahweh — Jerus

2. **And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor;**
. . . handed them over to Jabin — Ber
. . . put them at the mercy of Jabin — Knox
. . . sold them into the power of Jabin — AAT
the captain of whose host was Sisera,
the chieftain that commanded his army . . . was called Sisara — Knox
the general of his army was Sisera — Ber
which dwelt in Harosheth of the Gentiles.
who lived in Harosheth-ha-goiim — Jerus
. . . Harosheth-goiim — Ber
. . . Arisoth of the nations — Sept
. . . Harosheth-of-the-nations — Mof

3. **And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron;**
chariots plated with iron — Jerus
. . . scythed chariots — Knox
and twenty years he mightily oppressed the children of Israel.
. . . oppressed the sons of Israel heavily — Rhm
cruelly oppressed the Israelites — Jerus
had oppressed Israel harshly — NEB

4. **And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.**
. . . Israel was being managed by Deborah — Mof
. . . Israel was ruled by a prophetess . . . Debbora — Knox

5. **And she dwelt under the palm tree of Deborah**
she used to sit under Deborah's Palm — Jerus
She would sit under the palm tree — Ber
. . . by that palm tree which long bore her name — Knox
between Ramah and Beth-el in mount Ephraim:
. . . in the highlands of Ephraim — Mof
in the hill country of Ephraim — Ber
and the children of Israel came up to her for judgment.
. . . came to her for direction — AAT
. . . went up to her for justice — NEB
. . . to have their disputes settled — Jerus
. . . deciding the cases brought to her — Mof

6. **And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him,**
. . . Barac, son of Abinoem, from Cedes in Nephthali — Knox
. . . son of Abineem, of Kades-Nephthaleim — Sept

Hath not the LORD god of Israel commanded, saying, Go and draw toward mount Tabor,
. . . go and dispose yourself at Mount Tabor — AAT
. . . Go and muster an army in mount Tabor — Knox
. . . March to Mount Tabor — Jerus
and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?
. . . 10,000 men of Naphtali and of the Zebulun tribe — Ber
. . . from the Naphtalites and the Zebulunites — AAT

7. And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army,
I will direct Sisera . . . to the brook Kishon — Ber
I will lure Sisara . . . into the valley of Cison — Knox
I will lead Sisera . . . out to you at the Wadi Kishon — NAB
with his chariots and his multitude;
his chariots and his troops — AAT
his chariots and all his forces — Knox
and I will deliver him into thine hand.
. . . put him in your power — Mof
. . . give thee the mastery over them — Knox

8. And Barak said unto her, If thou wilt go with me, then I will go:
. . . If you will come with me, I will go — Mof
but if thou wilt not go with me, then I will not go.
if you refuse to go with me — Ber
but not without thee — Knox

9. And she said, I will surely go with thee:
Of course I will go along with you — AAT
. . . I will certainly come with you — Mof
go with thee I will — Knox
notwithstanding the journey that thou takest shall not be for thine honour;
the glory of the expedition will not be yours — Mof
you will have no glory for the course that you are pursuing — AAT
the way you are going about it, the glory will not be yours — Jerus
for the LORD shall sell Sisera into the hand of a woman.
. . . into the power of a woman — AAT
A woman's hand is to vanquish Sisara — Knox
And Deborah arose, and went with Barak to Kedesh.
set out with Barac on the journey to Cedes — Knox
. . . stood up and went with Barak — Jerus

10. And Barak called Zebulun and Naphtali to Kedesh;
Barak summoned Zebulun — Mof
he . . . rallied Zebulon — Knox
and he went up with ten thousand men at his feet: and Deborah went up with him.
. . . marched out at his heels — AAT
. . . marched behind him — Jerus
. . . at his back — Mof

11. Now Heber the Kenite, which was of the children of Hobab the father in law of Moses, had severed himself from the Kenites,
Heber . . . had parted from the Kenites — Ber
. . . had withdrawn from the Kenites — Mof
. . . had detached himself from his own people — NAB
. . . had parted company with the Kenites — NEB
and pitched his tent unto the plain of Zaanaim, which is by Kedesh.
. . . as far north as the oak of Basaanim — Mof
. . . by the terebinth of Zaanannim — NAB
. . . at Elon-bezaanannim — NEB

12. And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor.
When Sisera learned that Barak . . . had marched to mount Tabor — Mof
. . . was encamped on Mount Tabor — Jerus
Word was brought to Sisera — NEB

13. And Sisera gathered together all his chariots, even nine hundred chariots of iron,
. . . mustered his nine hundred chariots — Knox
. . . called out all his chariots — Sept
and all the people that were with him, from Harosheth of the Gentiles unto the river of Kishon.
from Harosheth goiim to the brook Kishon — Ber

from Harosheth-ha-goiim at the Wadi Kishon — NAB

14. And Deborah said to Barak, Up; for this is the day in which the LORD hath delivered Sisera into thine hand:
. . . the day when the Eternal puts Sisera in your power — Mof
. . . now it is that the Lord means to put Sisara in thy power — Knox
is not the LORD gone out before thee?
Is not the Eternal marching in front of you — Mof
thou hast the Lord himself for thy leader — Knox
Yes, Yahweh marches at your head — Jerus
So Barak went down from mount Tabor, and ten thousand men after him.
Barak . . . charged down from Mount Tabor — Mof
. . . swept down from mount Thabor — Knox

15. And the LORD discomfited Sisera,
. . . struck terror into Sisera — Jerus
the Eternal routed Sisera — Mof
. . . confused Sisera — Ber
and all his chariots, and all his host, with the edge of the sword before Barak;
put all his chariots . . . to rout before Barak — NAB
threw Sisara's chariots . . . into confusion at their onslaught — Knox
so that Sisera lighted down off his chariot, and fled away on his feet.
dismounted from his chariot — NEB
leapt down from his chariot and fled on foot — Jerus

16. But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles:
pursued the chariots and the army as far as Harosheth-ha-goiim — NAB
. . . as far as Harosheth-ha-goiim — Jerus
. . . all the way to Haroseth — Knox
and all the host of Sisera fell upon the edge of the sword; and there was not a man left.
giving no quarter; not a single man was left — Mof
till the enemy were slaughtered to the last man — Knox
. . . not so much as one being left — AAT
. . . not one man escaped — Jerus

17. Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite:
Sisera meanwhile fled on foot towards the tent of Jael — Jerus
Sisara, in his flight, made for the tent of Jahel — Knox
for there was peace between Jabin the king of Hazor and the house of Heber the Kenite.
there were friendly relations between Jabin — AAT
whose tribe was then at peace with king Jabin — Knox

18. And Jael went out to meet Sisera and said unto him, Turn in, my lord, turn in to me; fear not.
. . . stay here with me; do not be afraid — Jerus
. . . turn in here in safety — Knox
And when he had turned in unto her in the tent, she covered him with a mantle.
he stayed there in her tent, and she covered him with a rug — Jerus
. . . with a blanket — Ber
. . . with a robe — AAT

19. And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty.
. . . Please give me a little water to drink — Ber
. . . he asked for a drop of water to relieve his great thirst — Knox
And she opened a bottle of milk, and gave him drink, and covered him.
She opened her skin of milk — Mof
She opened a jug of milk for him to drink — NAB
She opened the milk vessel — Sept

20. Again he said unto her, Stand in the door of the tent,
. . . at the doorway of the tent — AAT
. . . at the entrance of the tent — Mof
and it shall be, when any man doth come and enquire of thee, and say,
if she were asked by passers-by — Knox
if any one comes making inquiry of you — Ber
if anyone comes and questions you — Jerus
Is there any man here? that thou shalt say, No.
Is there someone here — NAB
whether any man was there within — Knox

21. Then Jael Heber's wife took a nail of the tent and took an hammer in her hand,

. . . took a tent-peg and picked up a mallet — Jerus
. . . took a tent-peg and a mallet — Mof
and went softly unto him, and smote the nail into his temples,
approached him softly, and drove the peg into his temple — Ber
put the peg close to his forehead and struck with the mallet — Knox
and fastened it into the ground.
so that it pierced through into the ground — Ber
driving it right through his brain — Knox
for he was fast asleep and weary. So he died.
while he was sound asleep from exhaustion, so that he died — AAT
So he passed from the numbness of sleep into the numbness of death — Knox
his limbs twitched, and he died — NEB

22. And, behold, as Barak pursued Sisera, Jael came out to meet him,
Just then Barak arrived in pursuit of Sisera — AAT
Up came Barak in pursuit of Sisera — Mof
and said unto him, Come, and I will shew thee the man whom thou seekest.
. . . I will show you the man you are looking for — Mof
. . . I will let you see the man you are searching for — Bas
And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples.
. . . Sisara lying there dead, with the peg through his temple — Knox
. . . Sisera stretched out dead — Bas

23. So God subdued on that day Jabin the king of Canaan before the children of Israel.
Thus God that day humbled Jabin — Jerus
. . . gave victory to the Israelites over Jabin — NEB
. . . curshed the pride of the Chanaanite king — Knox

24. And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan.
the Israelites bore down more and more heavily on Jabin — Jerus
. . . pressed over heavier on Jabin — Ber
. . . they pressed home their attacks — NEB
their strength ever increased, till they beat him down — Knox
until they had destroyed Jabin king of Canaan.
until he was utterly destroyed — Jerus
at last made an end of him — Knox

CHAPTER 5

1. Then sang Deborah and Barak the son of Abinoam on that day, saying,
That day Deborah . . . sang this song — Ber
Joyfully sang Debbora that day — Knox
They sang a song that day — Jerus

2. Praise ye the LORD for the avenging of Israel,
. . . for the leaders taking the lead in Israel — Ber
Revelation was revealed in Israel — Sept
When locks were worn loose in Israel — AAT
. . . that warriors in Israel unbound their hair — Jerus
For the leaders, the leaders in Israel — NEB
when the people willingly offered themselves.
When the people volunteered — AAT
for the people who answered the call — NEB
the people came forward with a will — Jerus

3. Hear, O ye kings; give ear, O ye princes; I, even I, will sing unto the LORD;
Give attention, O kings — Bas
Hear me, you kings — NEB
A word to you, kings — Knox
I will sing praise to the LORD God of Israel.
I will make melody to the Lord — RSV
I chant to Israel's God, to the Eternal — Mof
I will sing . . . to the Lord I am — Sept

4. LORD, when thou wentest out of Seir, when thou marchedst out of the field of Edom,
At thine advance from Seir . . . upon thy march from Edom's land — Mof
. . . as you trod the land of Edom — Jerus
. . . and pass on thy way over Edom — Knox

the earth trembled, and the heavens dropped, the clouds also dropped water.
. . . the heavens were shaken, while the clouds send down showers — NAB
. . . the heavens quaked, the clouds dissolved into water — Jerus
. . . how fast the rain fell from skies wrapped in cloud — Knox

5. **The mountains melted from before the LORD,**
. . . quaked at the presence of the Lord — Ber
. . . trembled in the presence of the Lord — NAB
The mountains trickled down — Sprl
even that Sinai from before the LORD God of Israel.
how Sinai itself melted away as the Lord came — Knox
The One of Sinai, in the presence of . . . the God of Israel — NAB
the lord of Sinai — NEB

6. **In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied,**
. . . every highroad was forsaken — Jerus
. . . caravans had disappeared — AAT
in the days of slavery caravans ceased — NAB
and the travellers walked through byways.
wayfarers kept to the by-roads — Mof
men . . . went round by devious paths — NEB

7. **The inhabitants of the villages ceased, they ceased in Israel,**
The rulers ceased in Israel — Ber
Champions there were none — NEB
the peasantry had disappeared — AAT
Dead were Israel's villages — Jerus
until that I Deborah arose, that I arose a mother in Israel.
until you arose, O Deborah — AAT
. . . a matron within Israel — Mof
. . . that played a mother's part — Knox

8. **They chose new gods; then was war in the gates:**
. . . the war was at their gates — NAB
Armed men failed from the city — AAT
Those that should stand for God were dumb. From five cities not one shield — Jerus
. . . they consorted with demons — NEB
was there a shield or spear seen among forty thousand in Israel?
Not a lance for Israel's forty thousand — Mof
Not a shield could be seen, nor a lance — NAB

9. **My heart is toward the governors of Israel,**
. . . beats fast for Israel's chieftains — Jerus
. . . is with the commanders of Israel — AAT
Be proud at heart, you marshals of Israel — NEB
that offered themselves willingly among the people. Bless ye the LORD.
who volunteered among the people — AAT
who freely put your lives in peril — Knox
folk who came forward — Mof

10. **Speak, ye that ride on white asses,**
. . . who ride on white donkeys — Ber
. . . your tawny she-asses — NEB
. . . ride on white she-asses — Jerus
ye that sit in judgment, and walk by the way.
sitting on white robes — AAT
seated on saddlecloths as they go their way — NAB
you with caparisons beneath you — Jerus

11. **They that are delivered from the noise of archers in the places of drawing water,**
. . . To the measures of musicians in the places of drawing water — Jerus
. . . to the shouts of a rejoicing people gathered about the watering-places — NEB
where the chariots broke . . . where the enemy's host was drowned — Knox
there shall they rehearse the righteous acts of the LORD,
let the story of the Lord's mercies be told — Knox
the victories . . . that they commemorate — NEB
There they extol Yahweh's blessings — Jerus
even the righteous acts towards the inhabitants of his villages in Israel:
his triumphs as the champion of Israel — NEB
the blessings of his reign in Israel — Jerus
the righteous acts of his rulers in Israel — Ber
then shall the people of the LORD go down to the gates.
Then the people . . . went down to the gates — AAT

Then went . . . down to their cities — Sept
Down to the gates came the Lord's people — NEB

12. Awake, awake, Deborah: awake, awake, utter a song:
. . . awake, strike up the song — AAT
. . . up, up with your war-cry — Mof
. . . bestir thyself and chant the battle-hymn — Knox
arise, Barak, and lead thy captivity captive, thou son of Abinoam.
. . . lead away your captives — Ber
. . . capture your captors — Jerus
. . . make despoilers your spoil — NAB
. . . Take prisoners in plenty — NEB

13. Then he made him that remaineth have dominion over the nobles among the people:
Then he set the remnant to rule the nobles — Ber
the remnant went down like nobles — AAT
down marched the remnant of the noble — RSV
down marched the column — NEB
the LORD made me have dominion over the mighty.
He made the Lord's people rule for me as heroes — Ber
the Lord himself fought among their warriors — Knox
the people . . . marched down like warriors — NEB

14. Out of Ephraim was there a root of them against Amalek;
Those of Ephraim moved into the valley — Ber
Wheeling from Ephraim into the glen — Mof
Ephraim's princes are in the valley — Jerus
. . . showed a brave front in the vale — NEB
after thee, Benjamin, among thy people;
Following you came Benjamin among your clansmen — AAT
Your brother Benjamin joins your ranks — Jerus
'With you, Benjamin! Your clansmen are here!' — NEB
out of Machir came down governors,
. . . captains have come down — Jerus
. . . came down commanders — AAT
Chieftains came from Manasses — Knox
and out of Zebulun they that handle the pen of the writer.
. . . those who carry the marshal's staff — AAT
. . . those with the staff of office — Jerus
adjutants from Zebulun — Mof

15. And the princes of Issachar were with Deborah; even Issachar, and also Barak:
. . . as was Issachar, so was Barak — Ber
Issachar's chieftains rallied to Deborah — Mof
the leaders of Issachar . . . were at Debbora's side — Knox
he was sent on foot into the valley.
Into the valley they rushed forth at his heels — Ber
tearing down at his heels to the glen — Mof
has sped forward to follow him — Jerus
For the divisions of Reuben there were great thoughts of heart.
Among the clans . . . there were great searchings of heart — RSV
. . . there were great deliberations — Ber
. . . man hold their long debate — Jerus
Reuben, he was split into factions — NEB

16. Why abodest thou among the sheepfolds, to hear the bleatings of the flocks?
. . . listening to pipings for the flocks — Ber
. . . with only an ear for pastoral notes — Mof
. . . the shrill calling of the shepherds — NEB
. . . listen to the shepherds piping to their flocks — Knox
For the divisions of Reuben there were great searchings of heart.
Among the divisions . . . great deliberations — Ber
in the shires . . . were divisions and debates — Mof
In the clans of Reuben great were the debates — AAT

17. Gilead abode beyond Jordan:
East of the Jordan the Gileadites stayed — Mof
Galaad took his ease on the further bank of Jordan — Knox
and why did Dan remain in ships?
Dan held to his ships — Mof
Why is Dan in the ships of strangers — Jerus
Why did he take service on alien ships — AAT
Asher continued on the sea shore and abode in his breaches.

dwelt at the seashore, and by its bays — Ber
kept by the seacoast, dwelling at ease — Jerus
. . . lingered by the sea-shore — NEB

18. Zebulun and Naphtali were a people that jeoparded their lives unto the death
. . . is the people defying death — NAB
. . . the clan risked life and death — Mof
. . . exposed themselves to death — AAT
. . . risked their very lives — NEB
in the high places of the field.
on the heights of the battlefield — NEB
on the open heights — NAB
on the rising ground — Jerus
on the uplands of Merome — Knox

19. The kings came and fought,
Kings had drawn themselves up in array — Sept
. . . they stood in line of battle — Jerus
. . . came down to battle — Knox
then fought the kings of Canaan in Taanach by the waters of Megiddo;
Chanaan . . . Thanach . . . Mageddo — Sept
they took no gain of money.
they got no spoils of silver — RSV
yet bore away no silver spoils — Jerus
no plunder of silver did they take — NEB

20. They fought from heaven: the stars in their courses fought against Sisera.
From their orbits they fought against Sisera — Sept
. . . in their ordered course did battle — Knox
. . . fighting Sisera from their spheres — Mof

21. The river of Kishon swept them away, that ancient river, the river Kishon.
. . . the onrushing torrent, the torrent Kishon — RSV
. . . a river barring the way was the river Kishon — AAT
Ceson river bore away the corpses of them — Knox
O my soul, thou hast trodden down strength.
March on, my soul, with strength — Ber
Trample, my soul, with might and main — Jerus
march on in might, my soul — NEB

22. Then were the horsehoofs broken by the means of the pransings,
Then the hoofs of the horses struck down their warriors — AAT
Then thudded hoofs of horses — Mof
The horses' hoofs lost their footing — Knox
Then hammered the hooves of his horses — NEB
the pransings of their mighty ones.
by their furious plungings — AAT
as the chargers thundered away — Mof
galloping, galloping go his steeds — Jerus

23. Curse ye Meroz, said the angel of the LORD,
. . . the land of Meroz — Knox
Curse Meroz, said the messenger — Sept
curse ye bitterly the inhabitants thereof;
blast her burghers with a curse — Mof
hurl a curse at its inhabitants — NAB
a curse on all that dwell in it — Knox
because they came not to the help of the LORD,
They never came to the Eternal's aid — Mof
would not rally in the Lord's cause — Knox
they brought no help to the Lord — NEB
to the help of the LORD against the mighty.
to the help of the Lord as heroes — Ber
to the Eternal's aid, to join the heroes — Mof
to aid his champions in their peril — Knox

24. Blessed above women shall Jael the wife of Heber the Kenite be,
Most blessed of women may Jael be — AAT
blessed may she be above all women — Knox
. . . Chaber the Kinite — Sept
blessed shall she be above women in the tent.
Of bedouin women most blessed — AAT
blessed among tent dwelling women — NAB

25. He asked water, and she gave him milk;
His request was for water — Bas
One came by and asked her for water — Knox
she brought forth butter in a lordly dish.
. . . curds in a lordly bowl — RSV
. . . in a bowl for nobles — Rhm
. . . in a bowl fit for a chieftain — NEB

26. She put her hand to the nail, and her right hand to the workman's hammer;
She stretched out her hand to seize the peg — Jerus
laid her hand upon a tent-pin — Mof

. . . her right hand to hammer the weary — NEB
and with the hammer she smote Sisera, she smote off his head,
she hammered Sisera; she smashed his head — Ber
now to smite Sisera, now to find the place for a mortal blow — Knox
. . . she crushed his head — NEB
when she had pierced and stricked through his temples.
she smashed, stove in his temple — NAB
She shattered and smashed his temple — AAT
pierced his temple and shattered it — Jerus

27. At her feet he bowed, he fell, he lay down:
he sank, he fell, he lay prone — AAT
he tumbled, he fell, he lay — Jerus
he lies at her feet helpless in death — Knox
at her feet he bowed, he fell: where he bowed there he fell down dead.
. . . where he sank, there he fell slain — AAT
. . . where he sank he fell — her victim — Mof
rolls there at her feet helpless — Knox

28. The mother of Sisera looked out at a window, and cried through the lattice,
Through her window she leans and looks . . . through the lattice — Jerus
. . . through the window she peered and shrilly cried,
. . . peered down and wailed . . . from the lattice — NAB
Why is his chariot so long in coming? Why tarry the wheels of his chariots?
. . . Why is the clatter of his chariots so long delayed — AAT
. . . Why are the harnessed horses slow — Jerus
. . . Why is the sound of his wheels so long — Mof

29. Her wise ladies answered her,
The wisest of her princesses replies — AAT
her ladies (so knowing) reply — Mof
yea, she returned answer to herself,
she found her own answer — NEB
She, too, keeps answering herself — NAB
She it is who makes answer to her — AAT

30. Have they not sped? have they not divided the prey;
They must be dividing the spoil they have taken — Mof
They are gathering, doubtless, sharing the spoil — Jerus
Shall they not find him dividing the spoil — Sept
to every man a damsel or two;
A maid or two for each warrior — AAT
a wench or two wenches apiece — Mof
Will he show compassion to the head of a man — Sept
to Sisera a prey of divers colours, a prey of divers colours of needlework,
some loot of dyed garments . . . embroidered — Ber
a garment, two dyed garments for Sisera — Jerus
booty of dyed stuffs for Sisera — NEB
Sisera shall have embroidered garments for his share — Knox
of divers colours of needlework on both sides, meet for the necks of them that take the spoil?
a couple of pieces of dyed embroidery for his neck as booty — AAT
two dyed garments embroidered for the neck of the spoiler — Ber
an ornate shawl or two for me in the spoil — NAB

31. So let all thine enemies perish, O LORD:
So be thy foes, Eternal, all undone — Mof
So may destruction come on all your haters — Bas
but let them that love him be as the sun when he goeth forth in his might.
they who love Him are as the sun rising — Ber
. . . shine out glorious as the sun's rising — Knox
And the land had rest forty years.
for forty years the land was at peace — Knox
. . . the land lay safe — Mof
. . . the land enjoyed security — AAT

CHAPTER 6

1. And the children of Israel did evil in the sight of the LORD:
The Israelites offended the Lord — NAB
. . . the sons of Israel defied the Lord again — Knox
and the LORD delivered them into the hand of Midian seven years.

. . . handed them over to Midian — Mof
. . . left them at the mercy of the Madianites — Knox

2. And the hand of Midian prevailed against Israel:
Midian gained the upper hand over Israel — Mof
Midian bore down heavily on Israel — Jerus
. . . crushed them down unsparingly — Knox
and because of the Midianites the children of Israel made them the dens which are in the mountains,
. . . the Israelites made living quarters in mountain caves — Ber
. . . they were fain to take refuge in caverns — Knox
. . . the Israelites established the fire signals on the mountains — NAB
and caves, and strong holds.
the caves and shelters — Jerus
shafts and mountain fastnesses — Knox
the caves for refuge, and the strongholds — NAB

3. And so it was, when Israel had sown, that the Midianites came up, and the Amalekites,
. . . when the Israelites had completed their sowing — NAB
. . . when the Israelites had sown their fields — Ber
Whenever the Israelites put in seed — AAT
and the children of the east, even they came up against them;
the natives of the East would come up — Ber
the Bedawin would come up raiding — Mof
the Kedemites would come up — NAB

4. And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza,
destroy the produce of the country as far as Gaza — Jerus
ruined the produce of the soil — Ber
destroyed all the growing crops — Knox
and left no sustenance for Israel, neither sheep, nor ox, nor ass.
they would leave nothing . . . for the sheep . . . to live on — AAT
there was no food left in the land of Israel — Knox
left Israel nothing to live on — Jerus
leaving nothing to support life — NEB

5. For they came up with their cattle and their tents, and they came as grasshoppers for multitude;
. . . thick as locusts with their own cattle and their tents — Jerus
. . . their tents were pitched like locusts for multitude — Sept
tents and all, swarming like locusts — Mof
for both they and their camels were without number,
. . . were past counting — NEB
hordes of men everywhere, and trains of camels — Knox
and they entered into the land to destroy it.
they overran and pillaged the country — Jerus
their coming was the ruin of the country — Mof
. . . destroying all that lay in their path — Knox

6. And Israel was greatly impoverished because of the Midianites;
. . . brought Israel to great distress — Jerus
. . . reduced to misery by Midian — NAB
. . . brought very low through Midian — AAT
and the children of Israel cried unto the LORD.
cried out to the Lord for redress — Knox
cried to the Lord for help — NEB

7. And it came to pass, when the children of Israel cried unto the LORD because of the Midianites,
. . . on account of Midian — AAT
. . . because of what they had suffered from the Midianites — NEB

8. That the LORD sent a prophet unto the children of Israel, which said unto them,
. . . sent them a prophet with this message — Ber
. . . sent a prophet . . . This was his message — Jerus
Thus saith the LORD God of Israel, I brought you up from Egypt and brought you forth out of the house of bondage;
. . . I brought you from that slave pen — Mof
. . . I recalled you from Egypt, rescued you from your prison there — Knox
. . . from Egypt, that land of slavery — NEB

9. And I delivered you out of the hand of the Egyptians,
I rescued you from the power of the Egyptians — Jerus
. . . defended you . . . against the Egyptians — Knox
and out of the hand of all that oppressed you,
. . . the power of all who oppressed you — Jerus
. . . against all the hostile nations — Knox
. . . from all your oppressors — NEB
and drave them out from before you, and gave you their land;
I dispossessed your foes in front of you — Mof
nations that were dispossessed . . . to make room for you — Knox

10. And I said unto you, I am the LORD your God; fear not the gods of the Amorites in whose land ye dwell:
. . . Do not reverence the gods — Jerus
. . . you must not revere the gods — Mof
. . . you shall not fear the gods — Ber
but ye have not obeyed my voice.
have not heeded what I said — Mof
have not listened to my words — Jerus
my command went unheeded — Knox

11. And there came an angel of the LORD, and sat under an oak which was in Ophrah,
. . . sat down under the terebinth — AAT
. . . sat down under the sacred tree — Mof
. . . waited by the oak-tree at Ephra — Knox
that pertained unto Joash the Abiezrite:
which belonged to Joash of Abiezer — Jerus
the land of father Joas, the Esdrite — Sept
and his son Gideon threshed wheat by the winepress,
was beating out wheat in the winepress — Ber
. . . had gone out to the winepress, so as to thresh his wheat there — Knox
to hide it from the Midianites.
get it away quickly from the Midianites — NEB
unobserved by the Midianites — Knox
to keep it hidden from Midian — Jerus

12. And the angel of the LORD appeared unto him, and said unto him,
. . . showed himself to Gideon — NEB
suddenly the Lord's angel appeared — Knox
the angel of the Eternal — Mof
The LORD is with thee, thou mighty man of valour.
You stalwart hero, the Eternal is with you — Mof
You are a brave man, and the Lord is with you — NEB
The Lord be with thee, courageous heart — Knox

13. And Gideon said unto him, Oh my LORD, if the LORD be with us, why then is all this befallen us?
. . . why has all this happened to us — Mof
. . . why is it that all this is happening to us now — Jerus
and where be all his miracles which our fathers told us of, saying,
. . . wondrous works which our fathers recounted — Ber
those miracles of his that were on our fathers' lips — Knox
the wonders our ancestors tell us of — Jerus
Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.
. . . the Eternal has thrown us aside, he has abandoned us to Midian — Mof
. . . cast us off and delivered us — NEB
. . . lets the Madianites have their will with us — Knox

14. And the LORD looked upon him and said, Go in this thy might,
. . . Go and use this strength of yours — NEB
. . . Go in the strength now upholding you — Jerus
. . . Thou hast strength; go — Knox
and thou shalt save Israel from the hand of the Midianites:
. . . free Israel from the power of the Midianites — NEB
set Israel free from the power of Madian — Knox
have not I sent thee?
Am I not sending you — Mof
Do I not send you myself — Jerus
Such is the mission I have for thee — Knox

15. And he said unto him, Oh my LORD, wherewith shall I save Israel?
. . . how am I to rescue Israel — Mof

. . . how can I deliver Israel — Jerus
What, Lord! said he, I deliver Israel? — Knox
behold, my family is poor in Manasseh,
my clan is the weakest — AAT
my sept is the weakest — Mof
my family is the meanest — NAB
and I am the least in my father's house.
. . . the lowliest in my father's family — AAT
none counts for so little as I — Knox

16. **And the LORD said unto him, Surely I will be with thee,**
. . . I will be at thy side — Knox
. . . the angel said . . . The Lord will be with thee — Sept
and thou shalt smite the Midianites as one man.
you shall destroy Midian to a man — AAT
you shall defeat Midian, every man of them — Mof
. . . as though but one man stood in thy path — Knox

17. **And he said unto him, If now I have found grace in thy sight,**
. . . If I stand so well with you — NEB
. . . If I have found favor — Ber
. . . As thou lovest me — Knox
Then shew me a sign that thou talkest with me.
let me have proof that you are speaking to me — Mof
give me some proof this is thy word — Knox

18. **Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee.**
Do not leave here, please, till I . . . bring out my gift — Ber
. . . till I come back with a sacrifice to offer thee — Mof
. . . bring out my offering — NAB
And he said, I will tarry until thou come again.
. . . I will wait till you return — Mof
. . . I will await thy coming — Knox
. . . I will stay until you come back — NEB

19. **And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour:**
. . . made a bushel of flour into unleavened cakes — Mof
. . . a bushel of meal — Ber
. . . an ephah of flour — NEB
the flesh he put in a basket, and he put the broth in a pot,
the meat he put in a basket — Mof
. . . the soup in a pot — Sept
and brought it out unto him under the oak, and presented it.
brought it all to him under the terebinth — Jerus
. . . beneath the oak, to make his offering — Knox
. . . under the sacred tree — Mof

20. **And the angel of God said unto him, Take the flesh and the unleavened cakes.**
. . . Take the meat and the loaves — Knox
. . . the meat and the cakes — NEB
and lay them upon this rock, and pour out the broth. And he did so.
put them on the rock yonder — Mof
. . . pour out the broth over them — Knox

21. **Then the angel of the LORD put forth the end of the staff that was in his hand,**
. . . held out the end of the staff — Ber
. . . reaching out the tip of the stick — Mof
. . . held out the staff he carried — Knox
and touched the flesh and the unleavened cakes;
touched the meat — Mof
. . . and unleavened bread with the tip of it — Knox
and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes.
Fire spurted out of the rock — Mof
whereupon fire blazed out from the rock — Knox
Then the angel of the LORD departed out of his sight.
he looked, and the angel of the Lord was no longer there — Knox
the angel . . . vanished before his eyes — Jerus
. . . was no more to be seen — NEB

22. **And when Gideon perceived that he was an angel of the LORD,**
when Gideon realized that He was the Angel of the Lord — Ber
Gideon knew that this was an angel — Knox
Gideon said, Alas, O LORD God! for because I have seen an angel of the LORD face to face.

An ill day for me. O Lord my God — Knox
Alas, my Lord the Eternal — Mof
Alas, Lord God! Then it is true — NEB

23. And the LORD said unto him, Peace be unto thee; fear not: thou shalt not die.
. . . You are safe . . . you are not to die — AAT
. . . Be at peace and have no fear — Knox

24. Then Gideon built an altar there unto the LORD, and called it Jehovah shalom:
. . . called it the Peace of the Lord — Knox
. . . calling it "Allswell-Eternal" — Mof
. . . called it Adonai-shalom — Ber
unto this day it is yet in Ophrah of the Abiezrites:
It stands to this day at Ophrah — Mof
it is still at Ephratha — Sept

25. And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock,
. . . the choicest of the bulls that your father has — AAT
. . . your father's fattened calf — Jerus
. . . take ten of your servants — Mof
. . . take with thee two bulls — Knox
. . . take a young bull of your father's — NEB
even the second bullock of seven years old,
the second bullock, the seven year old — Ber
the yearling bull — NEB
another of seven years old — Knox
and throw down the altar of Baal that thy father hath,
destroy your father's altar to Baal — NAB
pull down the altar of Baal — Mof
overthrow Baal's altar that stands on thy father's land — Knox
and cut down the grove that is by it:
the sacred pole which stands beside it — NEB
the same images beside it — Ber
the sacred wood around it — Knox

26. And build an altar unto the LORD thy God upon the top of this rock, in the ordered place,
erect an altar in due form . . . on the summit of this stronghold — Mof
upon the top of this stronghold; arrange it properly — Ber
. . . rock on which thou didst lay thy sacrifice to me — Knox
and take the second bullock, and offer a burnt sacrifice
take the chosen bullock, and offer it — Ber
offer the second bull in burnt sacrifice — Knox
take the choice bull, and offer it up as a burnt offering — AAT
with the wood of the grove which thou shalt cut down.
. . . wood of the sacred pole — AAT
with the wood of the shame images — Ber
over a fire made from the wood thou hast cut down — Knox

27. Then Gideon took ten men of his servants, and did as the LORD had said unto him:
with ten servants of his father's to help him — Knox
. . . took ten of his servants — NEB
and so it was, because he feared his father's household, and the men of the city,
too afraid of . . . the townsmen — AAT
so terrified was he — Mof
he stood too much in fear of his family — Jerus
that he could not do it by day, that he did it by night.
by night, and not by day — NEB
. . . at dead of night — Knox

28. And when the men of the city arose early in the morning, behold, the altar of Baal was cast down,
When the townsfolk rose in the morning — Mof
Next morning, when the townspeople got up — Jerus
When those citizens awoke next day — Knox
and the grove was cut down that was by it,
the sacred post . . . was now cut down — Jerus
the shame images beside it cut down — Ber
the arbour near it destroyed — Sept
and the second bullock was offered on the altar that was built.
the bull sacrificed on the altar that had been erected — Mof
the fattened calf had been burned as a holocaust — Jerus
a second altar built, with the dead bull lying on it — Knox

29. And they said to one another, Who hath done this thing?
They asked each other who had done it — NEB
. . . Who has committed this deed — Ber
And when they inquired and asked, they said, Gideon the son of Joash hath done this thing.
After making strict enquiry they found that Gideon — Mof
They searched, made enquiries and declared — Jerus
Their inquiry led them to the conclusion — NAB

30. Then the men of the city said unto Joash, Bring out thy son that he may die:
. . . bring out your son for he must die — Jerus
. . . let him be put to death — Sept
. . . bring out his son to pay the death penalty — Knox
because he hath cast down the altar of Baal,
. . . destroyed the altar to Baal — Jerus
. . . broken down Baal's altar — Ber
. . . overthrowing Baal's altar — Knox
and because he hath cut down the grove that was by it.
cut down the sacred pole beside it — NEB
cut down the shame images — Ber
the abour which was beside it — Sept

31. And Joash said unto all that stood against him,
. . . answered all those who mustered around him — Jerus
. . . as they crowded round him Joash retorted — NEB
. . . to all who stood facing him — Ber
. . . to all his opponents — Mof
Will ye plead for Baal? will ye save him?
does Baal need champions such as you to vindicate him — Knox
. . . will you champion his cause — Ber
Are you going to fight Baal's battles — Mof
he that will plead for him, let him be put to death whilst it is yet morning;
Whoever takes up for him shall be put to death this morning — Ber
. . . be put to death before dawn — Jerus
. . . be put to death next morning — Mof
. . . struck dead before tomorrow's light — Knox
if he be a god, let him plead for himself,
. . . let him take his own part — AAT
. . . let him strive for himself — Ber
. . . let him take his own vengeance — Knox
. . . let him take up his own cause — NEB
because one hath cast down his altar.
since he broke down his altar — Mof
seeing that he has destroyed his altar — Jerus
on the man who destroyed his altar — Knox

32. Therefore on that day he called him Jerubbaal, saying,
That day Joash named Gideon Jerubbaal — NEB
. . . was called that day "Jerubbaal" (or Baalfight) — Mof
Let Baal plead against him, because he hath thrown down his altar.
Let Baal plead his cause against this man — NEB
Let Baal fight with him — Mof

33. Then all the Midianites and the Amalekites and the children of the east were gathered together,
. . . natives of the east drew together — Ber
. . . the sons of the East joined forces — Jerus
. . . the Bedawin mustered — Mof
and went over, and pitched in the valley of Jezreel.
. . . camped in the Vale of Jezreel — Ber
crossed the Jordan and encamped — Jerus
crossed over into the valley of Jezreel — NAB

34. But the Spirit of the LORD came upon Gideon, and he blew a trumpet;
. . . took possession of Gideon — AAT
. . . wrapped Gideon around — Knox
. . . enveloped Gideon — NAB
and Abiezer was gathered after him.
. . . were mustered in his following — AAT
. . . were called out to follow him — NEB
. . . rallied behind him — Jerus

35. And he sent messengers throughout all Manasseh; who also was gathered after him:
. . . Manasseh too rallied behind him — Jerus
. . . through Manasseh, calling them to arms — Mof

. . . which also obeyed his summons — NAB

and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

. . . they came up to join them — Ber

. . . who marched out to battle — Mof

. . . these came out to meet him — Knox

36. And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said,

. . . If thou art going to rescue Israel by me — Mof

. . . If you really mean to deliver Israel — Jerus

. . . If thou meanest to . . . make use of me to deliver Israel — Knox

37. Behold, I will put a fleece of wool in the floor;

. . . on the threshing floor — AAT

This fleece shall lie on the threshing-floor — Knox

and if the dew be on the fleece only, and it be dry upon all the earth beside,

. . . and the surrounding ground is dry — Ber

. . . all the ground is dry — NEB

then shall I know that thou wilt save Israel by mine hand, as thou hast said.

. . . thou art going to rescue Israel by me — Mof

. . . I am to be the means of Israel's deliverance — Knox

38. And it was so: for he rose up early on the morrow, and thrust the fleece together,

. . . rose the next morning, squeezed the fleece — Jerus

. . . when he awoke next morning, he wrung it out — Knox

and wringed the dew out of the fleece, a bowl full of water.

enough dew . . . to fill a bowl with water — NEB

enough dew . . . to fill a drinking cup — Jerus

filled a tankard with the dew — Knox

39. And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once:

. . . Do not be angry with me if I speak once again — Jerus

. . . thine anger blaze hotly — Mof

. . . if I put thee to one more test — Knox

let me prove, I pray thee, but this once with the fleece;

let me make another test — Ber

let me try one more test — Mof

still with the fleece for my proof — Knox

let it now be dry only upon the fleece, and upon all the ground let there be dew.

let the fleece alone be dry — Mof

This time let the fleece remain dry — Knox

40. And God did so that night.

God let it be so that night — NEB

That night, God granted him his prayer — Knox

for it was dry upon the fleece only, and there was dew on all the ground.

. . . all the surrounding ground was wet with dew — Ber

. . . dew lay all over the ground about it — Knox

. . . on all the ground there was dew — NEB

CHAPTER 7

1. Then Jerubbaal, who is Gideon, and all the people that were with him,

Jerubbaal (that is, Gideon) . . . with all his soldiers — NAB

. . . Jerobaal (the same is Gideon) — Sept

rose up early and pitched beside the well of Harod:

. . . camped near En-harod — Ber

. . . encamped beside the spring of Harod — Mof

. . . the Spring of Harad — Knox

so that the host of the Midianites were on the north side of them,

the Midianite camp lying north — Mof

the camp of Midian was north of his — Jerus

by the hill of Moreh, in the valley.

north of Gibeath Hammoreh on the plain — Mof

at the foot of Gabaathamorai, in the valley — Sept

in the valley, with a high hill to the south of it — Knox

2. And the Lord said unto Gideon, The people that are with thee are too many for me

. . . There are too many people with you — Ber
This is a great army thou hast with thee — Knox
The people with you are more than I need — NEB
to give the Midianites into their hands,
for me to hand over the Midianites — Mof
to put Midian into their power — Jerus
. . . grant victory over Madian — Knox
lest Israel vaunt themselves against me,
. . . should become boastful — Ber
. . . should glory over me — AAT
. . . claim the credit for themselves at my expense — Jerus
saying, Mine own hand hath saved me.
My own power brought me the victory — NAB
their own strength . . . has given them the victory — NEB
My own hand has rescued me — Jerus

3. **Now therefore, go to, proclaim in the ears of the people, saying,**
issue this proclamation to the people — Mof
. . . announce in the hearing of the people — Ber
. . . proclaim to all the soldiers — NAB
Whosoever is fearful and afraid, let him return and depart early from Mount Gilead.
. . . afraid and trembling may leave Mount Gilead — Ber
. . . terrified and trembling must go home — Mof
anyone who is scared or frightened — NEB
And there returned of the people twenty and two thousand.
22,000 men went back — Ber
twenty two thousand of the soldiers left — NAB
and there remained ten thousand.
leaving ten thousand — Mof
and left him with only ten thousand — Knox

4. **And the LORD said unto Gideon, The people are yet too many;**
. . . There are still too many people — Ber
. . . Thy army is still too great — Knox
bring them down unto the water, and I will try them for thee there:
. . . let me sift them there — Mof
. . . I will separate them for you there — NEB
and it shall be, that of whom I say unto thee,
If I say of a man — Jerus
If I tell you that a certain man — NAB
When I say to you — NEB
This shall go with thee, the same shall go with thee;
. . . that man is to go with you — Jerus
. . . he shall go — NEB
and of whomsoever I say unto thee,
if I tell you he must not — NAB
if I say of a man — Jerus
This shall not go with thee, the same shall not go.
. . . that man is not to go — Jerus
must not go — AAT

5. **So he brought down the people unto the water:**
. . . to the water's edge — Ber
led the soldiers down to the water — NAB
and the LORD said to Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth,
laps up the water . . . like a dog — Mof
. . . those who lap the water like dogs — Knox
him shalt thou set by himself;
place these on one side — Jerus
Make every man . . . stand on one side — NEB
Separate every one — Ber
likewise every one that boweth down upon his knees to drink.
everyone who kneels down to drink — AAT
those who go down on their knees — Knox

6. **And the number of them that lapped, putting their hand to their mouth, were three hundred men:**
. . . took up water in their hands and lapped it — Knox
. . . lapped up the water raised to their mouths by hand — NAB
. . . took up the water with their tongues — Bas
but all the rest of the people bowed down upon their knees to drink water.
all the rest . . . had knelt to drink — Jerus
knelt down, putting their hands to their lips — Mof

7. **And the LORD said unto Gideon, By the three hundred men that lapped will I save you,**

. . . who were drinking with their tongues — Bas

These three hundred . . . shall win you deliverance — Knox

and deliver the Midianites into thine hand:

put Midian into your power — Jerus

and let all the other people go every man unto his place.

let all the rest go home — Mof

send all the rest . . . home — Knox

. . . each to his tent — Ber

8. So the people took victuals in their hand, and their trumpets:

He took provisions and trumpets from the people — Ber

he would have food left, and a trumpet for each man — Knox

they took the pitchers of the people — AAT

and he sent all the rest of Israel every man to his tent,

sent all the Israelites home, every man of them — Mof

. . . back to their own dwelling places — Knox

and retained those three hundred men:

keeping only the three hundred — Jerus

with the three hundred men prepared to give battle — Knox

and the host of Midian was beneath him in the valley.

the camp of the Midianites lay below — Mof

. . . was below his own — Jerus

9. And it came to pass the same night, that the LORD said unto him, Arise, get thee down unto the host,

. . . get up, invade the camp — Ber

. . . get up and go down to the camp — Jerus

. . . Bestir thyself, and go down into their camp — Knox

for I have delivered it into thine hand.

I am putting it into your power — Jerus

I have left them at thy mercy — Knox

10. But if thou fear to go down, go thou with Phurah thy servant down to the host:

if you are afraid to make the assault, go down first to the camp with Phrah — Jerus

If you are afraid to do so — NEB

if you are afraid to invade it — Ber

11. And thou shalt hear what they say;

listen to their talk — Mof

after hearing what they are saying — Bas

and afterward shalt thine hands be strengthened to go down unto the host.

. . . you will have the courage to go down — Ber

. . . it will give thee courage — Knox

. . . you will be encouraged by it — Jerus

Then went he down with Phurah his servant unto the outside of the armed men that were in the host.

. . . the very edge of the camp where the sentinels were standing — Ber

. . . down to the outposts of the camp — Jerus

. . . where sentries were on guard — Knox

12. And the Midianites and the Amalekites and all the children of the East

Madian and Amalec, and all the tribes of the east — Knox

. . . all the Bedawin — Mof

. . . all the natives of the East — Ber

lay along in the valley like grasshoppers for multitude;

. . . like a swarm of locusts — Knox

. . . as thick as locists — Jerus

in swarms like locusts — Mof

and their camels were without number, as the sand by the sea side for multitude.

innumerable like the sand on the sea-shore — Jerus

like grains of sand on the sea shore — NEB

13. And when Gideon was come, behold, there was a man that told a dream unto his fellows, and said,

. . . one man was telling his comrade a dream — Mof

. . . giving his friend an account of his dream — Bas

Behold I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian,

a cake . . . come rolling through the camp — Jerus

. . . a barley griddle cake went rolling along — Knox

. . . a round loaf of barley bread was rolling into the camp — NAB

and came unto a tent, and smote it that it fell, and overturned it,

it struck the first tent it reached — Knox

. . . struck against it and turned it upside down — Jerus

that the tent lay along.

that it collapsed — Ber

lay flat on the ground — Knox
stretched out flat on the earth — Bas

14. And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel:
His comrade replied, "That is the men of Israel!" — Mof
Depend upon it, this is the sword of Gideon — NEB
for into his hands hath God delivered Midian, and all the host.
God has given up all the army of Midian — Bas
The Lord means to put Madian . . . into his power — Knox

15. And it was so, when Gideon heard the telling of the dream, and the interpretation thereof,
. . . heard the dream told and explained — Mof
. . . heard the story of the dream — NEB
. . . what the dream was, and how it was interpreted — Knox
that he worshipped,
bowed in worship — Ber
fell to his knees — Jerus
he prostrated himself — NAB
and returned unto the host of Israel and said, Arise;
returned to the camp . . . and said, 'On your feet' — Jerus
. . . Up to your feet — Mof
. . . Bestir yourselves — Knox
for the LORD hath delivered into your hand the host of Midian.
put the camp of Midian into your power — Jerus

16. And he divided the three hundred men into three companies, and he put a trumpet in every man's hand,
. . . provided them all with horns — NAB
. . . bade each man carry a trumpet — Knox
with empty pitchers and lamps within the pitchers,
. . . torches inside the pitchers — Mof
empty jars and torches inside — NAB

17. And he said unto them, Look on me, and do likewise:
. . . Watch me . . . and do as I do — Mof
. . . Mark what I do, and do the same — Knox
and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do.
once I have reached the edge of the camp, follow . . . my example — Knox
I shall go to the edge of the camp — NAB

18. When I blow with a trumpet, I and all that are with me,
When I and those with me blow horns — NAB
I shall hold up my trumpet and blow a blast — Knox
then blow ye the trumpets also on every side of all the camp,
you too all round the camp will blow your trumpets — NEB
sound your horns all round the camp — Jerus
let your horns be sounded all round the tents — Bas
and say, The sword of the LORD, and of Gideon.
For the Lord and for Gideon — AAT

19. So Gideon, and the hundred men that were with him,
Gideon and his hundred companions — Jerus
Gideon and his three hundred men — Knox
came unto the outside of the camp in the beginning of the middle watch;
. . . just as the midnight watch began — Knox
and they had but newly set the watch:
the sentries had just been posted — NEB
just when the guard had been posted — Mof
and they blew the trumpets, and broke the pitchers that were in their hands.
sounded their horns and smashed their pitchers — Jerus
blew the horns and broke the jars — NAB

20. And the three companies blew the trumpets, and brake the pitchers
blew the trumpets, smashed the pitchers — Ber
blew the horns and broke the jars — NAB
and held the lamps in their left hands, and the trumpets in their right hands to blow withal:
torches in their left hands, and ringing trumpets in their right — Knox
. . . in their right the horns they were blowing — NAB
and they cried, The sword of the LORD, and of Gideon.
A sword for the Lord and for Gideon — NEB

. . . For the Lord and for Gideon — AAT
Your swords, now! For the Lord and for Gideon — Knox

21. And they stood every man in his place round about the camp:
posted on different sides of the enemy's camp — Knox
spaced out all round the camp — Jerus
and all the host ran, and cried, and fled.
all the men in camp ran, crying out as they fled — Ber
the whole army, wakening up, fled with a wild cry — Mof
. . . leapt up in a panic and fled — NEB

22. And the three hundred blew the trumpets, and the LORD set every man's sword against his fellow,
. . . set every man fighting the man next to him — Ber
. . . set every man against his neighbour — NEB
. . . friend turning his sword against friend — Knox
even throughout all the host:
every man in the camp — Jerus
all through the camp — Knox
throughout the whole army — Sept
and the host fled to Beth-shittah in Zereath, and to the border of Abel meholah, unto Tabbath.
. . . Bethsetta, and the river-bank at Abelmehula — Knox
. . . as far as the bank of Abel-meholah opposite Tabbath — Jerus

23. And the men of Israel gathered themselves together out of Naphtali, and out of Asher,
. . . mustered from Naphtali — AAT
. . . were called to arms from Naphthali — NAB
. . . were called out — NEB
and out of all Manasseh, and pursued after the Midianites.
the whole of Manasses gave chase — Knox
all Manasseh to pursue Midian — AAT

24. And Gideon sent messengers throughout all mount Ephraim, saying,
. . . all over the highlands of Ephraim — Mof
. . . all through the hill-country of Ephraim — Knox
Come down against the Midianites,
Come down and cut off the Midianites — NEB
Come down and fight Midian — Jerus
Come down and confront Madian — Knox
and take before them the waters unto Beth-barah and Jordan.
keep the ways across Jordan before they come — Bas
Hold the fords of the Jordan against them — NEB
seize the water-points as far as Beth-barah — Jerus
Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan.
. . . they held the fords of the Jordan as far as Beth-barah — NEB
. . . intercepted both the water courses and Jordan itself — Knox

25. And they took two princes of the Midianites, Oreb and Zeeb:
They captured the two princes of Midian — Ber
they caught the two Madianite chiefs — Knox
and they slew Oreb upon the rock Oreb,
they killed Oreb at Oreb's rock — Jerus
. . . at the rock Oreb — Ber
and Zeeb they slew at the winepress of Zeeb,
Zeeb by the winepress of Zeeb — NEB
Zeb at Zeb's Winepress — Knox
and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.
. . . to Gideon beyond the Jordan — Ber
. . . on the further side of Jordan — Knox
. . . on the east side of the Jordan — Mof

CHAPTER 8

1. And the men of Ephraim said unto him, Why hast thou served us thus,
. . . What do you mean by treating us like this — Mof
. . . What trick is this that you have played on us — AAT
. . . What kind of treatment is this — Ber
. . . What have you done to us — NAB
that thou calledst us not, when thou wentest to fight with the Midianites?
you never summoned us when you started the attack — Mof
didst not summon us to thy aid — Knox
Why did you not summon us — NEB
And they did chide with him sharply.

they reproached him bitterly — Jerus
they accused him severely — Ber
they were loud in their complaints — Knox

2. And he said unto them, What have I done now in comparison of you?
. . . compared with you — NEB
. . . What has my task been in comparison with yours — Knox
Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer?
Are not the leftovers grapes of Ephraim better than the entire crop of Abiezer — Ber
what Ephraim has gleaned is richer than the full vintage of Abiezer — Mof

3. God hath delivered into your hands the princes of Midian, Oreb and Zeeb:
Into your power God delivered the princes of Midian — NAB
. . . the princes of Madian . . . Zeb — Sept
and what was I able to do in comparison of you?
What have I been able to achieve, compared with you — Mof
Can what I managed to do compare with what you have done — Jerus
Then their anger was abated toward him, when he had said that.
Then their anger relented against him — AAT
As he said that, their anger at him melted — Mof
With such words he calmed the restless spirits that assailed him — Knox

4. And Gideon came to Jordan, and passed over,
. . . reached the Jordan and crossed it — Jerus
. . . had now reached and crossed the Jordan — Knox
he and the three hundred men that were with him, faint, yet pursuing them.
. . . three hundred companions were tired out and famished — Jerus
. . . crossed over to continue the pursuit, weary though they were — NEB
They were too weary to keep up with the fugitives — Knox

5. And he said unto the men of Succoth, Give, I pray you, loaves of bread unto the people that follow me;
. . . Will you give these men of mine some bread — NEB
. . . provide food for these companions of mine — Knox
. . . please give my followers a few loaves of bread — Jerus
for they be faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.
. . . we are in pursuit of Zebah — Mof
. . . we must needs overtake the Madianite kings — Knox

6. And the princes of Succoth said, Are the hands of Zebah and Zalmunna now in thine hand,
. . . Are the persons . . . already in your hands — Ber
. . . you would think he came to us carrying the severed hands — Knox
. . . Are the hands . . . already in your grasp — Jerus
that we should give bread unto thine army?
providing food for this army of his — Knox
give bread to your forces — Mof

7. And Gideon said, Therefore when the LORD hath delivered Zebah and Zalmunna into mine hand,
when the Lord has given us the mastery — Knox
then I will tear your flesh with the thorns of the wilderness and with briers.
I will thrash your naked bodies — Ber
I will trample you nakes among thorns of the desert and thistles — Mof
I will tear your flesh with desert thorn and briar — Jerus

8. And he went up thence to Penuel, and spake unto them likewise:
. . . asked the men of Penuel the same thing — Jerus
. . . made the same request there — Knox
. . . asked . . . for the same food — Mof
and the men of Penuel answered him as the men of Succoth had answered him.
they gave him the same answer — Bas
received there the same answer as at Socoth — Knox

9. And he spake also unto the men of Penuel saying,
to those of Penuel he made a similar reply — Jerus
And he had a threat for these too — Knox
When I come again in peace, I will break down this tower.
When I return victorious — Jerus

. . . I will throw this tower of yours to the ground — Knox
. . . I will demolish this hold of yours — Mof

10. Now Zebah and Zalmunna were in Karkor, and their hosts with them,
. . . at Karkor with their troops — Mof
. . . had halted their men for a rest — Knox
about fifteen thousand men, all that were left of all the hosts of the children of the east:
. . . left, out of all those hordes from the east — Knox
. . . all that was left of the nomad host — Mof
. . . all who were left of the whole Kedemite army — NAB
for there fell an hundred and twenty thousand men that drew sword.
the slain numbered 120,000 swordsmen — Ber
a hundred and twenty thousand armed men had fallen in battle — NEB

11. And Gideon went up by the way of them that dwelt in tents on the east of Nobah and Jogbehah,
. . . went up by the Bedouins' route to the east of Nobah — Ber
came up along the track used by the wandering tribes — Knox
went up the nomads' way — Jerus
and smote the host: for the host was secure.
. . . smote the army while they were resting — Ber
routed the army when it thought itself in safety — Jerus
. . . attacked the army, which lay off its guard — Mof
. . . though the camp thought themselves secure — Sept

12. And when Zebah and Zalmunna fled, he pursued after them,
Zebee and Salmana were overtaken — Knox
. . . took to flight, but he pursued them — Mof
and took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host.
. . . routed the entire army — Ber
. . . utterly destroyed the army — Jerus
. . . while their whole army was panic-stricken — Mof

13. And Gideon the son of Joash returned from battle before the sun was up,
. . . returned . . . from the pass of Heres — Mof
. . . returned by the Ascent of Heres — Jerus
. . . at the clope of Heres — AAT

14. And caught a young man of the men of Succoth, and inquired of him:
. . . seized a young man . . . and questioned him — Jerus
. . . whom he interviewed — Ber
. . . who, upon being questioned — Mof
and he described unto him the princes of Succoth,
jotted down for him the names of the princes — Ber
wrote down the names of the chieftains — Jerus
wrote down for him a list of the headmen — Mof
and the elders thereof, even threescore and seventeen men.
its sheikhs, seventy-seven of them — Mof
seventy-seven in all — NEB

15. And he came unto the men of Succoth and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying,
. . . about whom you taunted me, saying — Ber
. . . of whom you made sport of me — Bas
Are the hands of Zebah and Zalmunna now in thine hand,
. . . already in your possession — NAB
. . . already in your grasp — Jerus
that we should give bread unto thy men that are weary?
. . . who are overcome with weariness — Bas
. . . to your tired troops — Jerus
. . . give your weary men bread — NEB

16. And he took the elders of the city, and thorns of the wilderness and briers,
. . . along with desert thorns and briers — AAT
he laid the sheikhs of the town upon thorns — Mof
he seized the elders . . . and took desert thorn — Jerus
and with them he taught the men of Succoth.
taught the men . . . a lesson — Ber
tore the men . . . with them — Jerus
tramples down these men — Mof
disciplined those men — NEB

17. And he beat down the tower of Penuel, and slew the men of the city.
he had the tower of Penuel broken down — Bas
. . . destroyed the tower . . . slaughtered the townsmen — Jerus
. . . demolished the tower — NAB

18. Then said he unto Zebah and Zalmunna, What manner of men were they whom ye slew at Tabor?
. . . Who were the men whom you killed — Ber
. . . The men you killed . . . what were they like — Jerus
. . . What of the men you killed — NEB
. . . Where now are the men you killed — NAB

And they answered, As thou art, so were they;
. . . They were like yourself — AAT
. . . They looked like you — Jerus
Men like yourself, they retorted — Mof

each one resembled the children of a king.
as the son of a king in stature — Ber
each like a monarch — Mof
each one carried himself like the son of a king — Jerus
such a royal father as thyself — Knox

19. And he said, They were my brethren, even the sons of my mother:
. . . They were my own brothers — Mof
. . . my brothers . . . my mother's sons — NEB

as the LORD liveth, if ye had saved them alive, I would not slay you.
. . . if you had spared them I would not be slaying you — Mof
. . . if you had kept them safe — Bas
. . . if you had let them live, I would not have killed you — NEB

20. And he said unto Jether his firstborn, Up, and slay them.
. . . Go and slay them — AAT
. . . Stand up and kill them — Ber
. . . put them to the sword — Knox

But the youth drew not his sword: for he feared, because he was yet a youth.
he dared not, he was still only a lad — Jerus
. . . he was a boy still, and had not heart for it — Knox

21. Then Bezah and Zalmunna said, Rise thou, and fall upon us:
. . . You stand up and fell us — Ber
. . . Come and fall on us yourself — AAT
. . . Up and deal the blow thyself — Knox

for as the man is, so is his strength.
a man strikes a man's blow — Mof
a man's strength is like the man — NAB
a man has but the strength that matches his age — Knox
you have a man's strength — NEB

And Gideon arose and slew Zebah and Zalmunna, and took away the ornaments that were on their camels' necks.
. . . took the collars from their camels — Mof
. . . took the crescents which were on the necks of their camels — AAT
. . . the embossed trappings that kings' camels wear — Knox

22. Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also:
. . . My lord, rule over us — Sept
. . . now you be our ruler — NEB
. . . become their ruler, and his descendants after him — Knox

for thou hast delivered us from the hand of Midian.
. . . saved us from the rule of Midian — Ber
. . . rescued us from the power of Midian — Jerus

23. And Gideon said unto them, I will not rule over you, neither shall my son rule over you,
. . . It is not I who shall rule over you — Jerus
. . . Neither I . . . nor any son of mine shall bear rule — Knox

the LORD shall rule over you.
it is the Lord who will be ruler — Bas
since the Lord rules over you — AAT
Yahweh must be your lord — Jerus

24. And Gideon said unto them, I would desire a request of you,
. . . rather I will request that — Ber
. . . Let me make a request of you — Bas
. . . This is all the reward I ask for — Knox

that ye would give me every man the earrings of his prey.
. . . the earrings of the captives — Ber
. . . the ear rings from his booty — Mof
. . . one of the rings out of his spoils — Jerus

(For they had golden earrings, because they were Ishmaelites.)

the vanquished army had golden rings — Jerus
. . . because the men had been Ishmaelites — Ber
(Among the desert tribes it was the custom to wear ear-rings) — Knox

25. And they answered, We will willingly give them.
They answered, Gladly — Jerus
. . . Of course, we will give them — NEB
. . . We will gladly give them — Ber
They consented willingly enough — Knox
And they spread a garment, and did cast therein every man the earrings of his prey.
a cloak was spread out and every man threw on to it the golden earrings — NEB
he spread out his cloak, and on it they threw . . . a ring — Jerus
. . . a cloak into which everyone threw a ring — NAB

26. And the weight of the golden earrings that he requested was a thousand and seven hundred shekels of gold;
. . . amounted to seventy pounds — Mof
. . . was equal to about 25,000 dollars in gold — Ber
. . . reached seventeen hundred shekels — Jerus
beside ornaments, and collars, and purple raiment that was on the kings of Midian,
. . . the crescents, and the earrings and purple garments — Jerus
. . . the crescents and pendants — NAB
. . . collars and necklaces — Knox
and beside the chains that were about their camels' necks.
not counting the chains — NEB
besides the collars — Jerus
the gold trappings of their camels — Knox

27. And Gideon made an ephod thereof, and put it in his city, even in Ophrah:
. . . made of this a golden mantle — Knox
. . . made out of this an ornamental idol — Mof
and all Israel went thither a whoring after it:
. . . faithlessly resorted to it — Mof
. . . fell to worshipping it — Knox
. . . turned wantonly to its worship — NEB
. . . venerated it — Ber
which thing became a snare unto Gideon, and to his house.
a stumbling block to Gideon — Sept
a danger to Gideon — Mof
to the ruin of Gedeon and his race — Knox

28. Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more.
. . . they never raised their heads again — Mof
. . . could raise their heads no longer — Knox
no longer did they hold their heads up high — NAB
And the country was in quietness forty years in the days of Gideon.
. . . had peace for forty years — Ber
. . . enjoyed rest for forty years — Jerus
For forty years the land was at peace — NEB

29. And Jerubbaal the son of Joash went and dwelt in his own house.
. . . he retired to his own home — NEB
. . . withdrew and lived in his own house — Jerus
. . . went to reside in his own house — Mof

30. And Gideon had threescore and ten sons of his body begotten: for he had many wives.
. . . his own offspring through his many wives — Ber
. . . all begotten of his own body — Knox
. . . seventy sons his own offspring — NEB

31. And his concubine that was in Shechem, she also bare him a son, whose name he called Abimelech.
in Sichem there was a concubine of his, that bore him a son — Knox
the servant wife he had in Shechem — Bas

32. And Gideon the son of Joash died in a good old age,
. . . at a ripe old age — Ber
. . . content in late old age — Knox
. . . was blessed in his old age — Jerus
and was buried in the sepulchre of Joash his father, in Ophrah of the Abiezrites.
in the tomb of his father Joas — Knox
in the resting-place of Joash — Bas

33. And it came to pass, as soon as Gideon was dead, that the children of Israel

turned again, and went whoring after Baalim,
. . . again turned to the Baals — Ber
. . . again began to prostitute themselves — Jerus
. . . again went wantonly to the worship of the Baalim. — NEB
. . . went faithlessly astray after the Baals — Mof
and made Baal-berith their god.
took Baal-berith for their god — Jerus
they had a covenant now with Baal — Knox

34. And the children of Israel remembered not the LORD their God,
. . . had no regard for the Lord — Ber
. . . thought no more of the Lord — Knox
. . . forgot the Eternal — Mof
who had delivered them out of the hands of all their enemies on every side:
. . . rescued them from all the enemies round them — Jerus
. . . from the power of the enemies who lived round about them — Knox

35. Neither shewed they kindness to the house of Jerubbaal, namely, Gideon,
did not show . . . the loyalty — NEB
. . . it was little gratitude they showed — Knox
. . . they remained ungrateful — Jerus
according to all the goodness which he had shewed unto Israel.
for all the good he had done for Israel — NEB
after all the good service he had rendered to Israel — Mof

CHAPTER 9

1. And Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren, and communed with them,
. . . went to his kinsmen at Shechem and talked to them — Mof
. . . conspired with his mother's brethren — Knox
and with all the family of the house of his mother's father, saying,
to the household of his mother's father — Ber
. . . to the whole sept of his mother's family — Mof
the whole clan from which his mother was descended — Knox

2. Speak, I pray you, in the ears of all the men of Shechem,
Pray ask all the citizens of Shechem — Mof
Please put this question to the leading men of Shechem — Jerus
whisper a word in the ears of the chief citizens — NEB
Whether is better for you, either that all the sons of Jerubbaal, which are threescore and ten persons, reign over you,
Ask them which is better for them — NEB
better . . . to be ruled by seventy — Jerus
. . . to have seventy masters over you — Knox
or that one reign over you? remember also that I am your bone and your flesh.
. . . Tell them to remember — NEB
. . . I am your own flesh and blood — AAT

3. And his mother's brethren spake of him in the ears of all the men of Shechem all these words:
. . . repeated all this to each of them on his behalf — NEB
. . . spoke of him to all the leading men . . . in these terms — Jerus
. . . raising these whispers among the citizens of Shechem — Knox
and their hearts inclined to follow Abimelech; for they said, He is our brother.
. . . they were inclined to favor Abimelech — Ber
. . . their sympathies turned towards Abimelech — AAT
. . . won Abimelech their good will — Knox

4. And they gave him threescore and ten pieces of silver out of the house of Baal-berith,
. . . ten pounds in silver — Mof
. . . seventy shekels of silver — Jerus
wherewith Abimelech hired vain and light persons, which followed him.
. . . shiftless men and ruffians — NAB
. . . worthless and reckless followers — Mof
. . . lightheaded and foolhardy men — Ber

5. And he went into his father's house at Ophrah, and slew his brethren the sons of Jerubbaal,
. . . murdered his brothers — Jerus

. . . put his brothers to death — Bas
being threescore and ten persons, upon one stone:
seventy of them, on a single stone — AAT
at one blow, all seventy of them — Knox
. . . on the selfsame stone — Jerus
notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself.
. . . escaped by hiding himself — Ber
. . . escaped, for he had gone into hiding — Jerus
. . . who hid away and escaped — Knox

6. And all the men of Shechem gathered together, and all the house of Millo,
all the men of Shechem and of Beth-millo — Ber
. . . all those who dwelt at Mello — Knox
and went, and made Abimelech king, by the plain of the pillar that was in Shechem.
. . . by the oak at the Shechem monument — Ber
. . . the sacred tree at the standing-stone — Mof
. . . the terebinth of the memorial pillar — NAB

7. And when they told it to Jotham, he went and stood in the top of mount Gerizim,
News of this was brought to Jotham — Jerus
When this came to Jotham's ears — Knox
When this was reported to Jotham — NEB
and lifted up his voice, and cried, and said unto them,
raised his voice and shouted to them — Ber
shouted aloud for them to hear — Jerus
raised his voice there in a loud cry — Knox
Hearken unto me, ye men of Shechem, that God may hearken unto you.
listen to me, that God may listen to you — Mof
Listen to me . . . as you would have God himself listen — Knox
. . . may God listen to you — NEB

8. The trees went forth on a time to anoint a king over them;
Once upon a time the trees set out — Mof
There was a time when the trees went about to anoint a king — Knox
. . . the trees came to anoint — NEB
and they said unto the olive tree; Reign thou over us.
. . . Come and be our king — Knox
. . . Be king over us — Bas

9. But the olive tree said unto them, Should I leave my fatness,
. . . Shall I give up my rich oil — Ber
. . . What, leave my rich oil — NEB
. . . Must I forego my oil — Jerus
. . . forgo this rich influence of mine — Knox
wherewith by me they honour God and man,
which gives honour to gods and men — Jerus
with which men honour God — Mof
and go to be promoted over the trees?
to stand swaying above the trees — Jerus
to solicit the trees for my promotion — Ber
that I should go begging to the trees — AAT
hold sway over the trees — NEB

10. And the trees said to the fig tree, Come thou, and reign over us.
. . . Come now, you be our king — Jerus
. . . be king over us — Bas

11. But the fig tree said unto them, Should I forsake my sweetness, and my good fruit,
. . . What, leave my good fruit and all its sweetness — NEB
. . . do I lack my sweetness — AAT
. . . should I cease to yield this pleasant fruit of mine — Knox
and go to be promoted over the trees?
to stand swaying above the trees — Jerus
to solicit the trees for my promotion — Ber
that I should go begging to the trees — AAT
hold sway over the trees — NEB

12. Then said the trees unto the vine, Come thou, and reign over us.
. . . Come now, you be our king — Jerus
. . . be king over us — Bas

13. And the vine said unto them, Should I leave my wine, which cheereth God and man,
. . . What, leave my new wine which gladdens gods and men — NEB
. . . cease to yield wine . . . that both God and man delight in — Knox
. . . Must I forego my wine, which cheers the heart of gods and men — Jerus

and go to be promoted over the trees?
to stand swaying above the trees — Jerus
to solicit the trees for my protection — Ber
that I should go begging to the trees — AAT
hold sway over the trees — NEB

14. Then said all the trees unto the bramble, Come thou, and reign over us.
. . . thorn bush, Come now, you be our king — Jerus
. . . be king over us — Bas

15. And the bramble said unto the trees, If in truth ye anoint me king over you
. . . If in all good faith you anoint me — Jerus
. . . If you in sincerity anoint me — Ber
. . . If you have chosen me . . . in all honesty — Knox
then come and put your trust in my shadow:
. . . take refuge in my shadow — Ber
. . . shelter in my shade — Jerus
come under the protection of my shadow — NEB
and if not, let fire come out of the bramble and devour the cedars of Lebanon.
. . . fire will come from the thorn bush — Jerus
then burn bramble, and set light to all the cedars — Knox

16. Now therefore, if you have done truly and sincerely, in that ye have made Abimelech king,
. . . acted in good faith and integrity — AAT
. . . acted in sincerity and good faith — Jerus
. . . acted fairly and honestly — NEB
and if ye have dealt well with Jerubbaal and his house,
. . . behaved with fairness — Ber
. . . dealt honourably — Jerus
dealt kindly . . . and his race — Knox
and have done unto him according to the deserving of his hands;
treated him as he deserved — Mof
. . . in accordance with his merit — Ber
shewn gratitude for the good service he did you — Knox

17. (For my father fought for you, and adventured his life far,
. . . risked his life — Ber
. . . put his life in danger — Bas
. . . at the risk of his life — NAB
and delivered you out of the hand of Midian:
rescued you from the power — AAT
to rescue you from Midian — Mof

18. And ye are risen up against my father's house this day,
you have rebelled this day — Ber
. . . risen in arms — Knox
you have today risen — AAT
and have slain his sons, threescore and ten persons, upon one stone,
. . . on a single stone — AAT
. . . on the selfsame stone — Jerus
. . . at one blow — Knox
and have made Abimelech, the son of his maidservant,
. . . son of his slave girl — AAT
. . . the son of his servant-wife — Bas
king over the men of Shechem, because he is your brother;)
to rule the leading men of Shechem — Jerus
king over the citizens — Mof

19. If ye then have dealt truly and sincerely with Jerubbaal and with his house this day,
. . . in sincerity and good faith — Jerus
. . . in good faith and integrity — AAT
. . . in good faith and with honor — NAB
then rejoice ye in Abimelech,
I wish you joy in Abimelech — NEB
may Abimelech be your joy — Jerus
then you may rejoice — Ber
and let him also rejoice in you:
wish him joy in you — NEB
may you be his — Jerus
let him also rejoice with you — Ber
may he also have joy in you — AAT

20. But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo;
. . . fire shall blaze from Abimelek — Mof
. . . the leading men of Beth-millo — Jerus
then burn Abimelech, and set light to Sichem — Knox
and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.
. . . out of the leading men of Shechem — Jerus
. . . shall blaze from the citizens of Shechem — Mof

21. And Jotham ran away, and fled, and went to Beer,

. . . escaped and made his way to Beer — Jerus
. . . slipped away and made his escape — NEB
. . . fleeing went to Beer — AAT

and dwelt there, for fear of Abimelech his brother.

. . . where he could dwell safe from his brother — Knox
. . . out of reach of his brother — NEB

22. When Abimelech had reigned three years over Israel,

So, for three years, Abimelech was king — Knox
. . . held sway over Israel — AAT

23. Then God sent an evil spirit between Abimelech and the men of Shechem;

. . . to divide Abimelech from the men — Ber
. . . a spirit of discord — Jerus
. . . an evil spirit to make a breach — NEB

and the men of Shechem dealt treacherously with Abimelech:

. . . playing false to Abimelek — Mof
. . . rebelled against Abimelech — Jerus
. . . who came to hold him in abhorrence — Knox

24. That the cruelty done to the threescore and ten sons of Jerubbaal might come,

that retributive justice might come — Ber
. . . the crime committed should be avenged — Jerus
that the murder . . . might be requited — AAT

and their blood be laid upon Abimelech their brother which slew them;

might recoil on their brother — NEB
might be avenged on Abimelek — Mof
the guilt of blood so split, was held now against Abimeleh — Knox

and upon the men of Shechem, which aided him in the killing of his brethren.

who had supported Abimelech in murdering — Ber
. . . who encouraged him to do it — NEB
. . . who had helped him to murder — Jerus

25. And the men of Shechem set liers in wait for him in the top of the mountains,

. . . put men in ambush on the mountain tops — Jerus
. . . set up ambushes . . . on the mountain-top roads — Ber
. . . laid an ambush . . . at the head of the mountain pass — Knox

and they robbed all that came along that way by them:

. . . all passers-by along the road — Mof
. . . anyone travelling their way — Knox

and it was told Abimelech.

it was reported to Abimelech — AAT
. . . had warning of it — Knox
so the news reached Abimelech — NEB

26. And Gaal the son of Ebed came with his brethren, and went over to Shechem:

. . . came . . . to reside in Shechem — Ber
. . . happened to pass through Shechem — Jerus
. . . led his clansmen into Sichem — Knox
. . . moved into Shechem — Mof

and the men of Shechem put their confidence in him.

. . . transferred their allegiance to him — NEB
. . . won the confidence of the leaders — Jerus
. . . were elated at his coming — Knox

27. And they went out into the fields, and gathered their vineyards,

into the countryside to harvest their vineyards — Jerus
. . . harvested their grapes — NAB
. . . cutting the grapes — Mof

and trode the grapes, and made merry,

trod them out, and feasted — Ber
. . . they held a festival — Mof
when the grapes had been crushed — Bas
. . . amid the chanting of choirs — Knox

and went into the house of their god, and did eat and drink, and cursed Abimelech.

they ate and drank, and reviled Abimelech — AAT
. . . to feast and drink deep — Knox

28. And Gaal the son of Ebed said, Who is Abimelech, and who is Shechem, that we should serve him?

. . . that we should be his slaves — Jerus
. . . Should Sichem . . . obey such a man — Knox
. . . that we should be his subjects — NEB

is not he the son of Jerubbaal? and Zebul his officer? serve the men of Hamor the father of Shechem:

Did not Jerubbaal's son, and his lieutenant Zabul, once serve the men of Shechem — AAT

Would it not be more fitting for . . . Zebul his delegate to serve the men of Hamor — Jerus
Shall this son of Jerubbaal send his servant Zebul to rule over men that come down from Hamor — Knox
for why should we serve him?
Why indeed should we be subject to him — NEB
Why should we be his slaves — Jerus

29. **And would to God this people were under my hand! then would I remove Abimelech.**
If only this people were in my charge — NEB
Who will put this people under my command — Jerus
. . . then I would depose Abimelech — AAT
And he said to Abimelech, Increase thine army, and come out.
. . . Your tenure of office has been long enough; so get out — AAT
Reinforce your army and come and fight — Jerus
. . . was bidden to muster a great force — Knox

30. **And when Zebul the ruler of the city heard the words of Gaal the son of Ebed,**
. . . heard what Gaal . . . was saying — Mof
. . . the governor of the city was told — Jerus
. . . Gaal's words had come to the ear of Zebul — Knox
his anger was kindled.
he was very angry — NEB
he was furious — Jerus
in high displeasure — Knox

31. **And he sent messengers unto Abimelech privily, saying,**
. . . messengers to Abimelech at Arumah — Jerus
He resorted to a ruse and sent messengers — NEB
. . . to Abimelech in Tormah — Ber
Behold, Gaal the son of Ebed and his brethren be come to Shechem;
Here are Gaal . . . and his kinsmen — Mof
. . . come to Sichem with his clan — Knox
and, behold, they fortify the city against thee.
turning the city against you — Ber
stirring up the town against you — Jerus
means to wrest the city from thee — Knox

32. **Now therefore up by night,**
start out at night — AAT
Move, therefore, under cover of dark — Jerus
thou and the people that is with thee, and lie in wait in the field:
. . . lie in wait in the open country — NEB
. . . take up concealed positions in the countryside — Jerus
. . . set an ambush tonight in the fields — NAB

33. **And it shall be, that in the morning, as soon as the sun is up,**
in the morning, at sunrise — Jerus
when tomorrow's sun rises — Knox
Promptly at sunrise tomorrow — NAB
thou shalt rise early and set upon the city:
. . . make a sudden attack against the city — Ber
. . . advance against the town — Jerus
. . . fall upon the city — Knox
and, behold, when he and the people that is with him come out against thee,
. . . come out to face you — Mof
. . . come out to meet you — Jerus
then mayest thou do with them as thou shalt find occasion.
do to them whatever you have a chance to do — Bas
. . . as opportunity offers — AAT
. . . what the situation demands — NEB
. . . as occasion serves — Jerus

34. **And Abimelech rose up, and all the people that were with him, by night,**
. . . rose in the night — NEB
. . . set off under cover of dark — Jerus
. . . set out on a night march with all his forces — Knox
and they laid wait against Shechem in four companies.
took up concealed positions opposite Shechem — Jerus
lay round Shechem in ambush — Mof
posted men in ambush . . . in four several places — Knox

35. **And Gaal the son of Ebed went out, and stood in the entering of the gate of the city:**
. . . standing at the gate of entry into the town — Mof
. . . paused at the entrance to the gate — Jerus

. . . his stand before the entrance of the city — Knox

And Abimelech rose up, and the people that were with him, from lying in wait.

. . . rose from their place of ambush — NAB

. . . left their ambuscade — Mof

. . . rose from their hiding-place — NEB

36. And when Gaal saw the people he said to Zebul, Behold, there come people down from the top of the mountains.

. . . Look, people are coming down — Ber

What is this throng of folk coming down from the hill-top — Knox

And Zebul said to him, Thou seest the shadow of the mountains as if they were men.

It is the mountain shadows . . . which look to you like men — AAT

You mistake the shadow of the mountains for men — Jerus

37. And Gaal spake again and said, See there come people down by the middle of the land,

. . . from the vicinity of Tabburerez — AAT

. . . coming down from the uplands — Knox

. . . from the Navel of the Land — Jerus

. . . from the central ridge of the hills — NEB

and another company come along by the plain of Meonenim.

. . . from the direction of the fortune teller's oak — Ber

. . . marching by the road from Augur's Oak — Mof

. . . the road of the Soothsayers' Terebinth — NEB

38. Then said Zebul unto him, Where is now thy mouth,

. . . Where are your brave words now — NEB

. . . Now where is your loud talk — Bas

. . . What has become of your boasting now — Jerus

wherewith thou saidst, Who is Abimelech, that we should serve him?

. . . that we should be his slaves — Jerus

. . . shall we obey such a man — Knox

is not this the people that thou hast despised?

. . . the very man you scoffed at — Mof

. . . the men you made light of — Jerus

. . . the people you despised — NEB

. . . that thou didst hold in such contempt — Knox

go out, I pray now, and fight with them.

March out now and fight them — Mof

Sally out now — Jerus

39. And Gaal went out before the men of Shechem, and fought with Abimelech.

. . . sallied out at the head of the leaders of Shechem — Jerus

. . . led the citizens of Shechem out and attacked — NEB

. . . must needs take the field — Knox

40. And Abimelech chased him, and he fled before him,

. . . pursued him and he ran away — Mof

. . . went in pursuit of Gaal — Jerus

. . . routed him and drove him back — Knox

and many were overthrown and wounded, even unto the entering of the gate.

. . . slain right up to the gate of the town — Mof

. . . his clansmen fell before they could reach the city gate — Knox

The ground was strewn with corpses all the way to the entrance of the gate — NEB

41. And Abimelech dwelt at Arumah:

. . . went back to Arumah — Jerus

. . . stayed at Arumah — Ber

. . . encamped at Ruma — Knox

. . . established himself in Arumah — NEB

and Zebul thrust out Gaal and his brethren,

drove Gaal and his kinsmen away — Ber

that they should not dwell in Shechem.

. . . so that they could not live in Shechem — Ber

. . . he would harbour them no more — Knox

. . . allowed them no place in Shechem — NEB

42. And it came to pass on the morrow, that the people went out into the field;

. . . the citizens moved into the open — Mof

. . . the citizens themselves went out on a foray — Knox

. . . went out into the country — Jerus

and they told Abimelech.

the news was brought to Abimelech — AAT

when this news reached Abimelech — Knox
. . . was told of it — Mof

43. And he took the people and divided them into three companies, and laid wait in the field, and looked,
. . . lay in ambush in the open country — Mof
. . . hiding them in ambush in the country — Knox
and, behold, the people were come forth out of the city;
When he noticed that the people were coming — Ber
. . . the people leaving the town — Jerus
and he rose up against them, and smote them.
he bore down on them and cut them to pieces — Jerus
he moved swiftly against them — Knox
. . . shattered them — Ber

44. And Abimelech, and the company that was with him, rushed forward, and stood in the entering of the gate of the city:
. . . advanced rapidly and took up position at the entrance — NEB
. . . occupied the entrance of the city gate — Ber
. . . dashing forward to occupy the entrances — Mof
and the two other companies ran upon all the people that were in the fields, and slew them.
. . . rushed to engage those who were in the open — Mof
. . . fell on everyone . . . and slaughtered them — Jerus
. . . fell on the enemy as they straggled across the plain — Knox

45. And Abimelech fought against the city all that day;
. . . fought in the city — Bas
. . . kept up the attack on the city — NEB
. . . assaulted the city — Knox
and he took the city, and slew the people that was therein, and beat down the city,
. . . slaughtered the people inside, razed the town — Jerus
. . . slaughtered the inhabitants and destroyed it utterly — Knox
and sowed it with salt.
. . . strewed salt on the ground to put a ban on it — Knox
sowing the site with salt — Mof

46. And when all the men of the tower of Shechem heard that,
. . . the men in the tower — Ber
the citizens of Tower-Shechem — Mof
. . . the leading men of Migdal-shechem — Jerus
the occupants of the castle of Shechem — NEB
they entered into an hold of the house of the god Berith.
. . . the vault of the El-berith temple — Ber
. . . the great hall of the temple of El-berith — NEB
. . . in the crypt of the temple — Jerus

47. And it was told Abimelech that all the men of the tower of Shechem were gathered together.
. . . the leaders of Migdal-shechem had gathered there — Jerus
. . . all the citizens of Tower-Shechem — Mof
. . . were so cooped up together — Knox

48. And Abimelech gat him up to mount Zalmon, he and all the people that were with him;
. . . all the people with him climbed mount Zalmon — Ber
. . . led his whole force to mount Selmon — Knox
and Abimelech took an axe in his hand and cut down a bough from the trees,
. . . cut down brushwood — AAT
there, with an axe, he cut down a branch — Knox
and took it, and laid it on his shoulder, and said unto the people that were with him,
shouldered it, telling his men — Mof
. . . put them on his back — Bas
. . . threw it across his shoulders — Knox
What ye have seen me do, make haste, and do as I have done.
Hurry up, do what you have seen me do — Ber
. . . be quick and do the same — NEB
bidding all that were with him . . . do the like — Knox

49. And all the people likewise cut down every man his bough, and followed Abimelech,
Each man then cut his bundle — Mof
all his men set to work cutting down branches — Jerus
Eagerly enough, they followed their leader's example — Knox

and put them to the hold, and set the hold on fire upon them;
placed them around the tower and set them on fire — Ber
heaped the branches on the crypt — Jerus
they surrounded it and set fire to it — Knox
so that all the men of the tower of Shechem died also, about a thousand men and women.
all the citizens of Tower-Shechem inside the crypt — Mof
All the inhabitants of Migdal-shechem perished — Jerus
. . . that dwelt in Sichem-Watchtower — Knox

50. Then went Abimelech to Thebez, and encamped against Thebez, and took it.
. . . marched against Thebez, besieged it — Jerus
. . . made an assault on it — Knox
. . . invested Thebez, and captured it — AAT

51. But there was a strong tower within the city,
. . . in the middle of the town there was a fortified tower — Jerus
. . . a high tower in the middle of the city — Knox
Inside the town there was a castle — Mof
and thither fled all the men and women, and all they of the city,
where all the citizens . . . fled — Mof
in which men and women alike had taken refuge — Knox
. . . all the leading men of the town took refuge — Jerus
and shut it to them.
shut themselves up — Ber
locked the door behind them — Jerus
Its doors were stoutly barred — Knox
and gat them up to the top of the tower.
went up on the roof — Mof
. . . battlements on its roof behind which the defenders stood — Knox

52. And Abimelech came unto the tower, and fought against it,
. . . reached the tower and attacked it — Ber
. . . came up and assailed it vigorously — Knox
and went hard unto the door of the tower to burn it with fire.
As he pressed on towards the door — Ber
As he was approaching the door — Jerus
. . . the entrance to the castle — NEB

53. And a certain woman cast a piece of a millstone upon Abimelech's head,
a woman threw down a millstone — Jerus
. . . the upper part of a millstone — NAB
. . . which struck him on the head — Knox
and all to break his skull.
cracking the bone — Bas
fractured his skull — NEB
crushed his skull — Jerus
and pierced to the brain — Knox

54. Then he called hastily unto the young man his armour-bearer, and said unto him,
. . . the page who bore his armour — Mof
called out to his armour-bearer — Knox
Draw thy sword, and slay me
. . . make an end of me — Knox
. . . despatch me — Mof
that men say not of me, A woman slew him.
. . . His death was the work of a woman — Bas
. . . died by a woman's hand — Knox
And his young man thrust him through, and he died.
. . . his armour-bearer stabbed him — Ber
. . . put his sword through him — Bas

55. And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.
. . . they left each for his home — Ber
. . . they withdrew, each to his own house — Jerus

56. Thus God rendered the wickedness of Abimelech,
. . . repaid the wickedness — Ber
. . . made the evil recoil — Jerus
. . . requited the crime — NEB
which he did unto his father, in slaying his seventy brethren:
. . . committed towards his father — Ber
. . . did to his father's name — Knox

57. And all the evil of the men of Shechem did God render upon their heads:
punished the men of Shechem for their misdeeds — Knox

. . . God turned back upon their heads — Ber
. . . recoil on their own heads too — Jerus
and upon them came the curse of Jotham the son of Jerubbaal.
the cirse . . . came home to them — NEB
the curse . . . overtook them — NAB

CHAPTER 10

1. And after Abimelech there arose to defend Israel Tola the son of Puah, the son of Dodo, a man of Issachar:
. . . son of Puah and grandson of Dodo — Mof
The next champion . . . was the son of his uncle Phua — Knox
and he dwelt in Shamir in mount Ephraim.
. . . in the highlands of Ephraim — Mof
a resident of Shamir in the mountain region of Ephraim — NAB

2. And he judged Israel twenty and three years,
He was judge in Israel — Jerus
. . . he governed Israel — Mof
When he had judged Israel — NAB
and died, and was buried in Shamir.
at Samir he died and was buried — Knox
his body was put to rest in the earth — Bas

3. And after him arose Jair, a Gileadite, and judged Israel twenty and two years.
. . . governed Israel for twenty-two years — Mof

4. And he had thirty sons that rode on thirty ass colts.
. . . rode on thirty saddle-asses — Mof
. . . rode in state on an ass's colt of his own — Knox
. . . rode on thirty donkeys' colts — Jerus
. . . rode thirty asses — NEB
and they had thirty cities,
they possessed thirty cities — Ber
and ruled a township of his own — Knox
which are called Havoth jair unto this day, which are in the land of Gilead.
. . . still called the Encampments of Jair — Kerus
. . . are still called . . . Jair's Villages — Knox

5. And Jair died, and was buried in Camon.
. . . buried at Kamon — Jerus
his body was put to rest in the earth — Bas

6. And the children of Israel did evil again in the sight of the LORD,
. . . did what was wrong in the eyes of the Lord — NEB
. . . matched their old sins with new — Knox
. . . began to do what displeases Yahweh — Jerus
and served Baalim and Ashtaroth, and the gods of Syria,
worshipping the Baalim and the Ashtaroth, the deities of Aram — NEB
. . . idols of Baal and Astaroth — Knox
and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines,
of Sidon and of Moab, of the Ammonites and of the Philistines — NEB
. . . those of the Ammonites and Philistines — Jerus
and forsook the LORD, and served not him.
. . . would not worship him — Mof
. . . no longer paying him reverence — Knox
. . . served him no more — Jerus

7. And the anger of the LORD was hot against Israel,
. . . indignation was kindled — Ber
. . . flamed out against Israel — Jerus
and he sold them into the hands of the Philistines, and into the hands of the children of Ammon.
allowed them to fall into the power — NAB
handed them over into the power — Jerus

8. And that year they vexed and oppressed the children of Israel:
They broke and crushed the Israelites — Mof
Israel was oppressed and trampled upon — Ber
wore them down and grieviously harrassed them — Knox
eighteen years, all the children of Israel that were on the other side Jordan in the land of the Amorites, which is in Gilead.
. . . oppressed the Israelites in Bashan — NAB
the old land of the Amorrhites . . . in Galaad, that suffered — Knox

9. Moreover the children of Ammon passed over Jordan to fight also against Judah.
The Ammonites even crossed the Jordan to fight — Mof
. . . and laid waste Juda — Knox
. . . to attack Judah — NEB
and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.
Israel was hard put to it — Mof
Israel's distress was very great — Jerus
Israel was in sore straits — AAT

10. And the children of Israel cried unto the LORD, saying, We have sinned against thee,
. . . Great is our sin against you — Bas
. . . confessed that they had sinned — Knox
both because we have forsaken our God, and also served Baalim.
. . . turned from our God to serve the Baals — Jerus
. . . in worshipping the gods of the country-sdie — Knox

11. And the LORD said unto the children of Israel, Did not I deliver you from the Egyptians,
. . . did not I save you — Ber
. . . did not I rescue you — Jerus
and from the Amorites, from the children of Ammon, and from the Philistines?
and Amorrhite, Ammonite and Philistine — Knox

12. The Zidonians also, and the Amalekites, and the Maonites, did oppress you;
the Sidonians, and Amalek and Midian oppressed you — Jerus
Sidonian, Amalecite and Chanaanite — Knox
and ye cried to me, and I delivered you out of their hand.
. . . I delivered you . . . from all these — Knox
. . . did not I rescue you from their power — Jerus

13. Yet ye have forsaken me, and served other gods:
you on your part have turned from me — Jerus
. . . still you paid reverence to alien gods — Knox
wherefore I will deliver you no more.
I will no longer be your deliverer — Knox
I shall rescue you no more — Jerus

14. Go and cry unto the gods which ye have chosen;
. . . ask help from the gods of your own choosing — Knox
. . . which you have chosen for yourselves — Sept
let them deliver you in the time of your tribulation.
. . . in your hour of woe — Mof
. . . befriend you in your hour of need — Knox
. . . in the day of your distress — NEB

15. And the children of Israel said unto the LORD, We have sinned; do thou unto us whatsoever seemeth good unto thee;
. . . do to us just as thou seest fit — AAT
. . . punish us as thou wilt — Knox
deliver us only, we pray thee, this day.
only do rescue us this day — Mof
only bring us deliverance now — Knox

16. And they put away the strange gods from among them, and served the LORD:
they got rid of the foreign gods that they had — Jerus
They banished the foreign gods — NEB
. . . banished the idols of every alien god — Knox
and his soul was grieved for the misery of Israel.
he had to yield to the grievances of Israel — AAT
at last he took pity on their distress — Knox
he could endure no longer to see the plight of Israel — NEB

17. Then the children of Ammon were gathered together, and encamped in Gilead.
. . . had gathered for war — Mof
. . . were called to arms — NEB
. . . mustered and pitched their camp — Jerus
And the children of Israel assembled themselves together, and encamped in Mizpeh.
. . . rallied and camped — Jerus
. . . had mustered encamped opposite — Knox

18. And the people and princes of Gilead said one to another,
the people throughout the cities of Gilead — AAT
the people, the chieftains of Gilead — Jerus
the people . . . and their chief men — NEB

What man is he that will begin to fight against the children of Ammon?
Who will begin the war — Mof
Who will volunteer to fight — Jerus
Let but a champion come forward — Knox

he shall be head over all the inhabitants of Gilead.
he shall be lord over the inhabitants — NEB
he shall be made leader — Jerus
all Galaad will make him its ruler — Knox

CHAPTER 11

1. Now Jephthah the Gileadite was a mighty man of valour,
. . . a valiant warrior — AAT
. . . a stalwart hero — Mof
. . . brave and skilful warrior — Knox
and he was the son of an harlot: and Gilead begat Jephthah.
the son of a paramour, and Gilead had fathered Jephthah — Ber
. . . born to Gilead of a harlot — NAB

2. And Gilead's wife bore him sons;
. . . gave birth to sons — Ber
Galaad had other sons by his lawful wife — Knox
and his wife's sons grew up, and they thrust out Jephthah,
. . . they had expelled Jephthah — Mof
. . . thrust Jephte out of doors — Knox
. . . drove Jephthah away — NEB
and said unto him, Thou shalt not inherit in our father's house;
shall not share in . . . our father's estate — Ber
. . . he . . . could not inherit — Knox
. . . you have no inheritance — NEB
for thou art the son of a strange woman.
. . . the son of an alien woman — Jerus
. . . the son of another woman — Mof

3. Then Jephthah fled from his brethren, and dwelt in the land of Tob:
. . . went in flight . . . and was living — Bas
. . . sought refuge from their ill-will — Knox
to escape his brothers, went away — NEB
and there were gathered vain men to Jephthah, and went out with him.
renegades lined up with him, who joined him in banditry — Ber
he gathered about him a company of penniless robbers — Knox
swept up a number of idle men — NEB

4. And it came to pass in process of time, that the children of Ammon made war against Israel.
The time came when the Ammonites made war — NEB
. . . the Ammonites took up arms against Israel — Jerus
. . . Israel was being attacked by the Ammonites — Knox

5. And it was so, that when the children of Ammon made war against Israel,
. . . when the Ammonites moved up against Israel — Ber
. . . when the Ammonites had attacked Israel — Jerus
. . . when they found themselves hard pressed — Knox
the elders of Gilead went to fetch Jephthah out of the land of Tob:
the responsible men of Gilead went — Bas
went . . . to bring Jephte to their aid — Knox

6. And they said unto Jephthah, Come and be our captain,
. . . be our commander — NEB
. . . be our leader — Knox
that we may fight with the children of Ammon.
and we can fight the Ammonites — Jerus
fighting as our champion — Knox

7. And Jephthah said unto the elders of Gilead, Did not ye hate me, and expel me out of my father's house?
. . . You drove me from my father's house in hatred — NEB
. . . Did you not, in your hate for me — Bas
. . . are you not the very men that have used me ill — Knox
and why are ye come unto me now when ye are in distress?
Why come to me . . . when you are in trouble — NEB
You must be hard driven by your need — Knox

8. And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayest go with us,

. . . In any case, we have now come back to you — NAB
. . . It is because of that . . . that we have turned to you now — NEB
. . . That is exactly why we have come back — Jerus

and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

. . . chief over . . . all the inhabitants — Ber
. . . lord over all the inhabitants — NEB
. . . leader of all the inhabitants — Jerus

9. And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon,

. . . If you take me back with you to fight — Ber
. . . If you ask me back to fight the Ammonites — NEB

and the LORD deliver them before me, shall I be your head?

. . . puts them at my mercy, shall I really become your chief — AAT
. . . meaning in all honesty to make me your ruler — Knox
. . . then I will be your lord — NEB

10. And the elders of Gilead said unto Jephthah, The LORD be witness between us if we do not so according to thy words.

. . . that we will do as you say — Ber
. . . May we be accursed if we do not do as you have said — Jerus
. . . We swear by the Lord . . . that we will do what you say — NEB
. . . let him be the witness of our pledged word — Knox

11. Then Jephthah went with the elders of Gilead,

. . . set off with the elders — Jerus
. . . went along with the sheikhs — Mof

and the people made him head and captain over them:

. . . their lord and commander — NEB
. . . acclaimed him as their leader — Knox
. . . at their head as leader and commander — Jerus

and Jephthah uttered all his words before the LORD in Mizpeh.

. . . repeated all that he had said — NEB
. . . repeated all his conditions — Jerus
. . . he came to terms with them — Knox
. . . made all his claims in the presence of the Eternal — Mof

12. And Jephthah sent messengers unto the king of the children of Ammon, saying,

. . . sent a mission — NEB
. . . to ask the king of Ammon, in his name — Knox

What hast thou to do with me, that thou art come against me to fight in my land?

What do you have against me that you are making war — Ber
. . . what quarrel he had with them — NEB
What is the trouble between us — Jerus
What interfering ways are there — Knox

13. And the king of the children of Ammon answered unto the messengers of Jephthah, Because Israel took away my land, when they came up out of Egypt,

. . . they seized my land — Jerus
. . . they robbed me of the land that once was mine — Knox

from Arnon even unto Jabbok, and unto Jordan:

from the Arnon as far as the Jabbok and the Jordan — NEB
the land that is bounded by Arnon, Jaboc and Jordan — Knox

now therefore restore those lands again peaceably.

I request you to restore — Ber
give it back . . . and all shall be well between us — Knox

14. And Jephthah sent messengers again unto the king of the children of Ammon:

. . . sent a second mission — NEB
. . . . sent letters and messengers — Lam
By the same messengers Jephte sent back word — Knox

15 And said unto him, Thus saith Jephthah, Israel took not away the land of Moab, nor the land of the children of Ammon:

. . . seized neither the land of Moab — Jerus
Neither Moab nor Ammon did Israel rob of any lands — Knox

16. But when Israel came up from Egypt, and walked through the wilderness unto the Red Sea, and came to Kadesh;

. . . marched through the desert to the Reed Sea — Mof
. . . passed through the wilderness to the Sea of Reeds — Jerus
. . . crossed the desert that reaches down to the Red Sea — Knox

17. **Then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land:**
. . . asking him to grant them passage through his country — NEB
. . . Please let us pass through your country — Jerus
. . . sent out envoys to ask . . . for passage — Knox
but the king of Edom would not hearken thereto.
. . . the king of Edom refused — Ber
. . . did not give consent — NAB
. . . would not listen — Jerus
And in like manner they sent unto the king of Moab: but he would not consent:
. . . he was not willing — NEB
. . . but he too refused — Knox
and Israel abode in Kadesh.
. . . remained in Kadesh — NEB
. . . stayed in Rakim — Lam
. . . halted on their journey at Cades — Knox

18. **Then they went along through the wilderness, and compassed the land of Edom, and the land of Moab,**
. . . going around the land of Edom — Ber
. . . by passing the land of Edom — NAB
and came by the east side of the land of Moab,
keeping east of the land of Moab — Mof
until they were to the east of Moab — Jerus
and pitched on the other side of Arnon,
camped north of the Arnon — Mof
encamped beyond the Arnon — Jerus
encamped beside the Arnon — NEB
but came not within the border of Moab,
being careful not to cross into Moab — Ber
so as not to trespass on Moabite territory — Knox
did not enter Moabite territory — NEB
for Arnon was the border of Moab.
the Arnon itself is the boundary there — Jerus
. . . is the frontier of Moab — NEB

19. **And Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon;**
. . . sent envoys to the king of the Amorites — NEB
. . . Seon . . . king of Esebon — Sept
they must needs send envoys to Sehon — Knox
and Israel said unto him, Let us pass, we pray thee, through thy land unto my place.
. . . asking him to give them free passage — NEB
. . . Please let us pass through your country — Jerus
. . . asked leave to pass through — Knox

20. **But Sihon trusted not Israel to pass through his coast:**
. . . did not trust . . . nor did he permit Israel — Ber
. . . would not grant Israel free passage through — NEB
. . . would not let them cross his frontier — Knox
but Sihon gathered all his people together,
. . . put his army in position — Bas
. . . mustered his whole army — Jerus
and pitched in Jahaz, and fought against Israel.
met them at Jasa to bar their passage — Knox
. . . joined battle with Israel — Jerus

21. **And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them:**
Over this king, over this army, the Lord granted Israel victory — Knox
. . . so that they were defeated — Ber
So Israel possessed all the land of the Amorites, the inhabitants of that country.
. . . took possession of the whole country — Jerus
the lands which the Amorrhites had occupied before them — Knox

22. **And they possessed all the coasts of the Amorites,**
. . . gained possession of all the territory — Mof
Thus they came to occupy the whole country — Jerus
occupied all the territory . . . in that region — NEB
from Arnon even unto Jabbok, and from the wilderness even unto Jordan.
from the Arnon to the Jabbok — Jerus
bounded by Arnon and Jaboc — Knox

23. **So now the LORD God of Israel hath dispossessed the Amorites from before his people Israel.**
Now that God . . . has driven out the Amorites — Ber
It was the Amorrhites the God of Israel overthrew — Knox

and shouldest thou possess it?
are you to occupy the territory — Ber
do you now propose to take their place — NEB
it is Amorrhite land thou art now claiming for thy own — Knox

24. Wilt not thou possess that which Chemosh thy god giveth thee to possess?
that which Chemosh gives . . . you may occupy — Ber
Do you not possess all that Chemosh . . . took from its owners — Jerus
. . . all the lands thy god Chemos has won for himself — Knox
So whomsoever the LORD our God shall drive out from before us, them will we possess.
. . . for us to claim possession of all whom the Eternal . . . has evicted — Mof
We will possess whatever the Lord . . . clears out from before us — Ber
In the same fashion . . . that we possess too — Jerus

25. And now art thou any thing better than Balak, the son of Zippor, king of Moab?
are you any stronger — Mof
Are you a better man — Jerus
dost thou rate thyself higher — Knox
did he ever strive against Israel, or did he ever fight against them,
Did he ever quarrel with the Israelites — AAT
Did he challenge Israel — Jerus
Prove . . . that Balac came to an issue with our people — Knox

26. While Israel dwelt in Heshbon and her towns, and in Aroer and her towns,
occupied Heshbon and its dependencies — Mof
Hesebon and Aroer with all their townships — Knox
Heshbon and its dependent villages — NEB
and in all the cities that be along by the coasts of Arnon, three hundred years?
all the cities on either side of the Arnon — Ber
all the towns adjoining the Arnon — Mof
any of the towns on the banks of the Jordan — Jerus
Why therefore did ye not recover them within that time?
Why have you never recaptured them — Mof
these long years you have not lifted a hand to claim them — Knox

27. Wherefore I have not sinned against thee, but thou doest me wrong to war against me:
it is you who are injuring me by fighting me — Mof
you are wronging me by making war — Jerus
I have a complaint against thee . . . for levying war — Knox
the LORD the Judge be judge this day between the children of Israel and the children of Ammon.
Let the Lord, as judge today, decide the issue — AAT
May the Lord . . . decide this day — Ber
Let . . . the Judge give judgement today — Jerus

28. Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.
. . . did not listen to the entreaty — Ber
. . . would not listen to the message — NEB
. . . took no notice of the message — Jerus
. . . the word . . . brought no content — Knox

29. Then the Spirit of the LORD came upon Jephthah, and he passed over Gilead, and Manasseh,
. . . inspired Jephthah — Mof
. . . was with Jephte .. as he journeyed through Galaad — Knox
. . . so that he marched through Gilead — Ber
and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon.
. . . through Mizpeh in Gilead he marched on to the Ammonites — Ber
. . . from Mizpeh over to the Ammonites — NEB
. . . made his way to the rear of the Ammonites — Jerus

30. And Jephthah vowed a vow unto the LORD, and said,
. . . took an oath to the Lord — Bas
Jephthah made this vow to the Lord — NEB
this was a vow of his, that he made to the Lord — Knox
If thou shalt without fail deliver the children of Ammon into mine hands,
. . . grant me victory over Ammon — Knox
. . . the Ammonites into my power — AAT

31. Then it shall be, that whatsoever cometh forth out of the doors of my house to meet me,
whoever comes out of my house — Mof
the first creature that comes out of the door — NEB
. . . the first person to meet me — Jerus
what living creature first leaves my doors — Knox
when I return in peace from the children of Ammon,
when I return in victory — Ber
to greet my safe returning — Knox
shall surely be the LORD'S, and I will offer it up for a burnt offering.
. . . I will offer him up as a holocaust — Jerus
. . . shall be offered up in burnt sacrifice — Knox
. . . I will offer that as a whole-offering — NEB

32. So Jephthah passed over unto the children of Ammon to fight against them;
. . . crossed over to attack the Ammonites — NEB
. . . to engage them in war — Ber
. . . offered battle to the sons of Ammon — Knox
and the LORD delivered them into his hands.
. . . gave him the mastery over them — Knox

33. And he smote them from Aroer, even till thou come to Minnith, even twenty cities,
He routed them with heavy casualites from Aroer — Ber
He roited them with great slaughter — NEB
he drove them out of twenty cities, from Aroer to Mennith — Knox
and unto the plain of the vineyards with a very great slaughter
as far as Abel-cheramim — Ber
as far as Abel, out among the vineyards — Knox
Thus the children of Ammon were subdued before the children of Israel.
Thus Israel crushed Ammon — NEB
The Ammonites were humbled before the Israelites — Jerus
A great victory was this, that brought Ammon down to the dust — Knox

34. And Jephthah came to Mizpeh unto his house,
. . . went home to Mizpeh — AAT
But when Jephthah came to his house — NEB
. . . returned to his house — Jerus
and, behold, his daughter came out to meet him with timbrels and with dances:
. . . with girls dancing to the tambourine — Mof
. . . she was dancing to the sound of timbrels — Jerus
. . . with music and dance, to welcome him — Knox
and she was his only child; beside her he had neither son nor daughter.
. . . his one and only child — AAT
he had no children except one daughter — Knox

35. And it came to pass, when he saw her, that he rent his clothes, and said,
. . . was overcome with grief — Bas
. . . tore his clothes and exclaimed — Jerus
. . . at the sight he tore his garments — Knox
Alas my daughter! thou hast brought me very low,
. . . you have broken my heart — NEB
. . . you have struck me down — Mof
. . . you are bending me low — Ber
. . . you have indeed brought calamity on me — AAT
and thou art one of them that trouble me:
such trouble you have brought upon me — NEB
Must it be you, the cause of my ill-fortune — Jerus
for I have opened my mouth unto the LORD, and I cannot go back.
I have made a vow . . . and I cannot repudiate it — Ber
. . . I cannot unsay what I have said — Jerus
. . . I cannot retract — NAB

36. And she said unto him, My father, if thou hast opened thy mouth unto the LORD,
. . . you have made a vow to the Lord — Ber
. . . if you have made your promise — Mof
do to me according to that which hath proceeded out of thy mouth;
do to me whatever you have vowed — Mof
. . . according to that which you have vowed — Ber
treat me as the vow you took binds you to — Jerus

forasmuch as the LORD hath taken vengeance for thee of thine enemies, even of the children of Ammon.
now that the Lord has wreaked vengenance for you — AAT
now that thou hast won redress — Knox
. . . given you vengenance on your enemies — Jerus

37. And she said unto her father, Let this thing be done for me:
. . . let this privilege be granted me — AAT
. . . grant me this one favour — NEB
. . . Grant me one request — Jerus
let me alone two months,
spare me for two months — Mof
Let me . . . spend two months — Knox
Let me be free for two months — Jerus
that I may go up and down upon the mountains,
go and wander free among the hills — Mof
roam the hills — NEB
go off down the mountains — NAB
and bewail my virginity, I and my fellows.
bewailing my maidenhood — Mof
. . . weeping for my sad fate — Bas
mourn that I must die a virgin — NEB

38. And he said, Go. And he sent her away for two months:
. . . he let her go for two months — AAT
. . . he bade her begone for two months — Knox
and she went with her companions, and bewailed her virginity upon the mountains,
. . . weeping for her sad fate — Bas
. . . mourned her virginity on the hills — NEB
. . . her friends and fellows, to weep a maiden's tears — Knox

39. And it came to pass at the end of two months, that she returned unto her father,
when the two months were over, she came back — Knox
who did with her according to his vow which he had vowed:
did to her what he had vowed to do — Mof
and he fulfilled his promise — Knox
and she knew no man.
who had never had intercourse with a man — AAT
had not been intimate with a man — NAB
she died a virgin — NEB
And it was a custom in Israel,
it became a custom — Mof
That is why the custom grew up — AAT

40. That the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.
should go year by year and commemorate the fate — NEB
. . . should gather and make lament — Knox
. . . for four days every year — Jerus

CHAPTER 12

1. And the men of Ephraim gathered themselves together, and went northward,
. . . mustered their forces and crossed over to Zaphon — NEB
When the Ephraimites were mustered, they crossed to Zaphon — AAT
. . . raised the banners of civil war, crossing the river — Knox
and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon,
. . . Why did you cross to fight the Ammonites — Mof
. . . Why did you march against the Ammonites — NEB
. . . Why did you go to fight — Jerus
and didst not call us to go with thee?
without sending for us — Bas
without inviting us — AAT
without summoning us — Mof
we will burn thine house upon thee with fire.
We will burn down your house over your head — Ber
. . . by burning thy house down about thy ears — Knox
We shall burn you and your house — Jerus

2. And Jephthah said unto them, I and my people were at great strife with the children of Ammon:
. . . had serious conflict with the Ammonites — Ber
. . . had a feud with the Ammonites — NEB
. . . this was a bitter quarrel — Knox
and when I called you, ye delivered me not out of their hands.

I summoned you to help me — Jerus
I did call upon you for aid — Knox
. . . you refused to come and deliver us — Ber

3. And when I saw that ye delivered me not, I put my life in my hands,
When I saw we were not to look for help from you — NEB
. . . I took my life in my hands — Jerus
. . . I risked my life — Mof
and passed over against the children of Ammon,
marched against the Ammonites — Ber
I crossed to meet the Ammonites — Mof
and the LORD delivered them into my hand:
. . . delivered them into my power — NEB
. . . handed them over to me — Jerus
. . . given me the victory over them — Knox
wherefore then are ye come up unto me this day, to fight against me?
Why then have you marched to fight against me — Ber
What is there in all this to make you levy war — Knox
Why then do you attack me today — NEB

4. Then Jephthah gathered together all the men of Gilead, and fought with Ephraim:
. . . called up all the men — Ber
. . . collected all the Gileadites — AAT
. . . mustered all the men — Jerus
and the men of Gilead smote Ephraim, because they said, Ye Gileadites are fugitives of Ephraim among the Ephraimites, and among the Manassites.
. . . you are Ephraimite fugitives — Ber
. . . you are . . . deserters from Ephraim — Jerus
they taunted the men of Galaad with being fugitives — Knox

5. And the Gileadites took the passages of Jordan before the Ephraimites:
. . . seized the fords . . . that faced Ephraim — Ber
. . . seized the fords . . . to check Ephraim — Mof
. . . cut Ephraim off from the fords — Jerus
and it was so, that when those Ephraimites which were escaped said, Let me go over;
. . . begged leave to cross — NEB
. . . came up asking for passage — Knox
whenever an Ephraimite fugitive said, 'Let me cross' — Jerus
that the men of Gilead said unto him, Art thou an Ephraimite?
. . . Art thou from Ephraim — Knox
. . . Are you an Ephraimite — NEB
If he said, Nay;
Not I, would be his answer — Knox
if he said, 'No' — NEB

6. Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce it right.
say Stachys. And if he did not pronounce it distinctly — Sept
. . . he could not pronounce the word properly — NEB
. . . pronounce the word correctly — Jerus
Then they took him and slew him at the passages of Jordan:
they would arrest him and execute him — Ber they seized him and killed him — NEB
they seized and slaughtered him — Jerus
and there fell at that time of the Ephraimites forty and two thousand.
forty-two thousand . . . lost their lives — NEB
There perished in this way — Jerus

7. And Jephthah judged Israel six years.
. . . governed Israel — Mof
. . . was judge in Israel — Jerus
Then died Jephthah the Gileadite, and was buried in one of the cities of Gilead.
. . . his body was put to rest in his town — Bas
. . . buried in his town, at Mizpah — Mof
. . . buried in his own Galaadite city — Knox

8. And after him Ibzan of Bethlehem judged Israel.
Abaissan of Bethlehem — Sept
Ibzan . . . was judge in Israel — Jerus
Israel was ruled by Abesan — Knox

9. And he had thirty sons and thirty daughters, whom he sent abroad,
. . . he gave . . . in marriage outside his clan — Ber
. . . he married thirty daughters into other families — Mof
. . . thirty daughters left his house to wed — Knox

and took in thirty daughters from abroad for his sons.
brought in thirty daughters from outside — Ber
brought in thirty daughters of other families — Mof
his thirty sons brought thirty brides — Knox
and he judged Israel seven years.
. . . governed Israel — Mof
for seven years he ruled Israel — Knox

10. Then died Ibzan, and was buried at Bethlehem.
. . . came to his death, and his body was put to rest — Bas

11. And after him Elon, a Zebulonite, judged Israel; and he judged Israel ten years.
. . . governed Israel — Mof
. . . ruled Israel ten years — Knox

12. And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.
. . . came to his death, and his body was put to rest — Bas
. . . Ahialon the Zabulonite — Knox
. . . Elon in the land of Zebulon — NAB

13. And after him Abdon the son of Hillel, a Pirathonite, judged Israel.
. . . son of Hillel from Pirathon — Mof

14. And he had forty sons and thirty nephews, that rode on threescore and ten ass colts:
. . . rode on seventy saddled donkeys — Ber
. . . rode on seventy donkeys' colts — Jerus
. . . who rode each on his own ass - NEB
and he judged Israel eight years.
. . . governed Israel — Mof
. . . ruled Israel — Knox

15. And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon
. . . came to his death, and his body was put to rest — Bas
. . . they buried him at Pharathon — Knox
in the land of Ephraim, in the mount of the Amalekites.
. . . in the Amalekite highlands — Mof
. . . on the hill called Amalec — Knox
. . . in the land of Shaalim — Jerus

CHAPTER 13

1. And the children of Israel did evil again in the sight of the LORD;
. . . again offended the Lord — NAB
. . . did what was wrong in the eyes of the Lord — NEB
. . . defied the Lord — Knox
and the LORD delivered them into the hand of the Philistines forty years.
. . . handed them over to the Philistines — Mof
. . . left them at the mercy of the Philistines — Knox

2. And there was a certain man of Zorah, of the family of the Danites, who name was Manoah.
. . . a certain tribesman of Dan called Manue — Knox
and his wife was barren, and bare not.
. . . barren and childless — Ber
a wife that bore him no children — Knox

3. And the angel of the LORD appeared unto the woman, and said unto her,
to her the Lord's angel appeared — Knox
the angel of the Eternal — Mof
Behold now, thou art barren, and bearest not:
Poor barren one, poor childless one — Knox
. . . have had no child — Jerus
but thou shalt conceive and bear a son.
you are going to conceive — AAT
. . . give birth to a son — NEB

4. Now therefore beware, I pray thee, and drink not wine nor strong drink,
be careful to drink no wine or liquor — Mof
and eat not any unclean thing.
eat no unclean food — Mof
no unclean food passes thy lips — Knox

5. For, lo, thou shalt conceive and bear a son; and no razor shall come on his head:
. . . his hair is never to be cut — Bas
. . . whose head will never know a razor — Mof
. . . no razor shall touch his head — NEB
for the child shall be a Nazarite unto God from the womb:
. . . a Nazirite from the time of conception — Ber
. . . a Nazirite from his birth — Knox
. . . consecrated to God from the womb — NAB

and he shall begin to deliver Israel out of the hand of the Philistines.
will begin the deliverance of Israel — Mof
will rescue Israel from the power — Jerus

6. Then the woman came and told her husband, saying.
. . . came in and said to her husband — Bas
So when she met her husband she told him — Knox
A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible:
. . . the appearance of the Angel of God, very awe-inspiring — Ber
. . . like the presence of an angel . . . so majestic — Jerus
. . . the look of the Eternal's angel — Mof
but I asked him not whence he was, neither told he me his name:
I put no question to him about where he came from — Bas
who he was . . . he would not tell me — Knox

7. But he said to me, Behold, thou shalt conceive, and bear a son;
. . . You are with child, and you will bear a son — Mof
. . . give birth to a son — NEB
and now drink no wine nor strong drink, neither eat any unclean thing:
drink neither wine nor liquor — Mof
From this time onwards drink no wine — NEB
Abstain from wine and all strong drink — Knox
for the child shall be a Nazarite to God from the womb to the day of his death.
. . . a Nazirite consecrated to God — NEB
. . . consecrated to God from birth to death — Mof
. . . shall be God's Nazirite — Jerus

8. Then Manoah intreated the LORD, and said,
. . . petitioned the Lord — Ber
. . . prayed to the Lord — NEB
. . . pleaded with Yahweh — Jerus
O my LORD, let the man of God which thou didst send come again unto us,
. . . Send the Man of God again to us — Ber
. . . let the man . . . come again — NEB
and teach us what we shall do unto the child that shall be born.
. . . that he may instruct us — Ber
. . . tell us how we are to train the boy — Mof
. . . how this child, once born, should be nurtured — Knox

9. And God hearkened to the voice of Manoah;
. . . answered the prayer — Ber
. . . heard Manoah's prayer for favour — Jerus
and the angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her.
. . . sitting out of doors — Mof
. . . as she sat resting in a field — Knox
. . . who was sitting in the fields — NEB

10. And the woman made haste, and ran, and shewed her husband,
. . . ran hurriedly to her husband — Ber
. . . ran quickly and told her husband — Jerus
. . . ran off to fetch him — Knox
and said unto him, Behold, the man hath appeared unto me, that came unto me the other day.
. . . the Man who appeared . . . has returned — Ber
He has come back . . . the man I saw a few days since — Knox

11. And Manoah arose and went after his wife, and came to the man, and said unto him,
. . . on reaching the Man, inquired — Ber
Manoah started to follow his wife — Mof
. . . rose and followed her, and asked the angel — Knox
Art thou the man that spakest unto the woman? And he said, I am.
Are you the man who was talking to this woman — Bas
Was it you who talked with my wife — NEB
. . . whether it was he that had brought the message — Knox

12. And Manoah said, Now let thy words come to pass,
. . . When your words come true — Mof
when thy promise is fulfilled — Knox
How shall we order the child, and how shall we do unto him?
. . . the lad's way of life and his activities — Ber

What is to be the boy's rule of life — Jerus
How is the child to be educated — Sept
What kind of boy will he be and what will he do — NEB

13. And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware.
. . . must carry out all my instructions — Ber
. . . pay careful heed to all that I said — Mof
The things that I forbade this woman, let him refrain from too — Jerus

14. She may not eat of any thing that cometh of the vine,
. . . anything made from grapes — Ber
. . . any produce of the vine — Mof
. . . nothing that grows in the vineyard — Knox
neither let her drink wine or strong drink, nor eat any unclean thing:
let him take no wine — Jerus
. . . abstaining from all unclean food — Knox
all that I commanded her let her observe.
all this she must observe — Ber
let him obey all the orders — Jerus
She must do what I say — NEB

15. And Manoah said unto the angel of the LORD, I pray thee, let us detain thee,
. . . Please, stay with us — Ber
. . . Let us press you to stay — Mof
. . . Do us the honour of staying — Jerus
until we shall have made ready a kid for thee.
we will kill a kid for You — Ber
till we set before thee a kid of the goats — Sept
Let us prepare a kid for you — NEB
allow us to cook a kid for thy eating — Knox

16. And the angel of the LORD said unto Manoah, Though thou detain me I will not eat of thy bread:
. . . I cannot eat of thy victuals — Sept
. . . of thy food I must not eat — Knox
. . . even if I did stay . . . I would not eat — Jerus
and if thou wilt offer a burnt offering, thou must offer it unto the LORD.
If you want to, you may offer a burnt offering — Ber
if you wish to prepare a holocaust, offer it — Jerus
prepare a whole-offering if you will — NEB
offer burnt-sacrifice, if thou wilt, to the Lord — Knox
For Manoah knew not that he was an angel of the LORD.
. . . did not recognize that it was the Lord's angel — Knox
. . . did not perceive that he was the angel of the Lord — NEB

17. And Manoah said unto the angel of the LORD, What is thy name, that when thy sayings come to pass we may do thee honour?
. . . pay homage to You — Ber
. . . we shall want to honour you when your words come true — NEB
. . . fain give thee some token of gratitude — Knox

18. And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it is secret?
. . . seeing it is Wonderful — Ber
. . . it is not to be uttered — Mof
. . . it is ineffable — AAT
. . . It is a name of wonder — NEB

19. So Manoah took a kid with a meat offering,
. . . the kid with a meal offering — Ber
. . . a kid with the proper grain-offering — NEB
. . . with a cereal offering — NAB
. . . and a bread offering — Knox
and offered it upon a rock unto the LORD:
. . . as a holocaust on the rock — Jerus
. . . laid it on the rock, presenting it — Knox
and the angel did wonderously; and Manoah and his wife looked on.
the lord, who performed wonders — AAT
to him whose works are full of wonder — NEB
. . . mystery indeed there was — Knox

20. For it came to pass, when the flame went up toward heaven from off the altar,
. . . the flame ascended above the altar — Sept
. . . rose to the sky from the altar — NAB
that the angel of the LORD ascended in the flame of the altar.
. . . went up to heaven in the flame — Mof
. . . went up too, there amid the flames — Knox

And Manoah and his wife looked on it, and fell on their faces to the ground.
fell flat with their face to the ground — Sept
. . . fell down face to earth — Knox
. . . dropped on their faces — Mof

21. But the angel of the LORD did no more appear to Manoah and to his wife.
. . . never appeared again — Mof
Now that he had disappeared from their view — Knox
Then Manoah knew that he was an angel of the LORD.
. . . understood that He was the Angel — Ber

22. And Manoah said unto his wife, We shall surely die, because we have seen God.
. . . Death will certainly be our fate — Bas
. . . We are certain to die — Mof
. . . This is certain death — Knox

23. But his wife said unto him, If the LORD were pleased to kill us,
. . . If the Lord intended to kill us — Ber
. . . if the Lord meant us harm — Knox
. . . If the Lord had wanted to kill us — NEB
he would not have received a burnt offering and a meat offering at our hands,
. . . a burnt offering and a meal offering — Ber
. . . a holocaust and a cereal offering — NAB
. . . a holocaust and oblation — Jerus
neither would he have shewed us all these things,
. . . permitted us to see all this — Ber
. . . shewn us this marvellous sight — Sept
. . . let us see and hear all this — NEB
nor would as at this time have told us such things as these.
permitted us . . . to hear such things — Ber
nor told us what is to befall — Knox
let us . . . hear what we have heard — NAB

24. And the woman bare a son and called his name Samson,
. . . gave birth to a son — Bas
and the child grew, and the LORD blessed him.
As the lad grew, the Lord's blessing was on him — Knox

25. And the Spirit of the LORD began to move him at times in the camp of Dan between Zorah and Eshtaol.
. . . first stirred him up at Mahaneh-dan — AAT
. . . at the Encampment of Dan . . . the spirit . . . first visited him — Knox
. . . grew up in Mahaneh-dan — NEB

CHAPTER 14

1. And Samson went down to Timnath,
. . . went down to Timnah — Bas
. . . paid a visit to Thamnatha — Knox
and saw a woman in Timnath of the daughters of the Philistines.
. . . noticed a woman at Timnah — Ber
a woman there, a Philistine, that took his eye — Knox

2. And he came up, and told his father and his mother, and said,
When he returned home — Ber
On his return — NAB
I have seen a woman in Timnath of the daughters of the Philistines;
I saw . . . one of the Philistine women — AAT
. . . a Philistine woman in Thamnatha — Knox
now therefore get her for me to wife.
whom I wish you to get as a wife for me — NAB
I would fain have you choose out for my bride — Knox

3. Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all my people,
. . . no woman among your cousins — NEB
. . . the girls of our own people or kinsmen — Ber
. . . those of your clan or among your whole nation — Jerus
that thou goest to take a wife of the uncircumcised Philistines?
. . . seek a wife among the uncircumcised — Ber
. . . wed the daughter of some uncircumcised — Knox
Must you go and marry one of the uncircumcised Philistines — NEB

And Samson said unto his father, Get her for me, for she pleaseth me well.
. . . Get her because I like her — Jerus
. . . She must be thy choice for me — Knox

4. But his father and his mother knew not that it was of the LORD,
. . . this was the Lord's leading — Ber
. . . had been brought about by the Lord — NAB
How could they know that this was the Lord's will - Knox
that he sought an occasion against the Philistines:
who had the destruction of the Philistines in mind — Bas
. . . providing an opportunity — NAB
. . . an occasion for quarrelling — Jerus
for at that time the Philistines had dominion over Israel.
. . . the Philistines dominated Israel — Ber
. . . had Israel in their power — Jerus
. . . were masters of Israel — NEB

5. Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath:
. . . just as they reached the vineyards — AAT
. . . they had reached the vineyards belonging to the town — Knox
and, behold, a young lion roared against him.
. . . came rushing out at him — Bas
. . . came growling at him — Mof
. . . came roaring towards him — Jerus

6. And the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid,
. . . he tore the lion in pieces as a man tears a kid — Jerus
. . . pulling the lion in two — Bas
and he had nothing in his hand:
unarmed as he was — Bas
no weapon in his hand — NEB
but he told not his father or his mother what he had done.
said nothing to his father and mother — Bas

7. And he went down and talked with the woman; and she pleased Samson well.
. . . the matter was settled to Samson's satisfaction — Sept
. . . to have speech with the woman he loved — Knox

8. And after a time he returned to take her,
When he went back later . . . to marry her — Ber
. . . the year after, to take his wife — Sept
. . . he came there again to make her his wife — Knox
and he turned aside to see the carcase of the lion:
He went out of his way to look — Jerus
. . . to find the lion's carcase — Knox
and, behold, there was a swarm of bees and honey in the carcase of the lion.
. . . bees inside the lion's body — Mof
. . . honey in the lion's mouth — Sept

9. And he took thereof in his hands, and went on eating.
. . . dipped some of it out . . . and ate it as he went along — Ber
. . . took out some of the combs — Sept
. . . scraped it out . . . and ate it — Mof
. . . scraped the honey into his hands — NEB
and came to his father and mother, and he gave them, and they did eat:
he gave them some of it to eat — Mof
to his father and mother to eat — Knox
but he told not them that he had taken the honey out of the carcase of the lion.
. . . that the honey came from a lion's body — Knox
. . . out of the lion's mouth — Sept

10. So his father went down unto the woman:
. . . reached the home of his daughter-in-law — Knox
. . . went down to see the woman — NEB
and Samson made there a feast: for so used the young men to do.
he gave a feast in Samson's honour — Knox
. . . a feast for Samson for seven days — Jerus
. . . for so bridegrooms used to do — Mof

11. And it came to pass when they saw him,
when they met him — Ber
because they were frightened of him — Jerus
when the people saw him — NEB
that they brought thirty companions to be with him.
Samson took thirty companions, who kept beside him — Mof
. . . thirty young men to be his escort — NEB

thirty .. had been appointed by their fellow-citizens — Knox
thirty men to be his companions — NAB

12. And Samson said unto them, I will now put forth a riddle unto you:
. . . Let me ask you a riddle — NEB
Samson proposed that he should ask them a riddle — Knox
and if ye can certainly declare it me within the seven days of the feast, and find it out,
. . . if you can solve it before the end of the seven-days feast — Ber
. . . while the feasting lasted — Knox
then I will give you thirty sheets and thirty changes of garments:
. . . thirty linen tunics and thirty festal robes — Ber
. . . thirty lengths of linen — NEB
. . . thirty five linen shawls and thirty gala robes — Mof
. . . each of them a linen shirt and a new garment — Knox

13. But if ye cannot declare it me, then shall ye give me thirty sheets and thirty change of garments.
. . . thirty lengths of linens — NEB
If you cannot find the answer, you in your turn must give me — Jerus
. . . each of them should do the same by him — Knox
And they said unto him, Put forth thy riddle, that we may hear it.
. . . Ask your riddle . . . we are listening — Jerus
Put your hard question — Bas

14. And he said unto them, Out of the eater came forth meat,
. . . Out of the lover of food came food — Bas
. . . came something to eat — Ber
and out of the strong came forth sweetness.
. . . came something sweet — Ber
out of strength, sweetness — Knox
And they could not in three days expound the riddle.
As they could not guess the riddle — Mof
for three days they could not solve — Ber
After three days' failure to answer the riddle — NAB

15. And it came to pass on the seventh day, that they said unto Samson's wife,
. . . on the fourth day — AAT
. . . on the eve of the seventh day — Knox
Entice thy husband, that he may declare unto us the riddle,
Persuade your husband to solve the riddle — Ber
Coax your husband and make him tell you the riddle — NEB
Cajole your husband into telling you — Jerus
Use all thy arts . . . with thy husband — Knox
lest we burn thee and thy father's house with fire:
. . . burn you and your family — NAB
. . . burn you and your father's house together — Jerus
have ye called us to take that we have? is it not so?
Did you invite us here to beggar us — NEB
Have ye called us . . . to impoverish us — Sprl
didst thou bid us . . . only to strip us bare — Knox
Did you invite us here to rob us — Jerus

16. And Samson's wife wept before him, and said,
. . . wept on his shoulder — Ber
. . . irritated him by weeping — Mof
. . . she was ever weeping — Knox
Thou dost but hate me, and lovest me not:
Truly you have no love for me — Bas
You evidently hate me — Ber
You must hate me — NAB
thou hast put forth a riddle unto the children of my people, and hast not told it me.
. . . you have not confided to me the answer of the riddle — Ber
. . . asked my fellow countrymen a riddle — Jerus
You have asked my kinsfolk a riddle — NEB
And he said unto her, Behold, I have not told it my father nor my mother, and shall I tell it thee?
. . . Have I not kept it secret from my own father — Knox
. . . must I tell it to you — NAB
. . . am I to tell you — NEB

17. And she wept before him the seven days, while their feast lasted:
. . . wept on his shoulder through the days of the feast — Ber

She irritated him by weeping — Mof
. . . she wept over him every day — NEB
. . . plaints . . . all through the week of the banquet — Knox

and it came to pass on the seventh day that he told her, because she lay sore upon him:

She was so persistent . . . he told her the answer — Jerus
. . . because she pestered him — NEB
. . . she gave him no peace — Bas

and she told the riddle to the children of her people.

she betrayed it to her fellow-townsfolk — Knox
. . . what the answer to the riddle was — Jerus
. . . told the riddle to her kinsfolk — NEB

18. And the men of the city said unto him on the seventh day before the sun went down,

just as he was entering the bridal chamber on the seventh day — Mof
before the sun of the seventh day had set — Knox
. . . before he entered the bridal chamber — NEB

What is sweeter than honey? and what is stronger than a lion? And he said unto them, If ye had not plowed with my heifer,

. . . used my heifer for your plough — Mof
. . . You have been yoking my heifer . . . to your plough — Knox

ye had not found out my riddle.

you would not have solved my riddle — Ber
my riddle would be unanswered — Knox

19. And the Spirit of the LORD came upon him, and he went down to Ashkelon, and slew thirty men of them,

. . . attacking thirty men there — Bas
. . . killed thirty of the citizens — Mof

and took their spoil and gave changes of garments unto them which expounded the riddle.

took their tunics and their robes . . . to the men who had solved the riddle — Ber
took what they wore and gave the festal robes — Jerus
whose clothes he stripped off and gave to the answerers of his riddle — Knox

And his anger was kindled, and he went up to his father's house.

. . . in a blazing fury he went away — Mof
. . . in high displeasure — Knox
. . . burning with rage — Jerus

20. But Samson's wife was given to his companion, whom he had used as his friend.

. . . who had been his best man — Ber
. . . Samson's wife went to his rival — AAT
. . . mated with one of these friends . . . that had been his guests — Knox
. . . the friend who had been his groomsman — NEB

CHAPTER 15

1. But it came to pass within a while after, in the time of wheat harvest,

. . . they were cutting the wheat already — Knox
. . . in the season of the wheat harvest — NAB

that Samson visited his wife with a kid;

. . . taking with him a young goat — Bas
. . . bringing a kid . . . as a present — Knox

and he said, I will go in to my wife into the chamber.

I am going into the bridal chamber to my wife — Mof
. . . I wish to go to my wife in her room — Jerus
. . . Let me be with my wife in private — NAB

But her father would not suffer him to go in.

. . . would not let him enter — Jerus
. . . would not let him pass into her inner room — Knox

2. And her father said, I verily thought that thou hadst utterly hated her;

I felt sure . . . that you had taken a real dislike to her — Jerus
. . . past all doubt thou hadst grown weary of her — Knox

therefore I gave her to thy companion:

. . . gave her to your best man — NAB
. . . gave her to your rival — AAT
. . . gave her in marriage to your groomsman — NEB

is not her younger sister fairer than she?

would not her younger sister suit you better — Jerus

. . . better looking than she — Ber
. . . better than she — NEB
take her, I pray thee, instead of her.
Let her be your wife instead — Ber
have her instead of the other — Jerus

3. **And Samson said concerning them, Now shall I be more blameless than the Philistines,**
. . . This time I shall be blameless — Ber
. . . I shall be quits . . . this time — Mof
. . . This time I will settle my score — NEB
. . . I can only get my own back . . . now — Jerus
though I do them a displeasure.
I am going to do them great evil — Bas
by doing them some damage — Jerus
if I do them despite — Knox

4. **And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail,**
tied them together, tail to tail, took torches — Ber
roped them, tail to tail, with fire brands — Knox
. . . he tied the jackals tail to tail — NEB
and put a firebrand in the midst between two tails.
put a torch between each pair of tails — Ber
he tied . . . one of the torches he had at hand — NAB

5. **And when he had set the brands on fire,**
he lit the torches — Mof
with the firebrands alight — Knox
he let them go into the standing corn of the Philistines,
turned them loose in the grainfields — Ber
Soon they were among the crops — Knox
and burnt up both the shocks and also the standing corn,
burned both sheaves and standing corn — Jerus
caught fire, stooks and standing corn alike — Knox
with the vineyards and olives.
the vines and olive trees as well — Jerus
set fire in their turn to olive-yard and vineyard — Knox

6. **Then the Philistines said, Who hath done this?**
. . . enquired about the author of this — Knox
And they answered, Samson, the son in law of the Timnite,
. . . who married the Timnite's daughter — Jerus
because he hath taken his wife, and given her to his companion.
. . . given to his best man — NAB
. . . given to his rival — Ber
. . . given to his comrade — Mof
And the Philistines came up, and burnt her and her father with fire.
burned the woman and her family to death — Jerus
burned her and her father's house — Mof
burned both the woman and her father alive — Knox

7. **And Samson said unto them, Though ye have done this,**
. . . Since this is how you behave — Jerus
. . . you have had your way — Knox
. . . If you do things like this — NEB
yet will I be avenged of you, and after that I will cease.
I will not rest until I have had my revenge — Jerus
I will have my revenge . . . before I am done — Mof
I swear I will be revenged upon you — NEB

8. **And he smote them hip and thigh with a great slaughter:**
he routed them headlong with heavy slaughter — Mof
. . . fell on them for all he was worth — Jerus
. . . he made such a massacre — Knox
and he went down and dwelt in the top of the rock Etam.
. . . to the cave in the Rock of Etam — Jerus
. . . to live in the cleft of the Etam rock — Ber
. . . stayed at the cliff of Etam — Mof

9. **Then the Philistines went up, and pitched in Judah,**
. . . came up and encamped — Jerus
. . . invaded Juda, encamping — Knox
and spread themselves in Lehi.
making a raid on Lehi — Mof
overran Lehi — NEB
made a foray against Lehi — Jerus
with little order, about . . . Lechi — Knox

10. **And the men of Judah said, Why are ye come up against us?**

. . . Why are you about to attack us — Ber
. . . asked on what errand they came — Knox
. . . Why have you attacked us — NEB

And they answered, To bind Samson are we come up,
To take Samson prisoner — NEB
We have come to seize Samson — Jerus
to do to him as he hath done to us.
to treat him as he treated us — Ber
and take vengeance on him — Knox

11. Then three thousand men of Judah went to the top of the rock Etam,
. . . went down to the cleft of the rock near Etam — Ber
. . . went to the fissure in the cliff of Etam — Mof
. . . went down to the cave in the Rock of Etam — Jerus
and said to Samson, Knowest thou not that the Philistines are rulers over us?
. . . have dominion over us — Ber
. . . hold sway over us — AAT
. . . have us in their power — Jerus
what is this that thou hast done unto us?
Now what have you done — Jerus
Why, then, have you done this — NAB
. . . you have brought upon us — Mof
And he said unto them, As they did unto me, so have I done unto them.
. . . I did but serve them as they served me — Knox

12. And they said unto him, We are come down to bind thee,
. . . come here to seize you — Mof
. . . to take you prisoner — AAT
. . . to hand thee over bound — Knox
that we may deliver thee into the hands of the Philistines.
to turn you over to the Philistines — AAT
to hand you over to the Philistines — Jerus
And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.
. . . that you will not murder me yourselves — Mof
. . . not make an attack on me yourselves — Bas
. . . not set upon me yourselves — NEB

13. And they spake unto him, saying, No; but we will bind thee fast,
. . . we will bind you securely — Ber
. . . we will simply bind you — Mof
. . . we will but take you prisoner — AAT
and deliver thee into their hand: but surely we will not kill thee.
. . . hand you over to them — Mof
. . . hand thee over as a prisoner — Knox
And they bound him with two new cords,
. . . tied him fast with two new ropes — Mof
knotting two new cords around him — Bas
and brought him up from the rock.
. . . away from the cliff — Mof
. . . carried away from the Rock — Knox
brought him up from the cave in the Rock — NEB

14. And when he came to Lehi, the Philistines shouted against him:
. . . met him with loud shouts — Mof
. . . came shouting to meet him — AAT
. . . cry of triumph — Knox
and the Spirit of the LORD came mightily upon him,
. . . came rushing upon him — Ber
. . . inspired him mightily — Mof
. . . seized on Samson — Jerus
. . . suddenly seized him — NEB
and the cords that were upon his arms became as flax that was burnt with fire,
the ropes . . . became like flax that has caught fire — Mof
. . . like burnt strands of flax — Jerus
his bonds parted and snapped like scorched tow — Knox
and his bands loosed from off his hands.
they dropped from his hands — Ber
. . . melted off his hands — Mof
his bonds melted away — NEB

15. And he found a new jawbone of an ass,
He found the jawbone of an ass, all raw — NEB
Catching sight of the fresh jawbone of a donkey — Jerus
Near him was the fresh jawbone — NAB
he found a bone lying there — Knox
and put forth his hand, and took it, and slew a thousand men therewith.
. . . seizing it, felled a thousand men — AAT
. . . with it he struck down a thousand men — Jerus
took that instead, and killed — Knox

16. And Samson said, With the jawbone of an ass, heaps upon heaps,
. . . I have piled them in a mass — Mof
. . . I have flayed them like asses — NEB
. . . I have thrashed them down — Jerus

With the red ass's jawbone I have dyed them red — AAT

with the jaw of an ass have I slain a thousand men.

I have assailed assailants — Mof

with the bone of an ass a thousand men lie slain — Knox

17. **And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand,**

And with this, he hurled the jawbone from him — Jerus

. . . threw away the jawbone — NEB

This song sung, he threw the jawbone away — Knox

and called that place Ramath-lehi.

. . . the Brandishing of the Jawbone — Knox

. . . the hill of the jawbone — AAT

the spot was called Jawbone throw — Mof

18. **And he was sore athirst, and called on the LORD, and said,**

He was terribly thirsty — Mof

. . . growing very thirsty — Ber

He began to feel very thirsty — NEB

Thou hast given this great deliverance into the hand of thy servant:

. . . vouchsafed this great victory — AAT

You yourself have worked this great victory — Jerus

a servant . . . whom thou hast used — Knox

and now shall I die for thirst,

need of water will be my death — Bas

must I die of thirst — Ber

and fall into the hand of the uncircumcised?

or be captured by the uncircumcised — Ber

at the mercy of men uncircumcised — Knox

19. **But God clave an hollow place that was in the jaw, and there came water thereout;**

caused a split in a hollow place in Lehi — Ber

God split open the hollow of Lehi — NEB

. . . opened a hollow in the ground — Jerus

. . . made the hollow cleft . . . called the Tooth of the Jawbone — Knox

and when he had drunk, his spirit came again, and he revived:

. . . his vigour returned and he revived — Jerus

. . . his strength returned to him — Knox

Wherefore he called the name thereof En-hakkore, which is in Lehi unto this day.

. . . the spot was named Caller-spring — Mof

. . . the Praying Well of Lechi ever since — Knox

20. **And he judged Israel in the days of the Philistines twenty years.**

. . . during the Philistine period — Ber

. . . while the Philistine trouble lasted — Knox

CHAPTER 16

1. **Then went Samson to Gaza, and saw there an harlot, and went in unto her.**

. . . where he saw a harlot and had intercourse with her — Mof

. . . went in to spend the night with her — NEB

. . . seeing a harlot he went into her house — Jerus

2. **And it was told the Gazites, saying, Samson is come hither.**

The news was told . . . "Samson has arrived." — Jerus

Samson had come to town — Ber

And they compassed him in, and laid wait for him all night in the gate of the city.

They surrounded the place and kept watch — Jerus

they cut him off from escape by posting guards — Knox

and were quiet all the night,

All that night they made no move — Jerus

no need to do anything while night lasted — Knox

During the night . . . they took no action — NEB

saying, In the morning, when it is day, we shall kill him.

We will wait till daybreak, then we will kill him — Jerus

As soon as daylight comes — Ber

. . . kill him next morning on his way out — Knox

3. **And Samson lay till midnight, and arose at midnight,**

. . . lay in bed till midnight — NEB

. . . slept on till midnight — Knox
. . . stayed in bed till midnight — Jerus
and took the doors of the gate of the city, and the two posts,
seized the doors of the town gate — Jerus
seized hold of the doors of the city gate — NEB
Finding the gates locked, he took them up — Knox
and went away with them, bar and all, and put them upon his shoulders,
tore them away with the bolt — Ber
tore them up . . . hoisted them on to his shoulders — Jerus
and carried them up to the top of an hill that is before Hebron.
. . . the top of the hill east of Hebron — NEB
. . . which looks down towards Hebron — Knox
. . . facing Hebron, and there he left them — Jerus

4. **And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah.**
Later he fell in love with . . . Delilah — Ber
His next love was a woman . . . in the valley of Sorec — Knox

5. **And the lords of the Philistines came up unto her, and said unto her,**
The Philistine tyrants went and said — Mof
. . . chiefs of the Philistines — Bas
. . . went up country to see her — NEB
Entice him, and see wherein his great strength lieth,
Induce him to tell you what is the secret — Ber
Cajole him and find out — Jerus
Coax him and find out — NEB
Use all thy arts . . . and find out from him — Knox
and by what means we may prevail against him,
how we can master him — Jerus
how we can get the better of him — Knox
. . . we may overpower him — Ber
that we may bind him to afflict him:
we may overpower him and tie him — Ber
bind him and so hold him captive — NEB
reduce him to helplessness — Jerus
and we will give thee every one of us eleven hundred pieces of silver.
. . . eleven hundred silver shekels — Jerus
. . . a hundred and fifty pounds in silver — Mof

6. **And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth,**
. . . wherein lies the secret of your great strength — Ber
. . . what makes thee so strong — Knox
. . . what gives you your great strength — NEB
and wherewith thou mightest be bound to afflict thee.
how can you be bound to render you helpless — Ber
How could one tie you up to be tortured — Mof
what would be needed to bind and tame you — Jerus

7. **And Samson said unto her, If they bind me with seven green withs that were never dried,**
. . . seven fresh wood fiber cords not yet dried — Ber
. . . seven fresh bowstrings not yet dry — NEB
. . . seven strands of gut, still fresh — Knox
then shall I be weak, and be as another man.
my strength will fail, and I shall be like any other man — Mof
I shall be no stronger than other men — Knox

8. **Then the lords of the Philistines brought up to her seven green withs,**
The princes then brought her seven fiber cords — Ber
. . . brought her seven fresh bowstrings — NEB
. . . brought Delilah seven new bowstrings — Jerus
which had not been dried, and she bound him with them.
with these she tied up Samson — Mof
she took them and bound him — Jerus

9. **Now there were men lying in wait, abiding with her in the chamber.**
She had men concealed in the inner room — Mof
they lay concealed in her house — Knox
And she said unto him, The Philistines be upon thee, Samson.
Samson, she cried, the Philistines! — Knox
And he brake the withs,
. . . snapped the cords — Ber

. . . snapped the bowstrings — NEB
. . . broke through his bonds — Knox
as a thread of tow is broken when it toucheth the fire.
like a strand of tow at the touch of fire — Mof
as a strand of rope snaps when . . . exposed to fire — Ber
as if . . . made of the refuse of tow, and scorched besides — Knox
So his strength was not known.
his strength was not tamed — NEB
the secret of his strength was not disclosed — Mof
about that strength of his, none was the wiser — Knox

10. And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies:
. . . You have deceived me — Ber
. . . you have made a fool of me — NEB
. . . You have been laughing at me — Jerus
now tell me, I pray thee, wherewith thou mightest be bound.
Do tell me how you could be tied up — Mof
what would be needed to bind you — Jerus
. . . what bonds can bind thee — Knox

11. And he said unto her, If they bind me fast with new ropes that never were occupied,
. . . new ropes that have never been used — Ber
. . . new thick cords — Bas
then shall I be weak, and be as another man.
my strength will fail, and I shall be like any other man — Mof
never a man so weak as I — Knox

12. Delilah therefore took new ropes, and bound him therewith,
. . . once more Dalila bound him — Knox
and said unto him, The Philistines be upon thee, Samson.
Samson, the Philistines! — Knox
And there were liers in wait abiding in the chamber.
Men were lying concealed in the inner room — Mof
. . . waiting in an inside room — Ber
And he brake them from off his arms like a thread.
snapped the ropes . . . like a thread — Ber
break his bonds like thread — Knox

13. And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies:
. . . Up to now you have fooled me — Ber
. . . You are still making a fool of me — NEB
. . . you have been laughing at me — Jerus
tell me wherewith thou mightest be bound.
. . . how you could be tied up — Mof
. . . what the right bonds are — Knox
. . . how can you be bound — NEB
. . . what would be needed to bind you — Jerus
And he said unto her, If thou weavest the seven locks of my head with the web.
. . . plaits of my head into the web of the loom — Mof
. . . hair into the warp of the web — Jerus
. . . weave them into the warp — NEB

14. And she fastened it with the pin,
and twist them in with the pin — Mof
and fixed the peg firmly — Jerus
drove them tight with the beater — NEB
tie them to the peg of the loom — Knox
and said unto him, The Philistines be upon thee, Samson.
Samson, the Philistines! — Knox
And he awakened out of his sleep, and went away with the pin of the beam, and with the web.
. . . tore away the pin of the loom with the web — Ber
. . . pulled out both stuff and peg — Jerus
pulled the pin of the web out of the wall — Sept
pulled away the warp and the loom with it — NEB

15. And she said unto him, How canst thou say, I love thee, when thine heart is not with me?
. . . when you do not confide in me — Ber
. . . when you do not trust me — Jerus
. . . wilt thou not let me share thy thoughts? — Knox
thou hast mocked me these three times,
you have deceived me — Ber
you have laughed at me — Jerus
you have made a fool of me — NEB
and hast not told me wherein thy great strength lieth.
. . . why your strength is so great — AAT
. . . why you are so strong — Mof

. . . the secret of thy great strength — Knox

16. And it came to pass, when she pressed him daily with her words, and urged him,
. . . nagged him daily, and kept urging him — Ber
She so pestered him with these words day after day — NEB
. . . she persisted with her questions, and allowed him no rest — Jerus
so that his soul was vexed unto death:
. . . wearied to death — Ber
till he grew tired to death of it — Jerus
she crushed his spirit altogether — Knox

17. That he told her all his heart, and said unto her,
opened to her his whole heart — Ber
at last he told her the truth — Knox
told her all the secret — Mof
There hath not come a razor upon mine head;
No razor has ever been used to my head — Mof
. . . never felt the touch of steel — Knox
for I have been a Nazarite unto God from my mother's womb:
. . . a Nazirite to God from conception — AAT
. . . consecrated to God from birth — Knox
if I be shaven, then my strength will go from me,
if I were shaved, I would lose my strength — Ber
If my head were shorn, then my power would leave me — Jerus
and I shall become weak, and be like any other man.
my strength will leave me — Mof
. . . lose my strength — Jerus

18. And when Delilah saw that he had told her all his heart,
. . . opened his heart to her — Ber
. . . trusted her with all the secret — Mof
. . . saw that he had told her his secret — NEB
she sent and called for the lords of the Philistines, saying,
she summoned the Philistine princes — Ber
had the chiefs of the Philistines summoned — Jerus
Come up this once, for he hath showed me all his heart.
. . . this time he has opened his heart to me — Ber
. . . he has told me everything — Mof
. . . he has told me his secret — NEB
Then the lords of the Philistines came up unto her, and brought money in their hand.
. . . came up . . . with the money — Ber
. . . with the money they had promised her — Knox

19. And she made him sleep upon her knees;
she lulled him to sleep in her lap — Jerus
. . . lie down to sleep at her knees — Knox
and she called for a man, and she caused him to shave off the seven locks of his head;
called a man to shave off — Ber
. . . had his seven twists of hair cut off — Bas
summoned a man and he shaved the seven locks — NEB
and she began to afflict him, and his strength went from him.
she began to control him — Ber
. . . he began to lose his strength — Jerus
resolved now to cast him off and spurn his love — Knox

20. And she said, The Philistines be upon thee, Samson.
Samson, the Philistines! — Knox
And he awoke out of his sleep and said, I will go out as at other times before, and shake myself.
. . . break free . . . shake myself clear — Jerus
. . . I will go out as usual — NEB
sought to escape by shaking off his bonds — Knox
And he wist not that the LORD was departed from him.
. . . had left him — NEB
. . . had turned away from him — Jerus
. . . that the Eternal had left him — Mof

21. But the Philistines took him, and put out his eyes,
. . . gouged out his eyes — NEB
. . . bored out his eyes — Mof
First they blinded him — Knox
and brought him down to Gaza, and bound him with fetters of brass:
. . . in bronze chains — Ber
. . . a double chain of bronze — Jerus
and he did grind in the prison house.
spent his time turning the mill — Jerus
employed to grind corn in the prison — Mof
he was set to grinding corn — NEB

22. Howbeit the hair of his head began to grow again after he was shaven.
. . . from the time when it was shaved off — Ber
the hair that had been shorn off began to grow again — Jerus

23. Then the lords of the Philistines gathered them together
the chiefs of the Philistines assembled — Jerus
After a while, the chiefs . . . met — Knox
The Philistine tyrants had gathered — Mof
for to offer a great sacrifice unto Dagon their god, and to rejoice:
to offer . . . high sacrifice, and to hold a banquet — Knox
. . . to make a great offering to Dagon — Bas
a great sacrifice to their lord Dagon — NEB
for they said, Our god hath delivered Samson our enemy into our hand.
our god has given us the mastery of him — Knox
. . . Samson our hater — Bas

24. And when the people saw him they praised their god:
. . . they shouted in honour of their god — Mof
as the people saw their god, they acclaimed him — Jerus
for they said, Our god hath delivered into our hands our enemy,
Our god has given us the mastery — Knox
. . . has now put the foe into our hands — Mof
and the destroyer of our country, which slew many of us.
who wasted out lands and slew us in bands — Mof
that so ruined our lands — Knox
the man who laid our country waste — Jerus

25. And it came to pass, when their hearts were merry, that they said,
They were in high spirits — Mof
. . . their hearts were full of joy — Jerus
Call for Samson, that he may make us sport.
Call Samson to amuse us — Ber
. . . let him fight to make sport for us — NEB
. . . provide sport for them — Knox
And they called for Samson out of the prison house; and he made them sport:
. . . he performed feats for them — Jerus
. . . made sport before them all — NEB
Provide sport for them he did — Knox
and they set him between the pillars.
when they stationed him between the pillars — Ber
standing between two pillars — Knox
he was put to stand between two pillars — Jerus

26. And Samson said unto the lad that held him by the hand,
. . . the attendant who was holding his hand — AAT
. . . the boy who was leading him about — Knox
Suffer me that I may feel the pillars whereupon the house standeth,
Put me where I can feel the pillars — NEB
. . . the pillars supporting the building — Jerus
. . . the columns that support the temple — NAB
that I may lean upon them.
lean my weight on them and rest — Knox
may rest against them — NAB

27. Now the house was full of men and women;
the building was crowded — Jerus
the temple was full — NAB
and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women,
all the Philistine tyrants were there — AAT
. . . from the roof, with its balcony — Knox
that beheld while Samson made sport.
watching Samson at his sport — Mof
as Samson provided amusement — NAB
watching Samson as he fought — NEB

28. And Samson called unto the LORD and said, O LORD God, remember me, I pray thee,
. . . Lord Eternal, O remember me — Mof
. . . be think thyself of me — Knox
and strengthen me, I pray thee, only this once, O God,
give me strength again this once — Jerus
give me back, for this once, the strength I had — Knox
that I may be at once avenged of the Philistines for my two eyes.
at once wreak vengenance . . . for both my eyes — Ber

venegance . . . on the enemies who have robbed me of both my eyes — Knox
I may avenge myself once and for all — NAB

29. And Samson took hold of the two middle pillars upon which the house stood.
. . . the two central columns on which the building rested — Ber
. . . the two middle pillars supporting the building — Jerus
and on which it was borne up, of the one with his right hand, and of the other with his left.
he braced himself against them, holding one with his right hand — Mof
threw all his weight against them, his right arm against one — Jerus

30. And Samson said, Let me die with the Philistines.
. . . Let us die together, myself and the Philistines — Mof
. . . May I die with the Philistines — Jerus
And he bowed himself with all his might;
he pulled with all his might — Mof
he shook the pillars with such force — Knox
and the house fell upon the lords, and upon all the people that were therein.
the building caved in upon the princes — Ber
the whole building fell and crushed the chiefs — Knox
So the dead which he slew at his death were more than they which he slew in his life.
Those he killed at his death outnumbered those he had killed in his life — Jerus
Great toll Samson took of them in his life time, but greater as he died — Knox

31. Then his brethren and all the house of his father came down, and took him, and brought him up,
. . . took him away with them — Ber
. . . kindred went down to carry off his body — Knox
and buried him between Zorah and Eshtaol, in the burying place of Manoah his father.
put his body to rest in the earth — Bas
bore him up for burial in the grave of his father Manoah — NAB
. . . Saraa and Esthaol — Knox
And he judged Israel twenty years.
His rule. . . . had lasted twenty years — Knox
. . . had governed Israel — Mof
. . . been judge in Israel — Jerus

CHAPTER 17

1. And there was a man of mount Ephraim, whose name was Micah.
. . . in the highlands of Ephraim — Ber
in the hill-country of Ephraim — Knox

2. And he said unto his mother, The eleven hundred shekels of silver that were taken from thee,
the hundred and fifty pounds in silver which were stolen from you — Mof
His mother had lost eleven hundred silver pieces, which she had set aside — Knox
about which thou cursedst, and spakest of also in mine ears,
about which you uttered a curse in my hearing — Ber
how you called down a curse on the thief in my hearing — NEB
in his presence, she pronounced a curse on the thief — Knox
behold, the silver is with me; I took it.
the money is in my possession — Ber
I have that money, it was I who took it — Mof
And his mother said, Blessed be thou of the LORD, my son.
May the blessing of the Lord be on my son — Bas
. . . May the Lord bless you, my son — NEB
. . . May my son be blessed — Jerus

3. And when he had restored the eleven hundred shekels of silver to his mother,
So he returned the hundred and fifty pounds in Silver — Mof
Micayehu gave her back the . . . shekels — Jerus
his mother said, I had wholly dedicated the silver unto the LORD
I truly dedicated the silver — Ber
I now solemnly dedicate this money of mine to the Lord — NEB
from my hand for my son, to make a graven image and a molten image:
as your own gift, to make a carved metal idol — Mof
. . . a carved image (and an idol of cast metal) — Jerus

my son shall have it from me — Knox
now therefore I will restore it unto thee.
So, I return it to you — Ber
So now after all it is thine — Knox

4. **Yet he restored the money unto his mother; and his mother took two hundred shekels of silver,**
. . . his mother took twenty-eight pounds of it — Mof
. . . took out two hundred of the pieces so restored — Knox
and gave them to the founder,
. . . the silversmith — Ber
. . . the metal worker — Jerus
who made thereof a graven image and a molten image:
. . . a molten and an engraved image — Ber
. . . made a carved metal idol — Mof
. . . a carved image (and an idol of cast metal) — Jerus
and they were in the house of Micah.
for Micah's house — Ber
It stood in Micah's house — Mof
was placed in the house of Micah — Jerus

5. **And the man Micah had an house of gods,**
. . . had a shrine for Deity — Ber
He set apart a shrine for the worship of God — Knox
who built a shrine for it — Jerus
and made an ephod, and teraphim,
. . . ephod and household gods — Mof
. . . vestments and household deities — Knox
and consecrated one of his sons, who became his priest.
put one of his sons in the position of priest — Bas
installed one of his sons as priest — Mof

6. **In those days there was no king in Israel,**
. . . the old days of Israel before the monarchy — Knox
but every man did that which was right in his own eyes.
. . . did what, to his view, seemed right — Ber
. . . did as he pleased — Jerus
men lived by the best light they had — Knox

7. **And there was a young man out of Bethlehem-judah of the family of Judah**
. . . Bethlehem in Judah, of the clan of Judah — Jerus
. . . ranking as one of Juda's clan — Knox
who was a Levite, and he sojourned there.
resided there as a stranger — Jerus
a young Levite who had resided — NAB
. . . a Levite named Ben-gershom — NEB

8. **And the man departed out of the city from Beth-lehem-judah to sojourn where he could find a place:**
had left Bethlehem . . . to find a position — Ber
. . . to go and find somewhere to live — NEB
. . . to find a home that suited him — Knox
and he came to mount Ephraim to the house of Micah as he journeyed.
in his travels he came to the highlands of Ephraim — Ber
to the house of Micah in the mountain region of Ephraim — NAB

9. **And Micah said unto him, Whence comest thou?**
. . . Where do you come from? — Ber
And he said unto him, I am a levite of Beth-lehem judah, and I go to sojourn where I may find a place.
. . . come to live where I may secure a position — Ber
. . . travelling to find some place to stay in — Mof
. . . looking for a home that suited him — Knox

10. **And Micah said unto him, Dwell with me, and be unto me a father and a priest,**
. . . Stay with me . . . be my father and priest — Mof
. . . I will honour thee like a father and a priest — Knox
and I will give thee ten shekels of silver by the year,
I will annually pay you ten pieces of silver — Ber
. . . a pound in silver every year — Mof
and a suit of apparel and thy victuals.
a suit of clothes and your room and board — Ber
a fresh suit of clothes, and thy livelihood — Knox
food and clothing — Jerus
So the Levite went in.
To this proposal the Levite agreed — Ber
. . . agreed to live with the man — AAT

11. **And the Levite was content to dwell with the man,**

. . . make his living place with the man — Bas
. . . agreed to remain in the man's house — Jerus
. . . agreed to live with the man — AAT
and the young man was unto him as one of his sons.
. . . as well cared for as . . . one of his sons — Knox
. . . became like one of his sons to him — Jerus

12 And Micah consecrated the Levite;
. . . installed the Levite — AAT
. . . gave the position to the Levite — Bas
and the young man became his priest, and was in the house of Micah.
. . . lived in Micah's house — AAT
became . . . a member of his household — NEB

13 Then said Micah, Now know I that the LORD will do me good,
. . . the Lord will prosper me — AAT
. . . God's blessing would be with him — Knox
seeing I have a Levite to my priest.
because I have this Levite as my priest — Jerus
. . . the Levite has become my priest — Bas

CHAPTER 18

1. In those days there was no king in Israel:
These were days when no king yet ruled in Israel — Knox
and in those days the tribe of the Danites sought them an inheritance to dwell in:
. . . looking for a heritage to settle in — AAT
. . . in search of territory — Mof
. . . looking for territory to occupy — NEB
. . . still trying to find a home to live in — Knox
for unto that day all their inheritance had not fallen unto them among the tribes of Israel.
. . . their inheritance had not been allotted — Ber
. . . they had received no heritage — NAB
they had not come into possession of the territory allotted to them — NEB

2. And the children of Dan sent of their family five men from their coasts; men of valour,
. . . sent five courageous men — Ber
. . . five champions of theirs — Knox
. . . five . . . men of prowess — Mof
from Zorah and from Eshtaol, to spy out the land, and to search it;
. . . to explore and examine the country — Mof
. . . to reconnoitre the country and explore it — Jerus
. . . to prospect . . . to go and explore the land — NEB
and they said unto them, Go, search the land:
their orders were to go and examine the country — Mof
. . . Setting out with these orders — Knox
who when they came to mount Ephraim, to the house of Micah, they lodged there.
. . . halted there for the night — Mof
. . . found a lodging at Micah's house — Knox

3. When they were by the house of Micah, they knew the voice of the young man the Levite:
. . . recognized the voice of the young Levite — Ber
. . . the accent of the young Levite — AAT
. . . the speech of the young Levite — NEB
and they turned in thither, and said unto him,
turning that way they said — Jerus
turning to him they said — Ber
they stepped aside and said — Mof
they turned there and then — NEB
Who brought thee hither? and what makest thou in this place?
How did you come here — Bas
. . . What are you doing in a place like this? — Mof
what errand brought thee here? — Knox
and what hast thou here?
What is keeping you here? — Jerus
What is your business here? — Mof

4. And he said unto them, Thus and thus dealeth Micah with me,
. . . So and so did Micah do for me — AAT
. . . This is how Micah treats me — NAB
. . . what Michas had promised to do for him — Knox

. . . This is all Micah's doing — NEB

and hath hired me, and I am his priest.

He pays me a wage and I act as his priest — Jerus

what payment was made . . . as priest of the shrine — Knox

5. And they said unto him, Ask counsel, we pray thee, of God.

inquire of God on our behalf — NEB

. . . consult God and find out for us — Jerus

. . . Inquire of God, we beg of you — Ber

that we may know whether our way which we go shall be prosperous.

. . . whether the mission on which we are going will be a success — Ber

. . . whether their journey should prosper — Knox

6. And the priest said unto them, Go in peace: before the LORD is your way wherein ye go.

. . . the journey you are making is pleasing to the Lord — Ber

. . . your errand is under the Eternal's favour — Mof

. . . Your mission is in the Lord's hands — NEB

7. Then the five men departed and came to Laish, and saw the people that were therein,

. . . observed how the natives lived — Ber

. . . There they found the inhabitants — NEB

how they dwelt careless, after the manner of the Zidonians, quiet and secure.

. . . living without thought of danger — Bas

. . . lived in security . . . peaceful and trusting — Jerus

. . . quiet and unsuspicious — Mof

. . . a quiet, carefree folk — NEB

and there was no magistrate in the land, that might put them to shame in any thing;

with no hereditary king to keep the country under his thumb — NEB

no civil power restrained them, and they had great wealth — Knox

. . . with no lack of any natural resources — NAB

and they were far from the Zidonians, and had no business with any man,

. . . no contact with other people — NAB

. . . had no relations with the Arameans — Jerus

. . . remote from all the world — Knox

8. And they came unto their brethren to Zorah and Eshtaol:

the spies returned to their tribe — Ber

. . . went back to their kinsfolk — Jerus

and their brethren said unto them, What say ye?

. . . What was your report? — Ber

. . . How did you get along? — AAT

. . . What can you tell us? — Jerus

9. And they said, Arise, that we may go up against them:

. . . let us possess the land — Ber

. . . let us march against them — Jerus

. . . Up, friends, to the attack — Knox

for we have seen the land, and, behold, it is very good:

. . . it is a fine country — Mof

. . . lands both rich and fertile — Knox

and are ye still?

Why are you doing nothing? — Bas

You sit idle here — Mof

Why stand there speechless? — Ber

be not slothful to go, and to enter to possess the land.

Do not delay in setting out — AAT

Enter the land, and possess it at once — Ber

10. When ye go, ye shall come unto a people secure, and to a large land:

. . . a people . . . living complacently secure — Ber

. . . you will find a defenceless people — Jerus

. . . living a carefree life in a wide expanse of open country — NEB

. . . an unsuspicious people — Mof

for God hath given it into your hands;

the Lord will make us masters of their territory — Knox

a place where there is no want of any thing that is in the earth.

you shall have no want for anything on earth — Ber

. . . no lack of anything in that region — Mof

. . . nothing lacking of all that man can want — Jerus

11. And there went from thence of the family of the Danites, out of Zorah and out of Eshtaol,

. . . the men of the tribe of Dan set out — Jerus

. . . of the clan of the Danites — NAB

six hundred men, appointed with weapons of war.

. . . armed themselves with weapons — Ber
. . . fully armed men — Mof
six hundred armed men — NEB

12. And they went up, and pitched in Kirjath-jearim, in Judah:
. . . marched up and encamped — Mof
. . . made their first halt at Cariathiarim — Knox
wherefore they called that place Mahaneh-dan unto this day:
. . . the place is still called the Camp of Dan today — Jerus
the name of the spot . . . is Dans camp — Mof
behold, it is behind Kirjath-jearim.
it lies west of Kirjath-jearim — AAT

13. And they passed thence unto mount Ephraim, and came unto the house of Micah.
. . . they passed on to the hill country of Ephraim — NEB
. . . they entered the highlands of Ephraim — Jerus
. . . to the hill country of Ephraim — Bas

14. Then answered the five men that went to spy out the country of Laish,
. . . to spy out and search the country — Ber
. . . who had been to explore the country — Jerus
and said unto their brethren,
spoke up, and said to their clansmen — AAT
Do ye know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image?
. . . household gods and a carved metal idol — Mof
. . . carved image (and an idol in cast metal) — Jerus
. . . a carved image with a sheath of metal — Knox
now therefore consider what ye have to do.
So now you see what to do — Bas
Look well to it what course you will take — Knox
decide what you must do — NAB

15. And they turned thitherward,
They stepped aside — Mof
turning in that direction — NAB
they turned aside a little — Knox
and came to the house of the young man the Levite, even unto the house of Micah,
the house of Micah where the young Levite lived — Ber
the young Levite's dwelling in Micah's house — Jerus
and saluted him.
said to him, Is it well with thee? — Bas
gave him friendly greeting — Knox
and greeted him — NEB

16. And the six hundred men appointed with their weapons of war,
. . . equipt with implements of war — Sept
. . . girt with weapons of war — NAB
. . . armed for war — Jerus
which were of the children of Dan, stood by the entering of the gate.
. . . standing at the gate of the yard — Mof
. . . at the threshold of the gate — Jerus
. . . stood at the door — Knox
. . . took their stand at the entrance — NEB

17. And the five men that went to spy out the land went up,
. . . while the spies went inside — Ber
. . . who had set out to explore the country — Jerus
. . . who had made their way to the young man's lodging — Knox
and came in thither, and took the graven image, and the ephod, and the teraphim, and the molten image:
. . . the household gods and the metal idol — Mof
. . . carved image, and mantle . . . and metal sheath all together — Knox
. . . teraphim (and the idol of cast metal) — Jerus
and the priest stood in the entering of the gate
. . . remained at the threshold — Jerus
. . . standing at the gate of the yard — Mof
with the six hundred men that were appointed with weapons of war.
six hundred armed warriors — Mof
with the six hundred armed men — NEB
six hundred fighting men close by — Knox

18. And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image.
the carved metal idol . . . and the household gods — Mof

. . . teraphim (and the idol of cast metal) — Jerus

Then said the priest unto them, What do ye?

. . . What are you doing? — Mof

. . . asked them what they would be at — Knox

19. And they said unto him, Hold thy peace,

. . . Hold your tongue — Mof

. . . Keep quiet — AAT

. . . Hush — Jerus

lay thine hand upon thy mouth, and go with us,

Clap your hand on your mouth — AAT

bade him keep his lips tight shut — Knox

not a word — NEB

and be to us a father and a priest:

be our father and priest — NAB

We will honour thee . . . as father and priest — Knox

is it better for thee to be a priest unto the house of one man,

. . . for the family of one man — NAB

. . . for one man's household — AAT

or that thou be a priest unto a tribe and a family in Israel?

. . . for a tribe and a clan — NAB

. . . for a whole division and a clan — Mof

. . . a whole tribe, a whole clan of Israel — Knox

. . . a whole tribe and clan — NEB

20. And the priest's heart was glad,

The priest was overjoyed — Jerus

the priest felt gladhearted — Ber

it was pleasant hearing enough — Knox

and he took the ephod, and the teraphim, and the graven image,

. . . household gods and the carved idol — Mof

. . . mantle and household deities and image — Knox

and went in the midst of the people.

accompanied the force — Mof

joined the company — NEB

went off in their company — Knox

21. So they turned and departed,

They left by the way they came — Jerus

they turned and went off — Knox

and put the little ones and the cattle and the carriage before them.

. . . the children, cattle and goods — AAT

. . . pack animals and stores travelling in front — Knox

. . . at the head of the column — NAB

22. And when they were a good way from the house of Micah,

. . . had gone some distance — Mof

. . . at a considerable distance — Bas

the men that were in the houses near to Micah's house were gathered together,

the neighbors . . . assembled in a group — Ber

the neighbours with houses next to his gave the alarm — Jerus

his neighbours were called out in pursuit — NEB

and overtook the children of Dan.

pursued the Danites — Mof

his men coming up behind them — Knox

caught up with them — NEB

23. And they cried unto the children of Dan.

They shouted after them — NEB

. . . a great hue and cry — Knox

And they turned their faces, and said unto Micah,

. . . turned their heads — Mof

. . . turned round — Jerus

. . . looked round — Knox

What aileth thee, that thou comest with such a company?

What do you want, that you have taken up arms? — NAB

What is all this shouting about? — Jerus

What is the matter with you — NEB

. . . that you are up in arms? — Mof

24. And he said, Ye have taken away my gods which I made,

. . . You steal the gods I made — Mof

. . . robbed me of the gods I made for myself — Knox

and the priest, and ye are gone away:

have gone off with my priest as well — NAB

you have taken the priest — NEB

and my own priest and off you go — Mof

and what have I more?

now what have I left? — Ber

what is there for me now? — Bas

and what is this that ye say unto me, What aileth thee?

How can you ask me, "What is this about?" — Jerus

How dare you say, "What is the matter with you?" — NEB

and you ask what ails me — Knox

25. And the children of Dan said unto him, Let not thy voice be heard among us,

. . . Don't shout to us — Mof

. . . Let us hear no more from you — Jerus

. . . hear no more of thy complaints — Knox
lest angry fellows run upon thee,
lest some of the embittered men in our midst knock you down — Ber
We are desperate men, and if we fall upon you — NEB
some hot spirit in our company might turn upon you — Mof
and thou lose thy life, with the lives of thy household.
. . . kill you and your household — Ber
it will be the death of yourself and your family — NEB
thou and thine would rue it — Knox

26. And the children of Dan went their way: and when Micah saw that they were too strong for him,
. . . saw that he was outnumbered — Ber
he turned and went back unto his house.
turned and went home — NEB
must betake himself home — Knox

27. And they took the things which Micah had made, and the priest which he had,
. . . the articles that Micah had made — Mof
Taking the priest . . . and the rest of the plunder aforesaid — Knox
taking with them the god . . . and the priest who had served him — Jerus
and came unto Laish, unto a people that were at quiet and secure;
. . . whose people were quiet and care-free — NEB
. . . a peaceful and trusting people — Jerus
. . . living quiet and unsuspicious — Mof
and they smote them with the edge of the sword, and burnt the city with fire.
attacked them with their weapons of war — Ber
they killed without giving any quarter — Mof
they slaughtered all the inhabitants — Jerus

28. And there was no deliverer, because it was far from Zidon,
There was no one to save them — NEB
There was no one to help the town — Jerus
. . . no one to succour the people — Mof
. . . none to bring aid — Knox
and they had no business with any man;
. . . no dealings with Syria — AAT
. . . no intercourse with Aram — Mof
. . . no contact with the Aramaeans — NEB
and it was in the valley that lieth by Beth-rehob.
the city was in the vale near Beth rehob — NEB
in the valley running towards Beth rehob — Jerus
in Rohob their city lay — Knox
And they built a city, and dwelt therein.
They rebuilt the city and settled in it — NEB
rebuilt it to make it their home — Knox

29. And they called the name of the city Dan, after the name of Dan their father, who was born unto Israel:
named the new city Dan after their ancestor — Ber
. . . their ancestor Dan, son of Israel — NAB
. . . after the name of their forefather Dan — NEB
howbeit the name of the city was Laish at the first.
but its original name was Laish — NEB
that city formerly was Oulamais — Sept

30. And the children of Dan set up the graven image:
. . . erected the carved image for their own use — Jerus
The Danites set up the idol — NEB
and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan
. . . son of Gershom, son of Moses — NEB
Jonathan . . . a grandson of Moses — Mof
until the day of the captivity of the land.
when the land was depopulated — Mof
the time that the ark was carried off — AAT
until the people went into exile — NEB

31. And they set them up Micah's graven image, which he made,
They used the engraved image — Ber
They maintained the carved idol — Mof
The carved image . . . they enshrined for their own use — Jerus
They set up for themselves the idol — NEB
all the time that the house of God was in Shiloh.
. . . was located in Shiloh — Ber
. . . the temple . . . stood at Shiloh — Mof
. . . remained at Shiloh — Jerus

CHAPTER 19

1. And it came to pass in those days, when there was no king in Israel,
. . . in the old days, before a king ruled — Knox
that there was a certain Levite sojourning on the side of mount Ephraim,
residing as an immigrant in the distant parts of the highlands — AAT
. . . living in the heart of the hill country — NEB
whose home was deep in the highlands — Jerus
who took to him a concubine out of Beth-lehem-judah.
a woman from Bethlehem in Judah as consort — AAT
got for himself a servant wife — Bas

2. And his concubine played the whore against him,
In a fit of anger she had left him — NEB
. . . she played him false — Knox
and went away from him unto her father's house to Beth-lehem-judah,
moved back to her father's house — Ber
left him for her father's home — Mof
and was there four whole months.
. . . some four months — AAT
some time, indeed four months — Mof

3. And her husband arose, and went after her, to speak friendly unto her,
. . . went after her to woo her back — Mof
her lord went after her . . . to end the quarrel — Knox
. . . to visit her, to reason with her — Jerus
and to bring her again,
so as to win her back — Ber
and bring her back — NEB
having his servant with him, and a couple of asses:
taking his servant and a pair of donkeys — Ber
. . . his young man and two asses — Bas
and she brought him into her father's house:
When she introduced him to her father — Ber
As he approached the house of the girl's father — Jerus
She made him welcome — Knox
and when the father of the damsel saw him, he rejoiced to meet him.
. . . he was overjoyed to meet him — Ber
. . . he greeted him warmly — AAT
. . . came very joyfully to meet him — Jerus

4. And his father in law, the damsel's father, retained him;
. . . pressed him to stay — Mof
. . . made him his guest — Jerus
. . . was entertained as a friend — Knox
and he abode with him three days:
remained with him three days — Ber
kept him there for three days — Bas
so they did eat and drink, and lodged there.
. . . spent the nights there — Ber
they were well entertained during their visit — NEB

5. And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart:
. . . got up early in the morning to leave — Ber
. . . the Levite was preparing to leave — Jerus
On the fourth day he would have set out early — Knox
and the damsel's father said unto his son in law, Comfort thine heart with a morsel of bread,
. . . Refresh yourself with a bite of bread — Ber
. . . Do take some refreshment — Mof
. . . Fortify yourself with a little food
and afterward go your way.
before you go — NEB
you can leave later — Jerus
then take the road — Knox

6. And they sat down, and did eat and drink both of them together:
so they ate another meal together — Ber
the two of them ate together — Jerus
the two men ate their food — Mof
for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night,
. . . Do consent to stay the night — AAT
. . . Agree to spend the night here — Mof
and let thine heart be merry.
and enjoy yourself — Mof
spend the day in good cheer — Knox

7. And when the man rose up to depart, his father in law urged him:
. . . would not let him go — Bas

. . . would take no denial — Knox
. . . pressed him again — Jerus
therefore he lodged there again.
he stayed another night — Ber
again he spent the night there — Mof

8. And he arose early in the morning on the fifth day to depart:
On the morning of the fifth day he arose early to leave — Ber
. . . he got up to go away — Bas
and the damsel's father said, Comfort thine heart, I pray thee.
. . . Refresh yourself, I beg of you — Ber
. . . Eat something first, I beg you — Jerus
. . . Do take some refreshment — Mof
And they tarried until afternoon, and they did eat both of them.
So they lingered till late afternoon — NEB
they whiled away the time till the day began to decline — Jerus
So they sat at table together — Knox

9. And when the man rose up to depart, he, and his concubine, and his servant,
When the man got up to leave with his concubine — Ber
The husband was preparing to leave with his concubine — Jerus
now the young man must take the girl with him — Knox
his father in law, the damsel's father, said unto him, Behold, now the day draweth toward evening,
. . . Look, the sun is setting — Mof
. . . It is already growing dusk — NAB
. . . there is little day light left now — Knox
I pray you tarry all night:
please stay all night — Ber
Spend the night here — Jerus
behold, the day groweth to an end, lodge here,
the day is closing, do stay the night — Mof
. . . spend the night here — NAB
that thine heart may be merry;
and enjoy yourself — Mof
so that you may be refreshed — Ber
spend it in good cheer — Knox
and to morrow get you early on your way, that thou mayest go home.
. . . get up tomorrow morning for your journey home — Mof
Early tomorrow you can go and return to your tent — Jerus

10. But the man would not tarry that night,
. . . would not be kept there that night — Bas
this time his son in law would not listen to him — Knox
but he rose up and departed, and came over against Jebus, which is Jerusalem;
. . . went on his way towards Jebus — Ber
. . . set off and came within sight of Jebus — Jerus
. . . reached a point opposite Jebus — Mof
and there were with him two asses saddled, his concubine also was with him.
he and his two saddle asses and his concubine — Mof
. . . his concubine and his servant — Jerus
his two laden asses and his concubine — NEB

11. And when they were by Jebus the day was far spent;
. . . night fall was not far off — Knox
. . . as it was far on in the day — Mof
and the servant said unto his master, Come, I pray thee, and let us turn in into this city of the Jebusites,
Please let us leave the road now and enter this Jebusite town — Jerus
. . . let us turn into this Jebusite town — NEB
and lodge in it.
and spend the night there — Mof
and take our night's rest there — Bas

12. And his master said unto him, We will not turn aside hither into the city of a stranger,
. . . We will not go out of our way into a strange town — Bas
. . . No, not into a strange town — NEB
. . . We will not enter a town of foreigners — Jerus
that is not of the children of Israel;
who are not Israelites — NAB
that is no part of Israel — Knox
where the people are not Israelites — NEB
we will pass over to Gibeah.
let us go on to Gibeah — NEB
We will go on to Gibeah instead — Jerus
I am for pressing on to Gabaa — Knox

13. And he said unto his servant, Come and let us draw near to one of these places
. . . We will try to reach one or other of those places — Jerus

. . . let us make for some other place — NAB
. . . we will go and find some other place — NEB

to lodge all night, in Gibeah or in Ramah.
spend the night in Gibeah or Ramah — NEB
to find a night's lodging there — Knox
let us put up there — Mof

14. **And they passed on and went their way;**
So they kept on, continuing their journey — Jerus
. . . held on their way — Knox

and the sun went down upon them when they were by Gibeah, which belongeth to Benjamin.
the sun set as they were close to Gibeah — Mof
the sun had set before they reached Gabaa — Knox

15. **And they turned aside thither to go in and to lodge in Gibeah:**
They turned into spend the night there — NEB
So they turned that way to spend the night — Jerus

and when he went in he sat him down in a street of the city:
. . . sat down in the open street of the town — NEB
. . . sat down in the middle of the public square — Jerus
they could only sit down to rest in the main street — Knox

for there was no man that took them into his house to lodging.
nobody took them along home with him for the night — Ber
no one offered to take them into his house — Jerus

16. **And, behold, there came an old man from his work out of the field at even,**
. . . coming home in the evening from his work in the fields — NEB
. . . returning at nightfall from his work — Jerus
. . . returning late from working on his farm — Knox

which was also of mount Ephraim; and he sojourned in Gibeah:
from the highlands of Ephraim, but then living in Gibeah — Ber
. . . a foreigner resident in Gibeah — Jerus

but the men of the place were Benjamites.
where the people were Benjamites — NEB
he was not a Benjamite like his neighbours — Knox

17. **And when he had lifted up his eyes, he saw a wayfaring man in the street of the city:**
saw the traveler in the town square — Ber
a wayfarer in the open square of the town — Mof

and the old man said, Whither goest thou? and whence comest thou?
. . . Where are you going, and where did you come from? — AAT
. . . asked him where he was going — NEB

18. **And he said unto him, We are passing from Beth-lehem judah towards the side of mount Ephraim;**
. . . traveling from Bethlehem . . . to the highlands of Ephraim — Ber
. . . to the remote highlands of Ephraim — Mof

from thence am I: and I went to Beth-lehem judah, but I am now going to the house of the LORD;
I am returning from a visit . . . and am now on my way to the house of the Lord — Ber
. . . I am now going back home — NAB

and there is no man that receiveth me to house.
No one offers to take me into his house — Mof
there is no one minded to take me into a house — Rhm

19. **Yet there is both straw and provender for our asses;**
. . . we have ample supplies of . . . straw and fodder — Mof
. . . we have dry grass and food — Bas

and there is bread and wine also for me, and for thy handmaid, and for the young man which is with thy servants:
bread and wine for myself and this woman and the young man — Mof
food and wine for myself, the girl, and the young man — NEB

there is no want of any thing.
there is nothing else we need — NAB
it is only of lodging that we stand in need — Knox

20. **And the old man said, Peace be with thee; howsoever let all thy wants lie upon me;**
. . . You are welcome, I will supply all your wants — NEB

. . . All your needs shall be solely my care — AAT
. . . Let me see to all your needs — Jerus
only lodge not in the street.
do not spend the night in the open — Mof
you cannot spend the night in the public square — Jerus
you must not spend the night in the street — NEB

21. So he brought him into his house, and gave provender unto the asses;
. . . gave the asses fodder — AAT
. . . fed their beasts for them — Knox
and they washed their feet, and did eat and drink.
. . . then ate and drank — Jerus
. . . sit at table with him — Knox

22. Now as they were making their hearts merry,
. . . were enjoying themselves — Mof
. . . refreshing themselves after their journey — Knox
behold, the men of the city, certain sons of Belial,
. . . certain perverted men — Ber
. . . some of the worst scoundrels in the town — NEB
. . . wanton townsfolk — Knox
beset the house round about, and beat at the door,
surrounded the house and, pounding on the door — Ber
. . . they battered on the door — Jerus
. . . hurling themselves against the door — NEB
and spake to the master of the house, the old man, saying,
crying aloud to the owner of the house — Knox
shouting to the master — Mof
Bring forth the man that came into thine house, that we may know him.
. . . that we may abuse him — NAB
. . . that we may rape him — Ber
. . . to satisfy their evil pleasure — Knox

23. And the man, the master of the house, went out unto them, and said unto them,
the old man went out and reasoned with them — Knox
. . . went outside to them and said — NEB
Nay, my brethren, nay, I pray you, do not so wickedly;
. . . do not commit such a wicked act — Ber
No, my friends, no vice — Mof
. . . why would you do such wrong — Knox
seeing that this man is come into mine house,
This man has become my guest — Jerus
do not this folly.
you shall not commit such an outrage — NEB
do not commit this shameful crime — Ber

24. Behold, here is my daughter a maiden, and his concubine;
Here is my virgin daughter, and his consort — AAT
Here is my daughter; she is a virgin — Jerus
them I will bring out now, and humble ye them,
. . . you can ravish them — Mof
. . . for your lust to feed on their shame — Knox
and do with them what seemeth good unto you:
do what you like to them — AAT
do with them whatever you will — Bas
but unto this man do not so vile a thing.
. . . do not commit such an infamy — Jerus
. . . you must not commit this wanton crime — NAB

25. But the men would not hearken to him:
But still they would not be satisfied — Knox
the men refused to listen to him — NEB
so the man took his concubine and brought her forth unto them;
. . . seized his concubine and thrust her out to them — Mof
the Levite brought out his own concubine — Knox
. . . thrust her outside for them — NEB
and they knew her, and abused her all the night until the morning:
They raped her and abused her — Ber
They had relations with her — NAB
. . . roll themselves upon her all the night — Young
They assaulted her and abused her all night — NEB
and when the day began to spring, they let her go.
when dawn was breaking — Jerus
at day-break — Ber

26. Then came the woman in the dawning of the day,

At day break the girl came — Jerus
. . . as the shadows lifted, she came back — Knox
and fell down at the door of the man's house where her lord was,
collapsed at the entrance of the house — NAB
fell on the threshold of her husband's host — Jerus
made her way to the man's house — Mof
till it was light.
lay there until daylight — Ber
stayed there till it was full day — Jerus
lay there until it was light — NEB

27. **And her lord arose in the morning, and opened the doors of the house,**
When her husband rose that day — NAB
When he opened the door next day — Knox
and went out to go his way:
coming out to continue his journey — Jerus
ready to go forward on his journey — Knox
and, behold, the woman his concubine was fallen down at the door of the house,
he found his concubine at the entrance — Ber
his servant wife stretched on the earth — Bas
. . . lying at the door — Jerus
and her hands were upon the threshold.
with her hands on the step — Mof
hands spread out wide — Knox

28. **And he said unto her, Up, and let us be going.**
"Get up . . . let us be off" — Mof
. . . we must be on our way — Knox
But none answered.
She made no answer, for she was dead — Sept
When no answer came, he knew that she was dead — Knox
Then the man took her up upon an ass,
. . . lifted her on to his ass — NEB
he slid her across his donkey — Jerus
he put her body on one of the asses — Knox
and the man rose up, and gat him unto his place.
. . . started out again for home — NAB
. . . began the journey home — Jerus
. . . set off for home — NEB

29. **And when he was come into his house,**
When he got home — Mof
His house once reached — Knox
he took a knife, and laid hold on his concubine,
picked up his knife, took hold of his concubine — Jerus
he took a knife to the body of his concubine — NAB
and divided her, together with her bones, into twelve pieces,
he cut her up, limb by limb — Ber
cut up her body, bones and all — Knox
and sent her into all the coasts of Israel.
all over the territory of Israel — Mof
distributed them through all the territory of Israel — AAT

30. **And it was so, that all that saw it said,**
And all who saw it declared — Jerus
He told the men he sent with them to say to every Israelite — NEB
None that saw it but cried aloud — Knox
There was no such deed done nor seen
Nothing like this has ever happened — Ber
Was ever such a crime committed — Mof
Has any man seen such a thing — Jerus
from the day that the children of Israel came up out of the land of Egypt unto this day:
. . . since the Israelites left Egypt — Mof
from the day when our fathers left Egypt — Knox
consider of it, take advice, and speak your minds.
Think it over, and speak out — AAT
Appoint for yourselves a counsel over her — Sept
. . . say what is to be done — Mof

CHAPTER 20

1. **Then all the children of Israel went out,**
. . . all the Israelites . . . mastered — Ber
. . . assembled with a common purpose — Knox
and the congregation was gathered together as one man, from Dan even to Beer sheba,
the community gathered . . . like one man — Mof
the whole community . . . assembled — NEB

with the land of Gilead, unto the LORD in Mizpeh.
. . . gathered to the Eternal — Mof
. . . before the Lord at Massepha — Sept

2. And the chief of all the people, even of all the tribes of Israel,
There the leaders of the whole nation, all the tribes — Ber
no chief, no clan but took part — Knox
The leaders of the people — NEB
presented themselves in the assembly of the people of God,
were present at this assembly — Jerus
took part in the general muster — Knox
four hundred thousand footmen that drew sword.
. . . infantry armed with swords — Mof
. . . foot soldiers who could handle the sword — Jerus
foot soldiers armed with swords — NEB

3. (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.)
. . . were on their way to Mizpeh — Ber
Then said the children of Israel, Tell us, how was this wickedness?
. . . how this wickedness came about — Ber
. . . how did this crime happen — Mof
. . . asked how such a wrong came to be done — Knox

4. And the Levite, the husband of the woman that was slain, answered and said,
. . . the husband of the murdered woman — Mof
. . . the dead woman's husband — Knox
. . . to whom the murdered woman belonged — NEB
I came unto Gibeah that belongeth to Benjamin, I and my concubine, to lodge.
I came with my concubine to Gibeah — Ber
. . . he had gone with his wife to lodge at Gabaa — Knox

5. And the men of Gibeah rose against me,
. . . with evil intentions toward me — Ber
. . . attacked me — Mof
and beset the house round about upon me by night,
surrounding the house in the night — Mof
. . . where he was spending the night — Knox
and thought to have slain me:
they meant to kill me — Mof
Me they would have killed — Sept
and my concubine have they forced, that she is dead.
as for my concubine, they raped her to death — Jerus
they raped my concubine and she died — NEB
they ravished my concubine till she died — Mof

6. And I took my concubine, and cut her in pieces,
Then I took and cut up her body — Mof
I carried off the body . . . and cut it in pieces — Knox
and sent her throughout all the country of the inheritance of Israel:
throughout all the tribes of Israel — Ber
. . . all the territory that Israel inherited — Jerus
for they have committed lewdness and folly in Israel.
a lewd and wanton deed — Ber
. . . a wrong and shameful deed — Knox
. . . an infamy in Israel — Jerus

7. Behold, ye are all children of Israel: give here your advice and counsel.
. . . Discuss the matter and make your own decision — Jerus
. . . declare your mind and purpose — Mof
. . . state what you propose to do — NAB

8. And all the people arose as one man, saying,
all started up like one man — Mof
all that stood by answered with one voice — Knox
. . . united as one man — Jerus
We will not any of us go to his tent, neither will we any of us turn into his house.
None of us is to leave for his tent or return to his home — NAB
. . . go to his habitation . . . his house — Sept
But now this shall be the thing which we will do to Gibeah; we will go up by lot against it;
. . . we will draw lots for an attack upon it — Mof
. . . we will march against it by lot — Ber
. . . we will cast lots — Jerus

10. And we will take ten men of an hundred throughout all the tribes of Israel,

we will choose ten men from every hundred — AAT
. . . ten men from every hundred in all the clans — Mof
and an hundred of a thousand,
a hundred from every thousand — Mof
and a thousand out of ten thousand,
a thousand from every myriad — AAT
to fetch victual for the people,
to supply food for the army — Ber
they will collect food for the army — Jerus
that they may do, when they come to Gibeah of Benjamin,
when they reach there they may suitably deal with Gibeah — Ber
for those who will go and punish Gibeah — Jerus
. . . deal fully and suitably with Gibeah — NAB
according to all the folly that they have wrought in Israel.
for all the lewdness they have committed — Ber
for all its wanton crime — Mof
for the infamy they have committed — Jerus

11. **So all the men of Israel were gathered against the city, knit together as one man.**
all the men of Israel united — Ber
mustered their joint forces — Mof
all Israel made common cause — Knox

12. **And the tribes of Israel sent men through all the tribe of Benjamin, saying,**
. . . sent messengers out through the whole tribe — Jerus
An embassy was sent — Knox
What wickedness is this that is done among you?
What crime is this that has occurred? — Mof
What is this evil? — Bas

13. **Now therefore deliver us the men, the children of Belial, which are in Gibeah,**
. . . hand over the perverts in Gibeah — AAT
. . . these scoundrels from Gibeah — Jerus
that we may put them to death, and put away evil from Israel.
. . . so root the crime out of Israel — Mof
. . . purge Israel of this wickedness — NEB
. . . their death might rid Israel of a disgrace — Knox
. . . banish wickedness from the midst of Israel — Jerus
But the children of Benjamin would not hearken to the voice of their brethren the children of Israel:
. . . would not listen to the demands — Ber
. . . would take no orders from their fellow Israelites — Knox

14. **But the children of Benjamin gathered themselves together out of the cities unto Gibeah,**
. . . left their towns and mustered at Gibeah — Jerus
gathered from the other cities to Gibeah — Ber
. . . flocked from their cities to Gibeah — NEB
to go out to battle against the children of Israel
to march in battle against the Israelites — Ber
defying the whole commonwealth of Israel — Knox

15. **And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword,**
. . . mustered that day from the towns — Mof
. . . from these various towns had counted their numbers that day — Jerus
beside the inhabitants of Gibeah, which were numbered seven hundred chosen men.
besides 700 chosen men of Gibeah — Ber
exclusive of the inhabitants of Gibeah — AAT
seven hundred picked men from Gibeah — NEB

16. **Among all the people there were seven hundred chosen men lefthanded;**
. . . 700 left handed sharpshooters — Ber
. . . picked men who could fight with both hands — Jerus
. . . picked men . . . left handed men — NEB
every one could sling stones at an hair breadth, and not miss.
. . . sling a stone at a hair without missing — Ber
. . . without missing their aim by a hair's breadth — Knox

17. And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew sword:
. . . mustered four hundred thousand swordsmen — Mof
. . . who could handle the sword — Jerus
all these were men of war.
all experienced fighters — Jerus
mighty men of war — Ber
warriors under arms — Knox

18. And the children of Israel arose, and went up to the house of God, and asked counsel of God,
. . . marched to Bethel to inquire of God — Ber
mustered at Silo, where they asked divine counsel — Knox
moved on to Bethel and consulted God — NAB
and said, Which of us shall go up first to the battle against the children of Benjamin?
Who shall first engage the Benjamites in battle? — Ber
Which of us shall attack Benjamin first? — NEB
. . . who should lead them into battle — Knox
And the LORD said, Judah shall go up first.
Juda . . . is to be your leader — Knox
. . . Juda shall go up as commander in chief — Sept

19. And the children of Israel rose up in the morning, and encamped against Gibeah.
. . . marched out and pitched their camp facing Gibeah — Jerus
. . . they encamped close to Gibeah — Knox
. . . started next morning and invested Gibeah — Mof

20. And the men of Israel went out to battle against Benjamin:
. . . marched out to fight Benjamin — Ber
. . . advancing to engage Benjamin — Jerus
. . . advanced to do battle with Benjamin — NEB
and the men of Israel put themselves in array to fight against them at Gibeah.
drew up in battle array against them — Mof
. . . drew up their forces before the town — NEB
. . . to arrange their battle lines — Ber

21. And the children of Benjamin came forth out of Gibeah,
. . . sallied out from Gibeah — Jerus
and destroyed down to the ground of the Israelites that day twenty and two thousand men.
made 22,000 Israelites bite the dust that day — Ber
killed . . . Israelites who were left on the field — Jerus
left twenty two thousand of Israel dead on the field — NEB

22. And the people the men of Israel encouraged themselves,
The forces of Israel rallied — Mof
But the Israelites closed ranks — Ber
. . . the army . . . took heart afresh — Jerus
and set their battle again in array in the place where they put themselves in array the first day.
arrayed themselves for battle in the same place — Ber
drew up for combat — NAB

23. (And the children of Israel went up and wept before the LORD until even, and asked counsel of the LORD, saying,
. . . offered their tearful supplications — Knox
. . . went up to Bethel — NEB
. . . inquiring of the Lord — Ber
Shall I go up again to battle against the children of Benjamin my brother?
Shall we again engage our kinsmen . . . in battle? — Ber
were they to fight on against their brethren — Knox
And the LORD said, Go up against him.)
. . . Attack them? — Ber
. . . Go out . . . and offer battle — Knox
. . . March against him — Jerus

24. And the children of Israel came near against the children of Benjamin the second day.
. . . advanced against the Benjaminites on the second day — Ber
This second day, when Israel marched against them — Knox

25. And Benjamin went forth against them out of Gibeah the second day,
. . . sallied out from Gibeah against them — Jerus
. . . came out from Gabaa — Sept
and destroyed down to the ground of the children of Israel again eighteen thousand men:

made 18,000 bite the dust — Ber
. . . Israelites, who were left on the field — Jerus
. . . laid another eighteen thousand armed men low — NEB
all these drew the sword.
experienced fighters who could handle the sword — Jerus
all of them swordsmen — NAB

26. Then all the children of Israel, and all the people, went up, and came unto the house of God, and wept,
. . . the entire army, went to Bethel and wept — Ber
. . . went into God's house and sat there in tears — Knox
and sat there before the LORD, and fasted that day until even,
. . . they kept a fast till night fall — Knox
. . . going without food all day till evening — Bas
remained fasting before the Lord until evening — NAB
and offered burnt offerings and peace offerings before the LORD.
offered holocausts and communion sacrifices — Jerus
brought him burnt sacrifice and welcome offerings — Knox

27. And the children of Israel inquired of the LORD,
. . . consulting him about the plight they were in — Knox
the Israelites consulted Yahweh — Jerus
(for the ark of the covenant of God was there in those days,
. . . the ark of God rested there — Knox
the ark of God's compact was there — Mof

28. And Phinehas, the son of Eleazar, the son of Aaron, stood before in those days,)
. . . the priest who ministered at it — Jerus
. . . served by Phinehas — Mof
. . . in charge of God's house — Knox
saying, Shall I yet again go out to battle against the children of Benjamin my brother,
. . . shall we again engage our kinsmen . . . in battle — Ber
. . . Ought we to go again and fight — Jerus
. . . whether they should take the field once more — Knox
or shall I cease?
am I to give it up? — Bas
or should we stop? — Jerus
or shall we desist? — NEB
And the LORD said, Go up; for tomorrow I will deliver them into thine hand.
. . . I mean to give you the mastery of them tomorrow — Knox

29. And Israel set liers in wait round about Gibeah.
. . . set men in ambush — Ber
. . . put men secretly all round Gibeah — Bas

30. And the children of Israel went up against the children of Benjamin on the third day,
. . . engaged the Benjamites — Ber
. . . marched against the Benjaminites — Jerus
and put themselves in array against Gibeah, as at other times.
arranged themselves in battle formation — Ber
once again, they made a frontal attack — Knox
drew up their forces at Gibeah — NEB

31. And the children of Benjamin went out against the people,
. . . made a sally against them — Jerus
. . . sallied out more boldly than ever — Knox
and were drawn away from the city;
let themselves be drawn away — Jerus
moving away from the town — Bas
and they began to smite of the people, and kill, as at other times,
As before, they began by killing — Jerus
Just as on the two earlier days, they began by cutting the Israelites down — Knox
in the highways, of which one goeth up to the house of God,
along the highways, one of which led to Bethel — Ber
. . . one of which runs up to Bethel — Mof
. . . some on the road to Bethel — Knox
and the other to Gibeah in the field, about thirty men of Israel.
the other across the field to Gibeah — Ber
they killed off about thirty of the Israelite soldiers in the open field — NAB

32. And the children of Benjamin said, They are smitten down before us, as at the first.
. . . They are being killed as on the first day — Ber

. . . They have had to fall back in front of us as before — Jerus
. . . We are routing them as we did before — Mof

But the children of Israel said, Let us flee, and draw them from the city unto the highways.

. . . Let us draw them away from the city . . . by running away — Ber
. . . did but feign flight, so as to lure their pursuers — Knox

33. And all the men of Israel rose up out of their place

. . . the main body of Israelites had withdrawn from the ground they held — Knox
the main body . . . moved from their position — Mof

and put themselves in array at Baal tamar:

form up for battle at Baal tamar — Jerus
They reformed their ranks — NAB

and the liers in wait of Israel came forth out of their places, even out of the meadows of Gibeah.

the Israelites in ambush rushed out of their places in Maareh-geba — Ber
their position, the clearing of Geba — AAT
their position in the neighbourhood of Gibeah — NEB

34. And there came against Gibeah ten thousand chosen men out of all Israel,

When the 10,000 chosen men . . . neared Gibeah — Ber
Then ten thousand picked men . . . appeared before Gibeah — Jerus
. . . advanced against the city itself — NAB

and the battle was sore:

the battle raged furiously — Ber
In a fierce battle — NAB
things now went ill — Knox

but they knew not that evil was near them.

were not aware of the impending danger — Ber
did not suspect the disaster hanging over them — Jerus
did not suspect the disaster that was threatening them — NEB

35. And the LORD smote Benjamin before Israel:

. . . the Lord struck down Benjamin — Knox
. . . routed the Benjamites — Ber

and the children of Israel destroyed of the Benjamites that day twenty and five thousand and an hundred men:

laid low twenty five thousand, one hundred — Mof

all these drew the sword.

all armed men — NEB
all of them trained to war — Knox
all men who could handle the sword — Jerus

36. So the children of Benjamin saw that they were smitten:

. . . realized that they were beaten — Ber
. . . now saw that they had been defeated — NEB
. . . it had looked as though the army were defeated — NAB

for the men of Israel gave place to the Benjamites

. . . yielded ground to the Benjamites — Ber
. . . had given way before Benjamin — Bas

because they trusted unto the liers in wait which they had set beside Gibeah.

they had confidence in the men whom they had placed in ambush — Ber
because they relied on the ambush — Jerus
trusting in the ambush — NEB

37. And the liers in wait hasted, and rushed upon Gibeah

The ambuscade turned to rush upon Gibeah — Mof
. . . made a sudden dash into Gibeah — NAB
quickly poured and reached Gibeah — Jerus

and the liers in wait drew themselves along,

The men in ambush deployed — Mof
. . . rose from their hiding places — Knox

and smote all the city with the edge of the sword.

put every one they found there to the sword — Knox
massacred all the citizens . . . giving no quarter — Mof

38. Now there was an appointed sign between the men of Israel and the liers in wait,

. . . had agreed with the men in ambush on a smoke signal — NAB
. . . had an arrangement with the men in ambush — AAT

that they should make a great flame with smoke rise up out of the city.
when they made a great cloud of smoke rise into the air — Ber
these should raise a smoke signal from the town — Jerus

39. And when the men of Israel retired in the battle,
the men of Israel were to wheel around — Mod
the Israelites should make an about face — Ber
whereupon the Israelites in the thick of the battle would turn about — Jerus
Benjamin began to smite and kill of the men of Israel about thirty persons:
. . . had started to attack . . . killing about thirty — Mof
. . . began to cut down the Israelites — NEB
. . . had begun by killing off some thirty of the men — NAB
for they said, Surely they are smitten down before us,
they had thought, They are completely routed — Ber
they were thinking, Plainly we have routed them — Jerus
in the belief that they were defeating them — NEB
as in the first battle.
as they had done in the first encounter — NEB
as surely as in the earlier fighting — NAB
now as we did before — Jerus

40. But when the flame began to arise up out of the city with a pillar of smoke,
when the counter sign ascended — AAT
As the column of smoke began to go up — NEB
But the signal, a column of smoke, began to rise — Jerus
the Benjamites looked behind them, and, behold, the flame of the city ascended up to heaven.
. . . the whole city was going up in flames — Ber
. . . the destruction of the city ascended — Sept
. . . saw the whole city in flames against the sky — NAB

41. And when the men of Isreal turned again
the Israelites wheeled round — AAT
when Israel faced about — Sept
the men of Benjamin were amazed:
. . . were seized with panic — NEB
. . . were thrown into confusion — NAB
for they saw that evil was come upon them.
when they saw what was befalling them — Knox

42. Therefore they turned their backs before the men of Israel unto the way of the wilderness:
They retreated before Israel, making for the wilderness — Jerus
. . . made for the road that leads out into the desert — Knox
but the battle overtook them;
. . . hemmed them in — Ber
the enemy were at their heels — Mof
the main body of Israel pressed them hard — Jerus
and them which came out of the cities they destroyed in the midst of them.
those coming from the city cut them down between them — Ber
the ambuscade from Gibeah were among them killing — Mof
. . . surprised and slaughtered them from the rear — Jerus

43. Thus they inclosed the Benjamites round about, and chased them,
They surrounded Benjamin, chased him without stopping — Ber
Benjamin was cut to pieces and chased — Mof
They hemmed the Benjaminites in, pursued them relentlessly — Jerus
and trode them down with ease over against Gibeah toward the sun rising.
crushed them opposite Geba on the east — Jerus
chased eastward from Nobah to a point opposite Geba — Mof
overtook them at a point to the east of Gibeah — NEB

44. And there fell of Benjamin eighteen thousand men; all these were men of valour.
. . . all of them brave men — Jerus
. . . all of them fighting men — NEB
. . . all of their picked warriors — Knox

45. And they turned and fled toward the wilderness unto the rock of Rimmon:
The survivors turned and fled — NEB
As they retreated, they ran — Mof
and they gleaned of them in the highways five thousand men;
five thousand men . . . were cut off — Bas
. . . the Israelites picked off — NAB

. . . straggling and scattered, five thousand met their death — Knox

and pursued hard after them unto Gidom, and slew two thousand men of them.

chased them until they had cut down and killed two thousand more — NEB

they pursued the Benjaminites to Geba — Jerus

in the hot chase to Geba — Mof

46. So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword:

Altogether 25,000 swordsmen . . . were killed — Ber

. . . men who could handle the sword — Jerus

all these were men of valour.

all of them brave men — Jerus

all of them fighting men — Mof

warriors trained to battle — Knox

47. But six hundred men turned and fled to the wilderness unto the rock Rimmon,

. . . made their escape to the desert, to the Cliff of Rimmon — Mof

. . . feld through the desert — NAB

The six hundred who survived turned and fled — NEB

and abode in the rock Rimmon four months.

there they lived for four months — Ber

they held out for four months — Mof

48. And the men of Israel turned again upon the children of Benjamin,

. . . turned their attention to the other Benjaminites — AAT

. . . turned back to exterminate the inhabitants of Benjamin — Mof

. . . withdrew through the territory of the Benjaminites — NAB

and smote them with the edge of the sword,

exterminated all the people — Ber

put all that was left . . . to the sword — Knox

as well the man of every city, as the beast, and all that came to hand:

destroying man and beast and everything they came across — Mof

. . . the livestock and all they chanced upon — NAB

also they set on fire all the cities that they came to.

. . . all the cities they entered — Ber

busy flames devoured every city and township — Knox

they also set fire to every town within their reach — NEB

CHAPTER 21

1. Now the men of Israel had sworn in Mizpeh, saying,

. . . had bound themselves by oath — NEB

. . . had taken an oath — Bas

. . . part of the oath which the Israelites took — Knox

There shall not any of us give his daughter unto Benjamin to wife.

None of us shall marry his daughter to a Benjamite — Ber

2. And the people came to the house of God, and abode there till even before God.

. . . went to Bethel . . . in the presence of God — Ber

. . . stayed there until evening, sitting before God — Jerus

. . . remained there in God's presence till sunset — NEB

and lifted up their voices and wept sore;

with groans and bitter weeping — Jerus

wailing and seeping aloud — Mof

raising their voices in loud lamentation — NEB

3. And said, O LORD God of Israel, why is this come to pass in Israel,

. . . why has this happened to Israel — Mof

. . . why must this be Israel's lot — Jerus

. . . why has it happened in Israel — NEB

that there should be to day one tribe lacking in Israel?

Why is one clan missing from Israel — Mof

to lose one of its tribes today — Jerus

that one tribe should this day be lost to Israel — NEB

4. And it came to pass on the morrow that the people rose early, and built there an altar.

when day dawned they built an altar — Knox

Next day the people . . . built an altar there — NEB

and offered burnt offerings and peace offerings.

holocausts and communion services — Jerus
whole offerings and shared offerings — NEB
burnt sacrifice and welcome offerings — Knox

5. **And the children of Israel said, Who is there among all the tribes of Israel that came not up with the congregation unto the LORD?**
. . . did not come out to the assembly — Ber
Was there any clan . . . that did not go out to fight — Knox
For they had made a great oath concerning him that came not up to the LORD to Mizpeh.
they had bound themselves by a solemn oath — Knox
under the terms of the great oath — NEB
. . . anyone who would not come into Yahweh's presence — Jerus
saying, He shall surely be put to death.
should be exterminated — Knox
. . . put to death without fail — NAB

6. **And the children of Israel repented them for Benjamin their brother,**
. . . felt grieved about the Benjamites — Ber
. . . in remorse over their Benjamite brethren — Knox
and said, There is one tribe cut off from Israel this day,
one of our tribes is eliminated — Ber
. . . the loss of a whole tribe to Israel — Knox

7. **How shall we do for wives for them that remain,**
How shall we provide wives — Ber
What shall we do to find wives — Jerus
asking where wives could be found — Knox
seeing we have sworn by the LORD that we will not give them of our daughters to wives?
they had all sworn they would wed no daughter of them — Knox

8. **And they said, What one is there of the tribes of Israel that came not up to Mizpeh to the LORD?**
. . . Which of the clans of Israel has not come up — Mof
. . . Were there any . . . who did not answer the Lord's summons — Knox
And, behold, there came none to the camp from Jabesh-gilead to the assembly.
no one had come . . . to the meeting — Bas
. . . the men of Jabes Galaad had sent no aid — Knox

9. **For the people were numbered, and, behold, there were none of the inhabitants of Jabesh-gilead there.**
when they checked up on the people that were mustered — Ber
the people had been counted over — Jerus
when they held a roll call — NEB

10. **And the congregation sent thither twelve thousand men of the valiantest, and commanded them,**
. . . sent warriors there with orders — Ber
. . . their bravest men there, with these orders — Jerus
saying, Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.
. . . massacre the inhabitants of Jabesh — Mof
. . . put the inhabitants . . . to the sword — AAT

11. **And this is the thing that ye shall do, Ye shall utterly destroy every male,**
. . . every male . . . you are to put to the curse — Bas
. . . include under the ban all males — NAB
put . . . to the sword, men, women and dependants — NEB
and every woman that hath lain by man.
all women who have slept with a male — Jerus
every woman who was not still a virgin — NAB
every woman that has had intercourse by lying with a male — AAT

12. **And they found among the inhabitants of Jabesh-gilead four hundred young virgins,**
. . . four hundred maidens — Mof
. . . four hundred . . . unwedded maids — Knox
that had known no man by lying with any male:
had not had intercourse with a man — AAT
who had never slept with a man — Jerus

and they brought them unto the camp to Shiloh, which is in the land of Canaan.
these they took to their tents — Bas
brought across the river to the encampment at Silo — Knox

13. And the whole congregation sent some to speak to the children of Benjamin
all the meeting sent to the men of Benjamin — Bas
. . . sent a message to the Benjaminites — NAB
that were in the rock Rimmon, and to call peaceably unto them.
. . . proclaiming amnesty to them — Ber
. . . offering them peace — NAB
. . . under safe conduct — Knox

14. And Benjamin came again at that time:
Then Benjamin came back — Bas
When Benjamin returned — NAB
At this the Benjamites came back — NEB
and they gave them wives which they had saved alive of the women of Jabesh-gilead:
. . . the women they had spared — Mof
. . . those women . . . who had been left alive — Jerus
and yet so they sufficed them not.
even so there were not enough for them — Ber
where could any more be found to suffice them? — Knox
there were not enough — NEB

15. And the people repented them for Benjamin,
. . . Israel was full of remorse — Knox
were still disconsolate — NAB
because that the LORD had made a breach in the tribes of Israel.
. . . a gap among the tribes — Ber
. . . a tribe lost to Israel — Knox

16. Then the elders of the congregation said, How shall we do for wives for them that remain,
. . . What shall we do for those who are left without wives — Ber
. . . Where are we to get wives for the survivors — Mof
seeing the women are destroyed out of Benjamin?
since the women of Benjamin have been wiped out — Jerus
All the women in Benjamin have been massacred — NEB
. . . all their women folk slain — Knox

17. And they said, There must be an inheritance for them that be escaped of Benjamin,
. . . How can we save a nucleus for Benjamin — Mof
. . . Heirs there must be — NEB
. . . preserve a remnant for Benjamin — Jerus
that a tribe be not destroyed out of Israel.
to prevent a clan from being wiped out — Mof
so that no tribe shall be blotted out — Ber

18. Howbeit we may not give them wives of our daughters:
we cannot give them our daughters for wives — Ber
for the children of Israel have sworn, saying, Cursed be he that giveth a wife to Benjamin.
. . . a curse on anyone who gave a wife — Mof
. . . pledged . . . by oath and ban not to give our daughters — Knox

19. Then they said, Behold, there is a feast of the LORD in Shiloh yearly in a place which is on the north side of Bethel,
held annually in Shiloh, north of Bethel — Ber
. . . to Shiloh, the place which lies to the north of Bethel — NEB
. . . this town lies north of Bethel — Jerus
on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah.
east of the road running from Bethel to Shechem — AAT

20. Therefore they commanded the children of Benjamin, saying,
They instructed the Benjamites — Ber
So they gave this advice — Jerus
Go and lie in wait in the vineyards;
Place yourself in ambush — Jerus
Go and hide in the vineyards — NEB

21. And see, and, behold, if the daughters of Shiloh come out to dance in dances,
. . . come to take part in the dances — Ber
. . . come out to dance in groups together — Jerus
. . . go out to dance in chorus — Sept
then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh,
. . . seize a wife, each one of you — Jerus

sally out of the vineyards, and each of you seize one of them for his wife — NEB
. . . seize one of the girls of Shiloh — NAB

and go to the land of Benjamin.
be off to the land of Benjamin — Mof
then make your way home — NEB

22. **And it shall be, when their fathers or their brethren come unto us to complain,**
. . . come to make angry complaints of you — Knox
. . . come and complain to you — NEB

that we will say unto them, Be favourable unto them for our sakes:
. . . Let us keep them with your approval — NEB
. . . Forgive them graciously — Ber
. . . Release them to us as a kindness — NAB

because we reserved not to each man his wife in the war:
we did not provide all them with a wife in battle — Ber
we did not take a woman a piece in the war — NAB
we did not take them as wives for ourselves in war — Bas

for ye did not give unto them at this time, that ye should be guilty.
nor did you give them any, because you would have been doing wrong — Ber
Had you offered them to us, the guilt would be yours — NEB
. . . you have, as it were, accidentally transgressed — Sept
. . . you would have been guilty of breaking your oath — Mof

23. **And the children of Benjamin did so, and took them wives according to their number.**
. . . chose as many wives as there were men — Jerus
. . . carried off as many wives as they needed — NEB
. . . carried off a wife for each of them — NAB

of them that danced, whom they caught:
snatching them as they danced — NEB
from among the choirs whom they surprised — Sept
from the dancers they had captured — Jerus

and they went and returned unto their inheritance,
. . . returned to their own territory — AAT
. . . returned to their patrimony — NEB

and repaired the cities, and dwelt in them.
rebuilt their towns and settled — Jerus
rebuilt and occupied the cities — NAB

24. **And the children of Israel departed thence at that time, every man to his tribe and to his family,**
. . . each to rejoin his own tribe and clan — Jerus
. . . as related to his own tribe — Ber
. . . dispersed by tribes and families — NEB

and they went out from thence every man to his inheritance.
back they went to their own territory — Mof
. . . each for his own heritage — AAT
every man went back to his own patrimony — NEB

25. **In those days there was no king in Israel:**
the days before any king ruled in Israel — Knox

every man did that which was right in his own eyes.
every man did as he pleased — Jerus
men lived by the best light they had — Knox

THE BOOK OF RUTH

CHAPTER 1

1. Now it came to pass in the days when the judges ruled, that there was a famine in the land.
Long ago, in the time of the judges — NEB
In the days when the heroes governed — Mof
When the judges were in power a famine occurred — AAT
And a certain man of Beth-lehem Judah went to sojourn in the country of Moab, he, and his wife, and his two sons.
. . . migrated with his wife . . . to live for a while in . . . Moab — Ber
. . . departed . . . to reside on the plateau of Moab — NAB
. . . went to live in the Moabite country — NEB

2. And the name of the man was Elimelech, and the name of his wife Naomi,
. . . with him were his wife, Naomi — Tay
. . . his wife Noemi — Knox
and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah.
Mahalon and Chelion — Knox
And they came into the country of Moab, and continued there.
. . . during the time of their residence there — Tay
. . . continued to dwell — Knox
. . . settled there — Jerus

3. And Elimelech, Naomi's husband died;, and she was left, and her two sons.
Noemi was left a widow — Knox
. . . leaving her with her two sons — Mof

4. And they took them wives of the women of Moab;
married wives of Moabite race — Knox
married girls of Moab — Tay
the name of the one was Orpah, and the name of the other was Ruth: and they dwelled there about ten years.
. . . After they had stayed there for about ten years — Mof
. . . They had lived there about ten years — NEB

5. And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.
But later, both men died — Tay
. . . was bereft of her two children — Mof
now, both widowed and childless — Knox

6. Then she arose with her daughters in law, that she might return from the country of Moab:
She started home . . . from the country of Moab — Mof
. . . she set out . . . to return home — NEB
. . . prepared to return from the country of Moab — Jerus
. . . go back from the plateau of Moab — NAB
for she had heard in the country of Moab how that the LORD had visited his people in giving them bread.
. . . the Eternal had remembered kindly to give his people food — Mof
. . . the Lord had been merciful . . . and there was food to be had — Knox
. . . the Lord had cared for his people and given them food — NEB

7. Wherefore she went forth out of the place where she was, and her two daughters in law with her;
she left the place where she had been living — NEB
She decided to return . . . with her daughters in law — Tay
and they went on the way to return unto the land of Judah.
took the road home — NEB
set foot on the road that led to the domain of Juda — Knox

8. And Naomi said unto her two daughters in law, Go, return each to her mother's house:
. . . Why don't you return to your parents' homes — Tay
she turned to her companions and bade either go back — Knox
the LORD deal kindly with you,
may the Lord reward you — Tay
May the Lord deal as kindly with you — AAT
May the Lord keep faith with you — NEB

as ye have dealt with the dead, and with me.
as you have treated those who have died — Ber
as you have shown kindness to the memory of the dead — Knox

9. The LORD grant you that ye may find rest, each of you in the house of her husband.
May the Lord enable you to find a home . . . in the house of her husband — AAT
. . . a settlement in the house of a husband — Mof
. . . each of you a husband and a home — NAB
Then she kissed them;
gave them a parting kiss — Knox
and they lifted up their voice, and wept.
they all broke down and cried — Tay
they wept loudly — Mof
lifted up their voices in weeping — AAT

10. And they said unto her, Surely we will return with thee unto thy people.
. . . We want to go with you — Tay
. . . We are certainly going back with you — Ber
. . . No, we will go back with you — AAT

11. And Naomi said, Turn again, my daughters: why will ye go with me?
. . . Go back . . . Why should you go with me? — Ber
. . . Nay, you must go back — Knox
are there yet any more sons in my womb, that they may be your husbands?
Do I have younger sons — Tay
. . . any more sons within me — Ber
I have no more sons in my womb to wed you — Knox

12. Turn again, my daughters, go your way;
. . . return to your parents' houses — Tay
go back, daughters, and leave me — Knox
Return, my daughters, go — Jerus
for I am too old to have an husband.
I am too old to marry again — Ber
. . . past the age for marrying — Knox
If I should say, I have hope,
even if that were possible — Tay
even if I thought there was hope — Ber
. . . that I had hope of a child — NEB
if I should have an husband also to night, and should also bear sons;
if I were to have a husband this very night — Jerus
. . . should conceive this very night — Knox
if I were to marry this night — NEB

13. Would ye tarry for them till they were grown?
would you be prepared to wait until they were grown up? — Jerus
it would be weary waiting — Knox
would ye stay for them from having husbands?
Would you refuse to marry for this? — Jerus
Would you let that debar you from marrying? — Mof
Would you then refrain from marrying? — NEB
nay, my daughters; for it grieveth me much for your sakes
it is harder for me than for you — Ber
. . . I should then be deeply grieved for you — Jerus
my lot is more bitter than yours — NEB
that the hand of the LORD is gone out against me.
hand is stretched out against me — Ber
this burden the Lord has given me — Knox
the Eternal is against me — Mof

14. And they lifted up their voice and wept again:
they renewed their audible weeping — Ber
once more they started to weep aloud — Jerus
again they cried together — Tay
and Orpah kissed her mother in law;
kissed her . . . and returned to her childhood home — Tay
kissed her . . . and went back to her people — Jerus
but Ruth clave unto her.
. . . insisted on staying — Tay
. . . clung closely to her — Ber
. . . stayed with her — NAB

15. And she said, Behold, thy sister in law is gone back unto her people and unto her gods:
. . . back to her own people and the gods they worship — Knox
. . . has gone back . . . to her god — Jerus
return thou after thy sister in law.
follow your sister in law — Jerus
turn back after her — Mof

16. And Ruth said, Entreat me not to leave thee, or to return from following after thee:
. . . Do not urge me to desert you by turning away — Ber
. . . Do not press me to leave you — Jerus
. . . Do not ask me to abandon or forsake you — NAB
for whither thou goest I will go; and where thou lodgest, I will lodge:
. . . wherever you live, I will live — Jerus
. . . I want to . . . live wherever you live — Tay
thy people shall be my people, and thy God my God.

17. Where thou diest, will I die,
. . . whatever earth closes over thee when thou diest — Knox
. . . I want to die where you die — Tay
and there will I be buried:
I will be buried beside you — Mof
shall be my place of death and burial — Knox
the LORD do so to me, and more also,
May the Eternal kill me and worse — Mof
I swear a solemn oath before the Lord your God — NEB
Dire meed of punishment the Lord give me — Knox
if aught but death part thee and me.
if I allow anything but death to separate us — Tay
if even death should come between us — Jerus
nothing but death shall divide us — NEB

18. When she saw that she was steadfastly minded to go with her,
. . . that Ruth had made up her mind — Tay
Seeing that she was determined to go with her — Jerus
then she left speaking unto her.
ceased arguing with her — AAT
she said no more — Ber

19. So they two went until they came to Bethlehem.
They both walked on — Ber
And it came to pass, when they were come to Beth-lehem,
. . . their arrival there — Jerus
They had scarce entered the city gate — Knox
that all the city was moved about them, and they said, Is this Naomi?
. . . became agitated over them — AAT
set the whole town astir — Jerus
. . . the whole town was in great excitement — NEB

20. And she said unto them, Call me not Naomi, call me Mara:
(Naomi means "pleasant"; Marah means "bitter") — Tay
. . . that name of delight; call me Mara, the unhappy one — Knox
for the Almighty hath dealt very bitterly with me.
. . . has cruelly marred me — Mof
the Almighty has afflicted me — Ber
. . . dealt me bitter blows — Tay

21. I went out full, and the LORD hath brought me home again empty:
Filled full I departed — Jerus
Rich in blessings I left . . . the Lord has brought me back destitute — Knox
why then call ye me Naomi, seeing the LORD hath testified against me,
. . . turned His back on me — Tay
. . . the Lord has witnessed against me — Ber
. . . the Lord has afflicted me — AAT
. . . has brought me low — Sept
and the Almighty hath afflicted me?
. . . sent such calamity — Tay
brought evil upon me — AAT
visited . . . with such calamity — Knox

22. So Naomi returned, and Ruth the Moabitess, her daughter in law, with her,
This was how Naomi came back — Mof
Thus it was that Naomi returned — Knox
which returned out of the country of Moab:
from the land of her adoption — Knox
and they came to Beth-lehem in the beginning of barley harvest.
They were just beginning to cut the barley — Knox

CHAPTER 2

1. And Naomi had a kinsman of her husband's,
. . . a close relative of Naomi's husband — Ber
. . . a kinsman on her husband's side — Jerus
. . . an in law there — Tay
a mighty man of wealth, of the family of Elimelech; and his name was Boaz.

a prominent and wealthy man — Ber
of great influence and wealth — Knox
a well to do man — NEB

2. **And Ruth the Moabitess said unto Naomi, Let me now go to the field and glean ears of corn after him in whose sight I shall find grace.**
. . . glean heads of grain behind someone who is kind to me — Ber
. . . in the footsteps of some man who will look on me with favour — Jerus
. . . glean behind anyone who will grant me that favour — NEB
And she said unto her, Go, my daughter.
Yes, go, my daughter — Ber
All right, dear daughter. Go ahead — Tay

3. **And she went, and came, and gleaned in the field after the reapers:**
gleaned behind the harvesters — Ber
and her hap was to light on a part of the field belonging unto Boaz,
she happened to get into a field — Ber
happened to be the section belonging to Boaz — NAB
she was in that strip of the fields — NEB
who was of the kindred of Elimelech.
the near relative of Elimelech — Ber
connected with the family — Mof
this relative of Naomi's husband — Tay

4. **And behold, Boaz came from Beth-lehem, and said unto the reapers, The LORD be with you,**
Boaz, as it happened, had just come from Bethlehem — Jerus
. . . greeted the harvesters — Ber
. . . exchanged greetings with the reapers — Tay
And they answered him, The LORD bless thee.
they had wished him God's blessing in return — Knox

5. **Then said Boaz unto his servant that was set over the reapers,**
asked his foreman of the harvesters — Ber
overseer in charge of the harvesters — AAT
Whose damsel is this?
Whose is that young woman? — Ber
whose daughter this maid might be — Knox
Who's that girl over there — Tay

6. **And the servant that was set over the reapers answered and said,**
The overseer of the harvesters answered — NAB
The foreman replied — Mof
It is the Moabitish damsel that came back with Naomi out of the country of Moab:
That is the young woman from Moab — Ber
The girl is the Moabitess — Jerus
It's that girl from the land of Moab — Tay

7. **And she said, I pray you, let me glean and gather after the reapers among the sheaves:**
Please let me . . . gather the ears of corn after the reapers — Jerus
She asked leave to glean after the reapers — Knox
. . . gather among the swathes — NEB
so she came, and hath continued even from the morning until now,
. . . she has been working ever since morning — Mof
has been busy from early morning — Ber
been on her feet from morning — Jerus
that she tarried a little in the house.
except for a little rest in the booth — Ber
with scarcely a moment's rest — NAB
without once going home to rest — Knox
with hardly a moment's rest — NEB

8. **Then Boaz said unto Ruth, Hearest thou not, my daughter?**
. . . Listen, my daughter — Ber
Go not to glean in another field, neither go from hence,
do not look for any other field to glean in — Knox
don't think of going to any other fields — Tay
but abide here fast by my maidens:
keep near my women workers — Ber
stay with my servants — Jerus
keep close to my girls — NEB

9. **Let thine eyes be on the field that they do reap, and go thou after them;**
Keep track of the field in which they are harvesting — Ber
Watch where the men reap — NEB
Watch to see which field is to be harvested — NAB
have I not charged the young men that they shall not touch thee?
. . . young men strict orders not to annoy you — Ber

. . . given them orders not to molest you — NEB
. . . not to bother you — Tay
. . . put her not to the blush — Sept
and when thou art athirst,
when you feel thirsty — Ber
when you are in need of drink — Bas
go unto the vessels
to the water jars — Ber
to the buckets yonder — Knox
and drink of that which the young men have drawn.
from what the workmen have drawn — Ber

10. Then she fell on her face, and bowed herself to the ground,
Casting herself prostrate on the ground — NAB
bowed low, face to ground — Knox
She fell prostrate before him — NEB
and said unto him, Why have I found grace in thine eyes,
Why have I found such favour with you — AAT
How have I so earned your favour — Jerus
How can you be so kind to me — Tay
that thou shouldest take knowledge of me, seeing I am a stranger?
show me the favor of noticing me, an outsider — Ber
take notice of an alien woman such as I — Knox

11. And Boaz answered and said unto her, It hath fully been shewed me,
. . . I have been well informed — Mof
. . . I have had news of everything — Bas
. . . I have had a complete account — NAB
all that thou hast done unto thy mother in law since the death of thine husband:
. . . how much you have done for your mother in law — Ber
the kindness you have shown your mother in law — Tay
and how thou hast left thy father and thy mother, and the land of thy nativity,
didst leave kindred and country — Knox
and art come unto a people which thou knewest not heretofore.
a people whom you knew nothing about — Jerus
to identify yourself with a people — Ber
come here to live among strangers — Tay

12. The LORD recompense thy work,
May the Lord reward your kindness — Ber
. . . reward your services — Mof
and a full reward be given thee of the LORD God of Israel,
may you receive full recompense — AAT
give you all that you deserve — NEB
under whose wings thou art come to trust.
in whose shelter thou hast learned to trust — Knox
to find shelter beneath his wings — Jerus

13. Then she said, Let me find favour in thy sight, my lord;
May I prove worthy of your kindness — NAB
You have spoken so kindly to me, sir — Ber
You are so good to me — Tay
for that thou hast comforted me,
have given me courage — Jerus
you have eased my mind — NEB
and for that thou hast spoken friendly unto thine handmaid,
spoken kindly to your maidservant — Mof
encourage me, your poor servant — Knox
though I be not like unto one of thine handmaidens.
I'm not even one of your workers — Tay
not equal to any one of your maid servants — Ber
that cannot compare with these handmaids — Knox

14. And Boaz said unto her, At mealtime
When it was time to eat, Boaz said — Ber
. . . At lunch time — Tay
When meal time came around — NEB
come thou hither, and eat of the bread, and dip thy morsel in the vinegar.
Come and eat with us — Tay
eat some of this bread and dip your piece in the wine — Jerus
. . . dip your bread into the sour wine — NEB
And she sat beside the reapers: and he reached her parched corn,
. . . he served her roasted heads of grain — Ber
. . . made a heap of roasted grain for her — Jerus
and she did eat, and was sufficed, and left.
ate all she wanted and had some left-overs — Ber

. . . had more to carry away — Knox
. . . still had some left over — NEB

15. **And when she was risen up to glean,**
when she went back to work again — Tay
By the time she had risen up to go on with her gleaning — Knox
Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not:
. . . do not be rude to her — AAT
. . . be not hard on her — Ber
. . . put no hindrance in her way — Knox
. . . do not scold her — NEB

16. **And let fall also some of the handfuls of purpose for her, and leave them,**
drop some heads for her on purpose, and let them lie there — Ber
Indeed, pull out some bunches for her — AAT
See you pull up a few ears of corn from the bundles and let them fall — Jerus
that she may glean them, and rebuke her not.
. . . do not reprimand her — Ber
. . . do not scold her — Jerus
. . . not to make any remarks — Tay
. . . never shaming her by a rebuke — Knox

17. **So she gleaned in the field until even, and beat out that she had gleaned:**
. . . took her rod to beat out — Knox
when she beat out what she had gleaned — NEB
and it was about an ephah of barley.
it came to a whole bushel — Tay
about a bushel of barley — Ber

18. **And she took it up, and went into the city: and her mother in law saw what she had gleaned:**
. . . When her mother in law saw how much she had gleaned — Ber
. . . She showed her mother in law what she had gleaned — Jerus
and she brought forth, and gave to her that she had reserved after she was sufficed.
showed the leftovers after she had eaten enough — Ber
showed the food she had set aside after satisfying her hunger — Jerus

19. **And her mother in law said unto her, Where hast thou gleaned today? and where wroughtest thou?**
. . . Where in the world did you glean today? — Tay
. . . Where have you been working? — Jerus
. . . Where didst thou find so much work to do? — Knox
blessed be he that did take knowledge of thee.
Blessed be the man that has so befriended thee! — Knox
. . . whoever was so kind to you — Tay
the man who took notice of you — Jerus
And she shewed her mother in law with whom she had wrought, and said,
. . . whom she had been working with — Mof
. . . in whose fields she had worked — Jerus
The man's name with whom I wrought today is Boaz.
It was a man called Boaz — Knox
mentioned that the owner of the field was Boaz — Tay
The man at whose place I worked today — NAB

20. **And Naomi said unto her daughter in law, Blessed be he of the LORD,**
. . . May the Lord bless him — Knox
. . . Praise the Lord for a man like that — Tay
. . . Blessings on him from the Lord — NEB
who hath not left off his kindness to the living and to the dead.
whose goodness has failed neither the living — AAT
who does not withhold his kindness from living or dead — Jerus
The Lord has kept faith with the living and the dead — NEB
And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen.
. . . a near relative . . . one of our redeemers — Ber
. . . has the right of redemption over us — Jerus
. . . this man is related to us — NEB

21. **And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men,**
. . . Join my harvesters — Ber
. . . Stay with my servants — Jerus
. . . stay close behind his reapers — Tay
until they have ended all my harvest.
until they are through with my entire crop — Ber
till they had finished his harvesting — Mof

till all the reaping is done — Knox

22. And Naomi said unto Ruth her daughter in law, It is good, my daughter, that thou go out with his maidens,
. . . It is better . . . to go with his servants — Jerus
. . . glean with those maidens of his — Knox
that they meet thee not in any other field.
so you will not be molested in another field — Ber
in some other field they might say thee nay — Knox
let no one catch you in another field — NEB
. . . you will be safer there — Tay

23. So she kept fast by the maidens of Boaz
. . . joined the women workers of Boaz — Ber
she kept close to his girls — NEB
. . . stayed with the servants — Jerus
to glean unto the end of barley harvest and of wheat harvest;
until the barley and the wheat harvests were in — Ber
till barley and wheat were both carried — Knox
and dwelt with her mother in law.
went on living with her mother in law — Jerus

CHAPTER 3

1. Then Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee,
. . . is it not my duty to see you . . . settled — Jerus
. . . I must see you settled in life — Mof
. . . should I not look for a resting place for you — Ber
that it may be well with thee?
where you may be comfortable? — AAT
that you may prosper? — Ber
bring thee happiness — Knox

2. And now is not Boaz of our kindred, with whose maidens thou wast?
there is our kinsman, Boaz — NEB
is not Boaz . . . a relative of ours? — NAB
Behold, he winnoweth barley to night in the threshing floor.
he is going to winnow barley — Jerus
Tonight he is winnowing barley — NEB

3. Wash thyself, therefore, and anoint thee, and put thy raiment upon thee.
take a bath . . . dress up — Ber
bathe and . . . put on your best attire — NAB
. . . put on some perfume — Tay
and get thee down to the floor:
step down to the threshing floor — Ber
go down to the threshing floor — NEB
but make not thyself known unto the man, until he shall have done eating and drinking.
let him not see you until he is through eating — Ber
do not let your presence be known — AAT

4. And it shall be, when he lieth down, that thou shalt mark the place where he shall lie,
when he settles down to sleep, take careful note of the place — Jerus
. . . mark where it is that he is sleeping — Knox
. . . take note of the place where he lies — NEB
and thou shalt go in, and uncover his feet,
you must slip in, uncover his waist — Mof
go and turn back the covering at his feet — Jerus
raise the foot covering — Ber
and lay thee down: and he will tell thee what thou shalt do.
. . . he will tell you what is to be done next — Mof
. . . what to do concerning marriage — Tay

5. And she said unto her, All that thou sayest unto me I will do.
So Ruth promised to do all her bidding — Knox
All right, I'll do whatever you say — Tay
. . . I will do whatever you tell me — NEB

6. And she went down unto the floor and did according to all that her mother in law bade her.
. . . followed her mother in law's instructions — Tay
. . . carried out all her mother in law's plan — Knox

7. And when Boaz had eaten and drunk, and his heart was merry,

. . . had a sense of well being — AAT
. . . had a merry time — Mof
. . . he was in a happy mood — Jerus
. . . he felt at peace with the world — NEB

he went to lie down at the end of the heap of corn:
. . . at the end of the straw stack — AAT
. . . by the heap of barley — Jerus
. . . at the edge of the sheaves — NAB

and she came softly,
she crept in noiselessly — Mof
Quietly she moved near — Ber

and uncovered his feet, and laid her down.
uncovered his waist — Mof
turned back the covering at his feet — Jerus

8. **And it came to pass at midnight, that the man was afraid and turned himself:**
. . . something disturbed the man — NEB
. . . started up and bent forward — Mof
. . . was startled . . . and looked about him in bewilderment — Knox

and, behold, a woman lay at his feet.
look, there was a women lying — Ber

9. **And he said, Who art thou? And she answered, I am Ruth thine handmaid:**
. . . Ruth, your servant girl — Ber
. . . Ruth, your maidservant — Jerus

spread therefore thy skirt over thine handmaid;
Take your maidservant in marriage — AAT
Spread your covering over — Ber
Spread the corner of your cloak over me — NAB

for thou art a near kinsman.
you have right of redemption over me — Jerus
you are next of kin — AAT
you are my close relative — Tay

10. **And he said, Blessed be thou of the LORD, my daughter:**
. . . The Lord has blessed you — NEB
. . . May the Lord bless you — NAB
. . . Thank God for a girl like you — Tay

for thou hast shewed more kindness in the latter end than at the beginning,
your later kindness is lovelier than any previous one — Ber
you have been even more loyal now — NAB
now, more than ever, thou hast shewn the goodness of thy heart — Knox

inasmuch as thou followedst not young men, whether poor or rich.
not run after the young men — Ber
to have no eyes for younger men — Knox
Naturally you'd prefer a younger man — Tay

11. **And now my daughter, fear not; I will do to thee all that thou requirest:**
. . . feel at ease; everything you suggest I will do for you — Ber
. . . I will do for you whatever you say — NAB

for all the city of my people doth know that thou art a virtuous woman.
the people of Bethlehem all know your worth — Jerus
everybody in town knows — Ber
all the council of my people know — AAT
as the whole neighbourhood knows, you are a capable woman — NEB

12. **And now it is true that I am thy near kinsman:**
. . . I have the right of redemption over you — Jerus
. . . as a matter of fact, I am really not next of kin — AAT
Are you sure that I am the next of kin? — NEB

howbeit there is a kinsman nearer than I.
you have a kinsman closer than myself — Jerus
. . . more closely related to you — Tay

13. **Tarry this night,**
Remain here overnight — Ber
Stay here for tonight — Jerus
Spend the night here — NEB

and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well;
. . . if he wants to redeem you, well and good — Ber
. . . if he will claim thee by right of kinship — Knox
. . . if he is willing to act as your next of kin — NEB

let him do the kinsman's part:
let him do his duty — Tay
let him redeem you — Ber
. . . do a kinsman's duty — Mof

but if he will not do the part of a kinsman to thee
if he is not inclined to redeem you — Ber
if he does not wish to claim you — NAB

then will I do the part of a kinsman to thee, as the LORD liveth:

truly as the Lord lives, I will redeem you — Ber
. . . I will claim you myself — NAB
lie down until the morning.
You lie down until morning — Ber

14. **And she lay at his feet until the morning: and she rose up before one could know another.**
. . . before people could recognize each other — Ber
. . . before anyone's face could be seen — Mof
. . . Boaz rose before the hour when one man can recognize another — Jerus
And he said, Let it not be known that a woman came into the floor.
. . . that a woman has been to the threshing floor — NEB
He warned her not to let anyone know that she had been there — Knox

15. **Also he said, Bring the vail that thou hast upon thee, and hold it.**
. . . Hand me the shawl you wore and open it up — Ber
. . . Bring the cloak you are wearing — Jerus
. . . Bring me the cloak you have on — NEB
and when she held it, he measured six measures of barley,
She opened it up, and he measured out six pecks of barley — Ber
. . . a bushel and a half of barley — Tay
. . . two bushels of barley — Knox
and laid it on her: and she went into the city.
. . . helped her lift the bundle — NAB
gave it to her to carry — Jerus
lifted it on her back — NEB

16. **And when she came to her mother in law, she said, Who art thou, my daughter?**
. . . How did things go with you — NEB
. . . How did you make out — Ber
And she told her all that the man had done to her.
. . . told her the story of how Boaz had treated her — Knox

17. **And she said, These six measures of barley gave he me;**
Look . . . he has given me two bushels of barley — Knox
. . . these six pecks of barley — Mof
for he said to me, Go not empty unto thy mother in law.
. . . that I must not go empty handed — Mof
protested that he must not send me home . . . empty handed — Knox

18. **Then said she, Sit still, my daughter, until thou know how the matter will fall:**
. . . Wait here, my daughter, until you learn what happens — NAB
. . . Wait . . . till we see what will come of it — Knox
for the man will not be in rest, until he have finished the thing this day.
. . . will not stop without completing the matter today — Ber
. . . until it is settled, and settled today — Jerus
. . . will not rest till he has made good his promise — Knox

CHAPTER 4

1. **Then went Boaz up to the gate, and sat him down there:**
. . . the gate of the town — Jerus
. . . took a seat at the gate — NAB
. . . sat waiting there — Knox
and, behold, the kinsman of whom Boaz spake came by;
. . . the redeemer whom Boaz had mentioned — Ber
. . . the relative . . . chanced to come past — Jerus
unto whom he said, Ho, such a one! turn aside, sit down here.
. . . Come here, man, and sit down — Jerus
. . . Ho, you! Step aside — Mof
called him by name, bidding him stay his journey — Knox
. . . sit down here thou hidden man — Sept
And he turned aside, and sat down.
stepped aside and sat down — Mof
they sat down together — Tay

2. **And he took ten men of the elders of the city, and said,**
. . . stopped ten elders of the town — NEB
. . . ten of the sheikhs of the town — Mof
Sit ye down here. And they sat down.
asked them to sit nearby — NAB
would have these, too, sit beside him — Knox

3. And he said unto the kinsman,
. . . the man who had the right of redemption — Jerus
. . . he told the rival claimant — Knox
. . . the closest relative — Ber
Naomi, that is come again out of the country of Moab,
You know Naomi, who came back to us — Tay
Here is Noemi, that lately came back — Knox
Naomi has returned from the Moabite country — NEB
selleth a parcel of land which was our brother Elimelech's:
selling our brother Elimelech's property — Tay
is selling the piece of land — AAT
. . . the plot of land — Mof

4. And I thought to advertise thee,
I thought I would tell you about it — AAT
I thought it well to give thee notice — Knox
I promised to open the matter with you — NEB
saying, Buy it before the inhabitants, and before the elders of my people.
suggesting that you buy it in the presence of those who are sitting here — AAT
bidding you before those here present — NAB
to ask you to acquire it — NEB
If thou wilt redeem it, redeem it:
If you want to use your right of redemption — Jerus
If you are going to do your duty as next of kin — NEB
If you will take up the property — Mof
but if thou wilt not redeem it, then tell me, that I may know:
. . . that I may know how things stand — Mof
for there is none to redeem it beside thee; and I am after thee.
. . . I come after you as next of kin — NEB
. . . though I come after you myself — Jerus
. . . thy right comes first, and mine second — Knox
And he said, I will redeem it.
. . . I will act as next of kin — NEB
. . . I am willing to redeem it — Jerus
. . . I will take it myself — Mof
. . . All right, I'll buy it — Tay

5. Then said Boaz, What day thou buyest the field of the hand of Naomi,
Boaz continued, Once you acquire the field from Naomi — NAB
. . . On the day you acquire the field — NEB
thou must buy it also of Ruth the Moabitess,
your purchase, . . . requires your marriage to Ruth — Tay
you are also acquiring Ruth — Ber
you must take also Ruth — NAB
the wife of the dead,
the widow of the one who died — Ber
the widow of the deceased — AAT
the widow of the late heir — NAB
the dead man's wife — NEB
to raise up the name of the dead upon his inheritance.
so as to perpetuate the name of the dead man with his patrimony — NEB
and so restore his name to his inheritance — Jerus
to perpetuate the name of the dead — Ber
raise up a family for the departed on his estate — NAB

6. And the kinsman said, I cannot redeem it for myself,
. . . I cannot act myself — NEB
. . . I cannot use my right of redemption — Jerus
. . . I cannot exercise my claim — NAB
lest I mar mine own inheritance:
without jeopardising my own inheritance — Jerus
I would not disinherit the heirs of my own body — Knox
I should risk losing my own patrimony — NEB
her son would become an heir to my property — Tay

7. Now this was the manner in former time in Israel concerning redeeming and concerning changing,
. . . redemptive and exchange transactions — Ber
taking up property and exchanging rights — Mof
when property was taken over by a near relation — Bas
. . . when property was redeemed or exchanged — NEB
for to confirm all things;
make any transaction valid — Mof
when there was a change of owner — Bas

in order to give it validity — Sept
to confirm the transaction — Jerus
a man plucked off his shoe, and gave it to his neighbour:
. . . pulled off his sandal and giving it to the other — Ber
. . . handed it to the other party — Mof
and this was a testimony in Israel.
this publicly validated the transaction — Tay
this was the form of ratification — Jerus
it was a way of confirming the deal — Ber
This was the form of attestation in Israel — NEB

8. Therefore the kinsman said unto Boaz, Buy it for thee.
So when the near kinsman said . . . "Buy it for yourself" — Mof
The man with the right of redemption — Jerus
so he drew off his shoe.
took off his sandal — Ber
pulled off his sandal — NEB

9. And Boaz said unto the elders and unto all the people,
Boaz then addressed the elders — Ber
. . . made appeal to the elders — Knox
. . . declared to the elders — NEB
Ye are witnesses this day, that I have bought all that was Elimelech's,
. . . all that belonged to Elimelech — AAT
. . . all the possessions of Elimelech — Knox
and all that was Chilion's and Mahlon's of the hand of Naomi.
. . . buying from Naomi — AAT
. . . by purchase from Noemi — Knox

10. Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife,
I acquire for my wife Ruth — Ber
. . . with it I have purchased Ruth — Tay
I also take Ruth . . . as my wife — NAB
to raise up the name of the dead upon his inheritance,
to revive the name . . . for his estate — Ber
to keep the name . . . in his inheritance — Jerus
to perpetuate the name of the deceased with his patrimony — NEB
that the name of the dead be not cut off from among his brethren,
. . . die out among his brothers — Jerus
. . . among his kinsmen and fellow citizens — NAB
and from the gate of his place: ye are witnesses this day.
from the gate of his home town — Ber
from the Gate of his native place — Mof

11. And all the people that were in the gate, and the elders, said, We are witnesses.
all that were present made answer, We bear witness of it — Knox
The LORD make the woman that is come into thine house like Rachel and like Leah,
. . . make this woman, . . . fertile as Rachel — Tay
. . . may the Lord make her . . . fruitful — Knox
which two did build the house of Israel:
from whom all the nation of Israel descended — Tay
who together built up — Jerus
that gave a posterity to Israel — Knox
and do thou worthily in Ephratah, and be famous in Beth-lehem:
Build well . . . earn fame — Ber
Grow mightily . . . be renowned — Jerus
Prosperity be yours . . . and renown — Mof
who laid the foundation of power in Ephratha — Sept

12. And let thy house be like the house of Pharez, whom Tamar bare unto Judah,
. . . flourish like the house of Perez — Mof
. . . famous as the house of Phares — Knox
of the seed which the LORD shall give thee of this young woman.
through the offspring which the Lord will grant — Ber

13. So Boaz took Ruth, and she was his wife:
. . . she became his wife — Mof
. . . claimed Ruth, and wedded — Knox
and when he went in unto her
cohabited with her — Ber
When they came together as man and wife — NAB
had intercourse — AAT
the LORD gave her conception, and she bare a son.
. . . enabled her to conceive — NAB
. . . made her conceive — AAT
. . . caused her to conceive — NEB

14. And the women said unto Naomi, Blessed be the LORD, which hath not left thee this day without a kinsman,

. . . did not leave you this time without a family — Ber
. . . left the dead man without next of kin — Jerus
. . . has not failed to provide . . . an heir — NAB

that his name may be famous in Israel.
May his name be renowned — Mof
to perpetuate his name — Jerus

15. And he shall be unto thee a restorer of thy life,
. . . will rejuvenate you — Ber
. . . be a comfort to you — Jerus
. . . will give you new life — NEB
May he restore your youth — Tay
and a nourisher of thine old age,
support you in your old age — Ber
the prop of your old age — Jerus
for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him.
who has been kinder to you than seven sons — Tay
. . . whose love is worth more to thee than seven sons — Knox
. . . who has proved better to you — NEB

16. And Naomi took the child and laid it in her bosom, and became nurse unto it.
. . . took the child to her own bosom — Jerus
. . . placed him on her lap — NAB
. . . took care of the baby — Tay

17. And the women her neighbours gave it a name, saying,
women of the neighbourhood — Jerus
the neighbours, congratulating her — Knox

There is a son born to Naomi;
A son is born for Naomi — Mof
a grandson had been born — NAB
at last Naomi has a son again — Tay
and they called his name Obed: he is the father of Jesse, the father of David.
. . . This Obed had a son called Jesse — Knox
. . . and grandfather of King David — Tay

18. Now these are the generations of Pharez:
this is the Pherez genealogy — Ber
the descendants of Perez — Jerus
This is the family tree of Boaz — Tay
Pharez begat Hezron
was the father of Hezron — NAB

19. And Hezron begat Ram, and Ram begat Amminadab,
Hezron was the father of Ram — NAB

20. And Amminadab begat Nashon, and Nashon begat Salmon,
Amminadab was the father of Nahshon — NAB

21. And Salmon begat Boaz, and Boaz begat Obed,
Salmon was the father of Boaz — NAB

22. And Obed begat Jesse, and Jesse begat David.
Obed was the father of Jesse — NAB

THE BOOK OF FIRST SAMUEL

CHAPTER 1

1. Now there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite:

. . . of Zuph, an Ephraimite — ASV

. . . of Ramathaim, a Zuphite of the hill-country of Ephraim — Bas

2. And he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3. And this man went up out of his city yearly to worship and to sacrifice unto the LORD of hosts in Shiloh.

This man used to go up from his city annually . . . — AAT

And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, were there.

. . . for Eli and his two sons, Ophni and Phineas, the priests of the Lord, were there — Sept

4. And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions:

He used to give . . . shares of the sacrificial meat . . . — Mof

One day Elkanah offered sacrifice. He used to give portions to Peninnah and to all her sons and daughters — Jerus

5. But unto Hannah he gave a worthy portion; for he loved Hannah; but the LORD had shut up her womb.

but unto Hannah he gave a double portion . . . — ASV

but, though he loved Hannah, he gave her only a single share, because the Eternal had shut up her womb — Mof

. . . to Hannah he gave a portion for two . . . — ABPS

6. And her adversary also provoked her sore, for to make her fret, because the LORD had shut up her womb.

And her rival provoked her sore . . . — ASV

And her fellow-wife also used to vex her bitterly on account of her misfortune, because the LORD . . . — AAT

Her rival would taunt her to annoy her, because Yahweh had made her barren — Jerus

Her rival, however, provoked her mercilessly to make her irritable. . . . — Ber

7. And as he did so year by year, when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat.

And thus used she to do year by year, whenever she went up . . . — Rhm

And this went on year after year; every time they went up to the temple of Yahweh she used to taunt her . . . — Jerus

8. Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?

Once when she was in tears and would not eat, her husband Elkanah said to her, 'Hannah, why are you crying and eating nothing? Why are you so miserable? Am I not more to you than ten sons?' — NEB

9. So Hannah rose up after they had eaten in Shiloh, and after they had drunk.

After they had finished eating and drinking at the sacrifice at Shiloh, Hannah rose in deep distress — NEB

Now Eli the priest sat upon a seat by a post of the temple of the LORD.

. . . was sitting on a chair near the doorpost of the LORD's temple — NAB

. . . was seated by the pillars of the doorway . . . — Bas

. . . was seated on a bench . . . — Ber

10. And she was in bitterness of soul,

She was deeply distressed — RSV

She was in deep anguish — Tay

She was very wretched — AAT

In her bitterness — NAB

and prayed unto the LORD, and wept sore

she prayed to the LORD, weeping copiously — NAB

she prayed to Yahweh with many tears — Jerus

11. And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid,

And she made an oath, and said, O Lord of armies, if you will truly take note of the sorrow of your servant — Bas
And she made this vow: . . . — Tay
. . . look upon the humiliation of thy handmaid — Rhm
. . . look upon the plight of . . . — Mof
. . . if Thou wilt actually look at Thy handmaid's trouble — Ber

and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life,

and there shall no razor come upon his head.

. . . and no razor shall touch his head — RSV
. . . and his hair will never be cut — Bas

12. And it came to pass, as she continued praying before the LORD, that Eli marked her mouth.

. . . Eli's attention was called to her mouth — AAT
. . . Eli was watching her mouth — Bas
. . . Eli noticed her mouth — Mof

13. Now Hannah, she spake in her heart;

. . . for she was speaking under her breath — Jerus
For Hannah's prayer came from her heart — Bas

only her lips moved, but her voice was not heard:

. . . but no voice could be heard — Ber
. . . though her lips were moving she made no sound — Bas

therefore Eli thought she had been drunken.

. . . therefore Eli took her to be a drunken woman — RSV
. . . so it seemed to Eli that she was overcome with wine — Bas

14. And Eli said unto her, How long wilt thou be drunken?

. . . How long will you go on, you drunken creature — Mof
. . . How long are you going to be in this drunken state — Jerus
. . . How long will you behave as one intoxicated — Ber
. . . Come, he said, wilt thou always be at thy cups? — Knox

put away thy wine from thee.

Get rid of your wine — Ber
Away with you, go and sleep off your drunkenness — Mof
Give thy stomach a rest from the wine that so bemuses thee — Knox

15. And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit:

. . . a woman in deep affliction — Sept
. . . No, sir, I am a sorely tried woman — Mof
. . . a woman sorely troubled — RSV
. . . an unfortunate woman — AAT
. . . a woman whose spirit is broken with sorrow — Bas
. . . a deeply grieved woman — Ber
. . . an unhappy woman — Knox

I have drunk neither wine nor strong drink, but have poured out my soul before the LORD.

. . . I have been opening my heart before the Lord — Bas
. . . unburdening her heart in the Lord's presence — Knox

16. Count not thy handmaid for a daughter of Belial:

. . . for a wicked woman — ASV
. . . as a base woman — RSV
. . . as a good-for-nothing woman — Bas
. . . worthless woman — Jerus
. . . a daughter of wickedness — Sept
. . . a depraved woman — Mof

for out of the abundance of my complaint and grief I have spoken hitherto.

for all along I have been speaking out of my great anxiety and vexation — RSV
. . . all this time I have been speaking from the depth of my grief and my resentment — Jerus
for my words have come from my stored-up sorrow and pain — Bas
for I have spoken all the while under stress of provocation and distress — Ber

17. Then Eli answered and said, Go in peace:

. . . Go and prosper — Mof

and the God of Israel grant thee thy petition that thou hast asked of him.

. . . God . . . give you an answer to the prayer you have made to him — Bas
. . . grant you what you have asked him — Mof

18. And she said, Let thine handmaid find grace in thy sight.

. . . Let thy handmaid find favor . . . — ASV

So the woman went her way, and did eat, and her countenance was no more sad.

. . . went her way to the sacrificial cham-

ber, and she ate and drank with her husband — AAT
she returned to the hall and ate and was dejected no longer — Jerus

19. And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah:
and Elkanah knew Hannah his wife;
Elkanah had intercourse with . . . — Mof
and the LORD remembered her.
. . . the Lord kept her in mind — Bas
. . . Yahweh was mindful of her — Jerus

20. Wherefore it came to pass when the time was come about after Hannah had conceived,
. . . and it cometh to pass, at the revolution of the days, that Hannah conceiveth — YLT
that she bare a son, and called his name Samuel,
saying, Because I have asked him of the LORD.
. . . I made a prayer to the Lord for him — Bas
. . . in token that he was a gift she had won from the Lord — Knox

21. And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow.
. . . and his vows, and all the tithes of his land — Sept
. . . to make the year's offering to the Lord and to give effect to his oath — Bas
. . . to offer . . . sacrifice . . . and also his pledge — Ber

22. But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned,
. . . till the child has been taken from the breast — Bas
and then I will bring him, that he may appear before the LORD, and there abide for ever.

23. And Elkanah her husband said unto her, Do what seemeth thee good;
. . . do what you think fit — Jerus
. . . do that which is good in thine eyes — YLT
tarry until thou have weaned him; only the LORD establish his word.
. . . And may the Lord establish what hath proceeded from thy mouth — Sept
. . . may the Eternal let you carry out your purpose — Mof
. . . only the Lord establish your words — AAT
. . . may the Lord bring his own will to accomplishment — Knox
So the woman abode, and gave her son suck until she weaned him.
So the woman, waiting there, gave her son milk till he was old enough to be taken from the breast — Bas
. . . the woman remained and nursed her son until . . . — AAT

24. And when she had weaned him, she took him up with her
with three bullocks, and one ephah of flour, and a bottle of wine,
with a bull of three years old . . . — Sept
with a three year old ox . . . — Bas
with . . . a bushel of flour . . . — Mof
. . . and a skin of wine — Knox
and brought him unto the house of the LORD in Shiloh: and the child was young.

25. And they slew a bullock, and brought the child to Eli.
And when they had presented him before the Lord, and the father had slain the victim, which he offered yearly to the Lord, he presented the boy, and slew the bull, and Anna, the mother of the child, presented him before Eli, and said, attend to me, my lord! — Sept
And they slew the bullock and . . . — ASV

26. And she said, Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the LORD.
. . . If you please my lord. As you live my lord . . . — Jerus
. . . As thou art a living man, my lord . . . — Knox
. . . Pardon, my lord! By the life of thy soul my lord, . . . — Rhm

27. For this child I prayed: and the LORD hath given me my petition which I asked of him:
I prayed and the LORD has granted me my petition — Lam
And my prayer was for a son, the boy whom thou seest. I prayed to the Lord, and the Lord granted my request — Knox

. . . and the Lord has given him to me
in answer to my request: — Bas

28. Therefore also I have lent him to the LORD;
. . . I have promised him to the LORD
— Lam
. . . I dedicate him to the Lord — Sept
. . . I have granted him to Jehovah —
ASV
I have . . . handed him back to the LORD
— Ber
. . . I have loaned him to Yahweh —
Rhm
. . . Now I make him over to Yahweh
— Jerus

28. as long as he liveth he shall be lent to the LORD.
all the days that he liveth. He is lent unto
Yahweh — Rhm
. . . all the days of his life, as a loan to
the Lord — Sept
. . . for the whole of his life. He is made
over to Yahweh — Jerus
. . . as long as he lives he is returned to
the LORD — Ber
. . . for all his life he is the Lord's —
Bas

And he worshipped the LORD there.
And he bowed down there, unto Yahweh
— Rhm
And they worshipped the LORD there
— Lam
There she left him, for Yahweh — Jerus

CHAPTER 2

1. And Hannah prayed, and said,
Hannah sang this prayer — Mof
And Hannah, in prayer before the Lord,
said — Bas

My heart rejoiceth in the LORD,
My heart exulteth in Jehovah — ASV
My heart thrills to the Eternal — Mof
My heart thrills with joy in the Lord —
Knox
In the LORD my heart is joyful — Ber

Mine horn is exalted in the LORD:
my horn is lifted up in the Lord — Bas
My strength is exalted through my God
— AAT
my powers are heightened by my God
— Mof
pride in the God I worship lifts high my
head — Knox
in the LORD I now hold my head high
— NEB

my mouth is enlarged over mine enemies
My mouth derides my enemies — RSV
my lips exult over my foes — Mof
my mouth is open wide over my haters
— Bas
now can I flout my enemies — Knox
Against my enemies my mouth is freely
opened — Ber
my mouth is full of derision of my foes
— NEB
I have swallowed up my enemies — NAB

because I rejoice in thy salvation.
. . . rejoice in thy help — ABPS
. . . in thy deliverance — Mof
. . . in your power of saving — Jerus
. . . because of my enjoyment of Thy
deliverance — Ber
. . . happy in thy gift of redress — Knox

2. There is none holy as the LORD
None is divine like the Eternal — Mof
Who so holy as the Lord? — Knox

for there is none beside thee:
for there is no other God but you — Bas
(indeed, there is none but you) — Jerus
Nay, there is none except Thee — Rhm

neither is there any rock like our God.
no Power is steadfast like our God —
Mof
and there is none powerful like our God
— Lam
there is no stronghold can compare with
our God — Knox
no rock is equal to our God — Ber
There is none righteous like our God
— AAT

3. Talk no more so exceeding proudly;
Boast not, nor speak haughtily — Sept
Boast no more so very proudly — AAT
No more of your proud vaunts! — Mof
Quit talking so boastfully — Ber
Talk no more so very proudly — RSV

let not arrogancy come out of your mouth:
let not uncontrolled sayings come out of
your mouths — Bas
No mouthing of your taunts — Mof

for the LORD is a God of knowledge,
for Yahweh is an all-knowing God —
Jerus
for the LORD is a knowing God — Ber
. . . is a God who knows it all — Mof

and by him actions are weighed —

and no devices can stand before him — Lam
A God who prepareth his own designs — Sept
. . . and his is the weighing of deeds — Jerus
and by him actions are accounted — AAT
. . . actions are estimated — Ber
. . . acts are judged — Bas

4. The bows of the mighty men are broken,
The bow of the mighty he hath made weak — Sept
The bow of the mighty is dismayed — Rhm
The bows of the heroes are shattered — AAT
The bows of the men of war are broken — Bas
See how he breaks the great warrior's bow — Knox
and they that stumbled are girded with strength.
. . . and the stumbling are braced up — Mof
. . . they that are weak are girded — Lam
While they that are feeble gird on might — AAT
while the tottering gird on strength — NAB
. . . the feeble are clothed with strength — Bas

5. They that were full have hired out themselves for bread;
They who were full of bread have been brought low — Sept
those who had plenty have to work for bread — Mof
The well-fed hire themselves out for bread — NAB
Those who were full are offering themselves as servants for bread — Bas
The sated have for bread taken hire — Rhm
Those who had plenty sell themselves for a crust — NEB
and they that were hungry ceased:
and the hungry grow strong again — NEB
. . . hungry have food left over — Lam
they that were hungry have ceased to hunger — ASV
those who suffered hunger are now at ease — Ber
While the hungry have ceased to toil — AAT
so that the barren hath borne seven
the barren has given birth and is satisfied — Lam
truly, she who had no children has become the mother of seven — Bas
and she that hath many children is waxed feeble.
while the mother of many languishes — NAB
. . . the mother of many is pining — Mof
the one rich in children languishes alone — AAT
the mother of many is desolate — Jerus

6. The LORD killeth, and maketh alive:
The Lord slays and . . . — AAT
. . . and brings to life — RSV
The Lord is the giver of life and death — Bas
. . . putteth to death, and keepeth alive — YLT
he bringeth down to the grave, and bringeth up.
. . . brings down to Sheol and draws up — Jerus
Taketh down to hades, and bringeth up — Rhm
sending men down to the underworld and lifting them up — Bas

7. The LORD maketh poor, and maketh rich:
Jehovah dispossesseth, and He maketh rich — YLT
The Lord gives wealth and takes a man's goods from him — Bas
Lord of poverty and of wealth — Knox
he bringeth low, and lifteth up.
He humbleth, and he exalteth on high — Sept
he lays low and he raises — Mof
he humbles and also exalts — Jerus
crushing men down and again lifting them up — Bas

8. He raiseth up the poor out of the dust,
He lifteth up the needy from the ground — Sept
and lifteth up the beggar from the dunghill,
and from the ash heap lifts up the poor — NAB
he raises beggars from the rubbish heap — Mof
and him who is in need out of the lowest place — Bas
to set them among princes, and to make them inherit the throne of glory:
to seat them among a people's princes: / And he causeth them to possess a throne of glory — Sept

to make them sit with princes . . . — ASV
. . . and inherit a seat of honor — AAT
seating them next to nobles, to give them thrones of splendour — Mof
to give them a place among the great, / to set them in seats of honour — NEB
for the pillars of the earth are the LORD'S,
for to Jehovah are the fixtures of the earth — YLT
for the depths of the earth are protected by the LORD — Lam
for to Yahweh the props of the earth belong — Jerus
For the foundations of the earth are the LORD'S — NEB
and he hath set the world upon them.
and He setteth on them the habitable world — YLT
and he has made them the base of the world — Bas
he has built the world on them — NEB
on these he has poised the world — Jerus

9. **He will keep the feet of his saints,**
. . . of his holy ones — ASV
He will guard the feet of his faithful ones — RSV
. . . the steps of his godly folk — Mof
. . . the feet of his loving ones — Rhm
. . . of his pious ones — AAT
He safeguards the steps of his faithful — Jerus
. . . the footsteps of his worshipers — Ber
and the wicked shall be silent in darkness;
. . . shall be put to silence . . . — ASV
. . . shall be cut off in darkness — RSV
But the lawless in darkness shall be silent — Rhm
but evil men shall perish in the dark — Mof
but the wicked vanish in darkness — Jerus
while the wicked sink into silence and gloom — NEB
for by strength shall no man prevail.
not by power doth a man become mighty — YLT
for not by his own strength shall a mighty man prevail — Lam
for no human power renders one mighty — Ber
not by might shall a man prevail — RSV
for no man's strength makes him mighty — Mof
for it is not by strength that man triumphs — Jerus

10. **The adversaries of the LORD shall be broken to pieces;**
The LORD shall defeat his adversaries — Lam
The Lord will make his adversaries weak — Sept
They that strive with Jehovah shall be broken to pieces — ASV
As for Yahweh — they shall be shattered who contend with him — Rhm
Jehovah — broken down are his adversaries — YLT
The Eternal will crush his enemies — Mof
The adversaries of the LORD will be dismayed — AAT
Out of heaven shall he thunder upon them:
Against them in the heavens he thundereth — YLT
against them he will send his thunder from heaven — Bas
the Most High in heaven will shatter them — Mof
the Most High thunders in the heavens — Jerus
hark how his thunder rolls above them in heaven — Knox
The LORD shall judge the ends of the earth;
(the Eternal's judgments shall cover the wide world) — Mof
The LORD judges the earth from end to end — Ber
and he shall give strength unto his king,
He endows his king with power — Jerus
And exalt the horn of his anointed
and exalt the power of his anointed — AAT
. . . of his Anointed — Jerus
He enhances the might of His anointed — Ber
. . . His Anointed — His Christ — Amp

11. **And Elkanah went to Ramah to his house.**
So she left the child there before the Lord, and returned to Armathaim — Sept
Then she left for Ramah — Jerus
And the child did minister unto the LORD before Eli the priest.
but the lad was in the LORD'S service under the direction of Eli the priest — Ber
but the boy remained ministering . . . Rhm

12. Now the sons of Eli were sons of Belial;
. . . were wicked men — Sept
. . . were base men — ASV
. . . were worthless men — RSV
. . . were abandoned men — Rhm
. . . unscrupulous men — AAT
. . . depraved creatures — Mof
. . . evil and good-for-nothing men — Bas
. . . scoundrels — Jerus
. . . men of little worth — Knox
. . . sons of worthlessness — YLT
they knew not the LORD.
they showed no regard for the LORD — Ber
they cared nothing for Yahweh — Jerus
having no knowledge of the Lord — Bas

13. And the priests' custom with the people was, that,
nor for the priests' duties toward the people — NAB
The custom of the priests in their dealings with the people was this: — NEB
nor for the rights of the priests as regards the people — Jerus
when any man offered sacrifice, the priest's servant came, while the flesh was in seething,
when a man offered a sacrifice, the priest's servant would come while the flesh was stewing — NEB
. . . while the flesh was boiling — ASV
. . . while the meat was being cooked — Jerus
with a fleshhook of three teeth in his hand;
and would thrust a three-pronged fork — NEB

14. And he struck it into the pan, or kettle, or caldron or pot;
into the cauldron or pan or kettle or pot — NEB
which he plunged into the pot or kettle or basin or dish — Mof
. . . into the boiler, or into the trough, or into the kettle, or into the pot — Rhm
all that the fleshhook brought up the priest took for himself.
. . . the priest claimed for his own — Jerus
Whatever the fork brought up, the priest would keep — NAB
So they did in Shiloh unto all the Israelites that came thither.
That was how they behaved with all the Israelites . . . — Jerus
Thus and thus used they to do unto all Israel — Rhm
That is how all the Israelites were treated who came to the sanctuary at Shiloh — NAB

15. Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed,
In fact, even before the fat was burned, the priest's servant would come and say to the man offering the sacrifice — NAB
Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.
Give the priest roast beef; he will accept no boiled meat from thee . . . — Ber
. . . he has no taste for meat cooked in water — Bas
Give me some meat to roast for the priest. He will not accept boiled meat from you, only raw meat — NAB

16. And if any man said unto him, Let them not fail to burn the fat presently, and then take as much as thy soul desireth;
And if the man protested to him, "Let the fat be burned just as is the custom, then take whatever you wish," — NAB
then he would answer him, Nay; but thou shalt give it me now: and if not, I will take it by force.
he would reply, "No, give it to me now, or else I will take it by force" — NAB

17. Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD.
Thus the young men sinned grievously in the presence of the LORD; they treated the offerings of the LORD with disdain — NAB
. . . for the men despised the offering . . . — ASV
. . . for the men treated the offering of the LORD with contempt — RSV
.. for they gave no honour to the Lord's offerings — Bas
. . . the people came to scorn the Lord's sacrifices — Ber

18. But Samuel ministered before the LORD, being a child, girded with a linen ephod.
. . . clad in a linen vestment — Ber
. . . girt with a linen apron — Mof
Meanwhile Samuel continued to minister — AAT
Samuel was in the service of Yahweh:

the boy wore a linen loincloth around him — Jerus

19. Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice.

. . . a little robe . . . — Mof

. . . a little tunic . . . — Jerus

. . . a little garment . . . — NAB

20. And Eli blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the loan which is lent to the LORD.

. . . for the petition which was asked of Jehovah — ASV

. . . in place of the one she has made over to Yahweh — Jerus

. . . in exchange for the child you have given to the Lord — Bas

. . . because of the object of her petition which she dedicated to the LORD — AAT

. . . in the place of the one you have returned to the LORD — Ber

And they went unto their own home.

And then they would go home — Jerus

21. And the LORD visited Hannah, so that she conceived, and bare three sons and two daughters.

. . . the Eternal remembered Hannah . . . — Mof

. . . had mercy on Hannah . . . — Bas

And the child Samuel grew before the LORD.

Thus did the boy Samuel grow up with Yahweh — Rhm

Meanwhile the lad Samuel grew up in the service of the LORD — AAT

. . . grew up in the LORD's presence — Ber

22. Now Eli was very old, and heard all that his sons did unto all Israel;

Though now very old, Eli came to hear everything . . . — Jerus

. . . and when he heard everything — Ber

. . . but tales reached him of the exactions his sons made from the Israelites — Knox

and how they lay with the women that assembled at the door of the tabernacle of the congregation.

. . . with the women who did service at the opening of the tent of meeting — Rhm

. . . at the entry of the meeting tent — NAB

. . . how they cohabited with the women who served . . . — Ber

. . . how they lay with the women caretakers at the door of the Trysting tent — Mof

. . . how they reviled the women who prayed in the tabernacle of the congregation — Lam

23. And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people.

. . . Why do you act in the manner I hear from the mouth of all the people of the Lord? — Sept

. . . for I hear of your evil dealings from all this people — ASV

. . . Why do you behave this way? I hear all the people talk about your misconduct — Ber

24. Nay, my sons; for it is no good report that I hear: ye make the LORD'S people to transgress.

25. If one man sin against another, the judge shall judge him:

If one man sin against another, intercession can be made for him to the Lord — Sept

If a man sins against a man, he will seek forgiveness before the LORD — Lam

If a man does wrong to man, God's justice may yet be satisfied — Knox

. . . God shall judge him — ASV

. . . God will mediate for him — RSV

. . . the judges will do him justice — Ber

. . . God will be the arbiter — Jerus

but if a man sin against the LORD, who shall entreat for him?

. . . who can intercede for him — Sept

. . . from whom shall he seek forgiveness — Lam

. . . who shall plead his cause for him — Knox

Nothwithstanding they hearkened not unto the voice of their father, because the LORD would slay them.

. . . wherefore the Lord determined to destroy them — Sept

. . . for Yahweh was pleased to put them to death — Rhm

. . . so the LORD was inclined to slay them — Ber

. . . for it was the will of the LORD to slay them — RSV

26. And the child Samuel grew on, and was in favour both with the LORD, and also with men.

. . . continued to grow both in stature and in favor with the LORD and with men — RSV

grew up to be a fine boy in the eyes of the Eternal and of men — Mof

27. And there came a man of God unto Eli, and said unto him, Thus saith the LORD, did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

. . . Thus saith the Lord, I revealed myself clearly . . . — Sept

. . . I did indeed reveal myself . . . — Rhm

Did I not reveal myself . . . when they were in Egypt, slaves to the court of Pharaoh? — Mof

28. And did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me?

And I chose the house of thy father out of all the sceptres of Israel, to serve me in the priest's office, to go up to my altar . . . — Sept

and I chose Levi among all the tribes . . . — Knox

I chose them out of all the tribes of Israel to be my priests . . . — Jerus

And him I selected out of all the tribes . . . — Ber

and did I give unto the house of thy father all the offerings made by fire of the children of Israel?

and I gave the house of thy father all the burnt offerings of the children of Israel for meat — Sept

Therefore gave I unto the house of thy father all the altar flames of the sons of Israel — Rhm

Did I not assign to your father's household as food all that Israel my people offers? — Mof

and I gave to the house of your father all my offerings by fire from the people of Israel — RSV

29. Wherefore kick ye at my sacrifice and at my offering, which I have commanded in my habitation;

Why then hast thou looked with an impudent eye on my incense offerings — Sept

Why then do you deal wrongly with . . . — Lam

Why then look with greedy eye at . . . — RSV

and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

and honoured thy sons above me, by indulging them with the dedicated part of every sacrifice of Israel, in preference to me? — Sept

. . . letting your sins override me and fattening yourselves under my very eyes upon the first-fruits of all that Israel my people offers? — Mof

30. Wherefore the LORD God of Israel saith, I said indeed that thy house and the house of thy father should walk before me forever:

Therefore it is the oracle of the LORD. . . . I did indeed say — AAT

Therefore the Lord . . . declares . . . — RSV

Therefore hear the word of the Lord God . . . — Ber

But now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.

. . . for I will honour them only who honour me. And who despiseth me shall be despised — Sept

. . . those who honour me I honour in my turn, and those who despise me are esteemed as nothing — Jerus

those who have no respect for me will be of small value in my eyes — Bas

31. Behold the days come,

Lo! days are coming — Rhm

Behold the days advance — Sprl

Behold a time is coming — Knox

Take note! The days are impending — Ber

that I will cut off thine arm and the arm of thy father's house,

when I will root out thy seed, and the seed of . . . — Sept

. . . cut off your strength . . . — RSV

I mean to cripple thee, cripple that clan of thine — Knox

that there shall not be an old man in thine house.

till there is not one old man left in your House — Jerus

no kinsman of thine shall reach old age — Knox

32. And thou shalt see an enemy in my habitation, in all the wealth which God shall give Israel;

Then in distress you will look with envious eye on all the prosperity which shall be bestowed on Israel — RSV

But thou shalt descry distress at home in all that shall gladden Israel — Rhm

Like an envious enemy you shall look on all the good that I shall do to Israel — Jerus

Thou shalt see a rival in my sanctuary, and Israel all prosperity — Knox

And thou shalt behold the affliction of the tabernacle, after all the blessings which Jehovah promised to Israel — Sprl

and there shall not be an old man in thine house forever.

33. And the man of thine, whom I shall not cut off from mine altar, shall be to consume thine eyes, and to grieve thine heart:

A chief man indeed for thee I will not cut off from my altar, that his eyes may fail and his soul melt — Sept

. . . shall be spared to weep out his eyes and grieve his heart — RSV

Yet will I not cut off every man of thine from mine altar, to make thine eyes to fail, and thy heart to languish — JPS

One of you I will keep at my altar for his eyes to perish and his soul to wither — Jerus

That man of you whom I shall not cut off . . . shall be left to weep out his eyes and to eat out his heart — AAT

But one man of your family will not be cut off by my hand, and his eyes will be made dark, and grief will be in his heart — Bas

and all the increase of thine house shall die in the flower of their age.

but all the rest of thy house shall die by the sword of men — Sept

. . . shall die in the prime of life — Sprl

. . . shall die young men — JPS

. . . at maturity — Ber

but the bulk of your House shall perish by the sword of men — Jerus

34. And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas;

And this which shall come upon thy two sons, shall be a sign to thee — Sept

And this which shall befall your two sons . . . shall be the sign to you — RSV

in one day they shall die both of them.

35. And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind:

. . . who acts in accord with My mind and My Spirit — Ber

. . . who is to do whatever I plan and desire — Mof

. . . that shall be a faithful interpreter of my mind and will — Knox

and I will build him a sure house;

. . . an assured house — Rhm

. . . an enduring house — Jerus

I will found a family for him that lasts — Mof

. . . make for him a family which will not come to an end — Bas

I will endow him, too, with a faithful posterity — Knox

and he shall walk before mine anointed for ever.

he shall live in the favour of my anointed king forever — Mof

. . . walk in the presence of my Anointed — Jerus

. . . he shall continue before my anointed forever — AAT

36. And it shall come to pass that everyone that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread,

. . . shall come bowing down to him for a small coin of silver and for a cake of bread — Rhm

. . . shall come and bow down to him . . . — ASV

. . . shall come and do him obeisance for a pittance of money and . . . — Mof

And all that survive of your House will come and beg him on their knees for a silver piece or a loaf of bread — Jerus

and shall say, Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread.

Please give me some priestly task, so that I can have a scrap of bread to eat — Jerus

Do put me in some priestly position, that I may get a bite of food to eat — Mof

CHAPTER 3

1. And the child Samuel ministered unto the LORD before Eli.
. . . was ministering to the LORD, assisting Eli the priest — Lam
And the word of the LORD was precious in those days;
. . . was unfrequent . . . — ABPS
In those days . . . a message from the Lord was a rare treasure — Knox
. . . the Lord kept his word secret from men — Bas
. . . a message from the LORD was uncommon — NAB
Now in those days the word of the LORD was seldom heard — NEB
there was no open vision.
there was no well-known vision — Rhm
. . . no distinct vision — Sept
visions were uncommon — Jerus
and a vision was infrequent — Ber
. . . no wide-spread vision — ABPS
he would not openly reveal himself — Knox

2. And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see;
At that time Eli, whose eyesight had begun to grow dim, so that he could not see, was lying down in his own place — RSV

3. And ere the lamp of God went out in the temple of the LORD, where the ark of God was, and Samuel was laid down to sleep;
. . . before the lamp of God was replenished . . . — Sept
with the sacred lamp still burning — Knox
. . . Samuel was lying in the sanctuary of Yahweh where the ark of God was — Jerus
. . . beside the ark of God — Mof

4. That the LORD called Samuel: and he answered, Here am I.
. . . the Lord called, Samuel! Samuel! . . . — Sept

5. And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.
And running to Eli he said, Here am I, for you said my name. And Eli said, I did not say your name; go to your rest again. So he went back to his bed — Bas

6. And the LORD called yet again, Samuel.
. . . again called Samuel! Samuel! — Sept
And Samuel arose and went to Eli, and said, Here am I; for thou didst call me.
. . . for you certainly called me — Ber
And he answered, I called not, my son; lie down again.

7. Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.
Thus before Samuel knew God, or the word of the Lord was revealed to him, the Lord proceeded to call Samuel the third time — Sept
So did Samuel before he knew it was Jehovah, and before the word of Jehovah was revealed to him — Sprl
Samuel had as yet no knowledge of Yahweh . . . — Jerus
(Samuel had never had a message from Jehovah before.) — Tay

8. And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me.
. . . unquestionably you called me — Ber
. . . for you certainly said my name — Bas
Then Eli perceived that the LORD had called the child.
Then Eli conjectured . . . — Sept
. . . that Yahweh was calling the boy — Rhm

9. Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth.
. . . and when He calls you . . . — Ber
. . . and if someone calls . . . — Jerus
. . . and if the voice comes again . . . — Bas
So Samuel went and lay down in his place.

10. And the LORD came, and stood, and called as at other times, Samuel, Samuel.
. . . and stood over against him, and called him . . . — Sept
. . . stood and called twice, Samuel, Samuel — Lam
Then Samuel answered, Speak; for thy servant heareth.

11. And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of everyone that heareth it shall tingle.

. . . I am about to do something in Israel that will cause the ears of everyone who hears it to ring — NAB

. . . the ears of everyone hearing will be burning — Bas

12. In that day I will perform against Eli all things which I have spoken concerning his house;

. . . I will fulfil against Eli . . . — RSV

. . . I will carry out against Eli . . . — Jerus

. . . all that I have threatened concerning . . . — Sprl

when I begin, I will also make an end.

from the beginning even unto the end — ASV

I will begin and completely finish — Sept

from beginning to end — RSV

from start to finish — Ber

13. For I have told him that I will judge his house for ever for the iniquity which he knoweth;

and I tell him that I am about to punish his house for ever . . . — RSV

. . . for the iniquity which he knew — ASV

You are to tell him that I will condemn his House for ever because he has known — Jerus

You tell him that I will execute justice over his family forever because he knew — Ber

you are to say to him that I will send punishment on his family forever, for the sin which he had knowledge of — Bas

because his sons made themselves vile and he restrained them not.

because his sons spoke evil of God, and he did not chastise them — Sept

because his sons were blaspheming God, and . . . — RSV

that his sons were bringing a curse upon themselves, and he failed to discipline them — Ber

in that his sons are cursing God, and he hath not rebuked them — Rhm

. . . and he had no control over them — Bas

14. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

Therefore — I swear it to the House of Eli — neither sacrifice nor offering shall ever expiate the guilt of the House of Eli — Jerus

. . . shall not be expiated with incense or sacrifices for ever — Sept

. . . no offering of meat or of meal which they may make will ever take away the sin of his family — Bas

15. And Samuel lay until the morning, and opened the doors of the house of the LORD.

Samuel slept on till morning . . . — Knox

Samuel lay down until the morning . . . — Sprl

. . . lay till the morning, and arose early in the morning, and opened . . . — Sept

And Samuel feared to show Eli the vision.

And Samuel was afraid to declare the vision . . . — Sprl

. . . to let Eli know the vision — Mof

. . . to tell the vision — RSV

. . . and fear withheld him from telling . . . — Knox

16. Then Eli called Samuel, and said, Samuel, my son. And he answered, Here am I.

17. And he said, What is the thing that the LORD hath said unto thee?

. . . What is the word which he spake unto thee? — Rhm

. . . What message did he give you? — Jerus

I pray thee, hide it not from me.

. . . Do not keep it from me — Bas

. . . Come, do not hide it from me — Mof

Do not, I beg of you, hide it — AAT

God do so to thee, and more also, if thou hide anything of all the things that he said unto thee.

May God's punishment be on you if you keep from me anything he said to you — Bas

May the Lord give thee thy due of punishment, and more than thy due . . . — Knox

18. And Samuel told him every whit, and hid nothing from him.

. . . gave him an account of everything, keeping nothing back — Bas

And he said, It is the LORD: let him do what seemeth him good.

. . . He will do what is good in his sight — Sept

. . . what He thinks good — Jerus

19. And Samuel grew, and the LORD was with him,
and did let none of his words fall to the ground.
and he did not ignore any of his words — Lam
and no word he spoke went unfulfilled — Knox

20. And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the LORD.
. . . was a faithful prophet of the Lord — Sept
. . . was accredited as a prophet . . . — Mof
. . . was commissioned as the LORD's prophet — Ber
. . . had become confirmed as prophet . . . — Rhm

21. And the LORD appeared again in Shiloh:
. . . continued to manifest himself at Shiloh — Sept
. . . continued to reveal himself . . . — Lam
. . . continued to appear . . . — Jerus
Once more at Shiloh the LORD appeared again — Ber
for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.
for Yahweh had revealed himself unto Samuel in Shiloh, in the word of Yahweh — Rhm
for the Lord gave to Samuel in Shiloh the revelation of his word — Bas
for there he revealed Himself to Samuel through the divine message — Ber

CHAPTER 4

1. And the word of Samuel came to all Israel.
Samuel's message reached all Israel — Ber
Now Israel went out against the Philistines to battle,
And in those days the Philistines assembled for war against Israel: and Israel went out to meet them for battle — Sept
and pitched beside Eben-ezer: and the Philistines pitched in Aphek.
and encamped by the Rock of Help . . . — Lam
and camped at Help-stone . . . — Mof

2. And the Philistines put themselves in array against Israel:
. . . put their forces in order against . . . — Bas
. . . drew up in battle array . . . — Mof
and when they joined battle, Israel was smitten before the Philistines:
and the battle was unfavourable: for Israel gave way before the Philistines — Sept
and when they fought, Israel was defeated before the Philistines — Lam
the battle was hotly engaged, and Israel was defeated . . . — Jerus
and the fighting was hard, and Israel was overcome . . . — Bas
and when the battle spread, Israel was defeated . . . — Rhm
and they slew of the army in the field about four thousand men.
and there were smitten in the engagement, on the field of battle, four thousand men — Sept
. . . in the open country . . . — Mof

3. And when the people were come into the camp, the elders of Israel said,
When the troops returned to their camp . . . — Mof
. . . the older men of Israel said — AAT
. . . the responsible men of Israel . . . — Bas
Wherefore hath the LORD smitten us today before the Philistines?
why hath the Lord caused as this day to shrink before the Philistines — Sept
why has the Lord let the Philistines overcome us? — Bas
Let us fetch the ark of the covenant of the LORD out of Shiloh unto us,
the ark of our God . . . — Sept
the ark of the covenant of our God . . . — AAT
the ark of the covenant of the LORD of hosts . . . — Lam
. . . the ark of the Lord's agreement . . . — Bas
. . . the ark that bore record of the Lord's covenant . . . — Knox
that, when it cometh among us, it may save us out of the hand of our enemies.
that it may go with us and save us . . . — Lam
that he may come among us and rescue us from the power of our enemies — Mof

4. So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth between the cherubims:
. . . the ark of the Lord who is enthroned on the cherubim — Sept
. . . who dwells upon the cherubim — Lam
. . . the Lord of armies whose resting place is between the winged ones — Bas
. . . the ark of Yahweh Sabaoth, he who is seated on the cherubs — Jerus
. . . throned above the cherubim — Ber
. . . Jehovah of Hosts, inhabiting the cherubs — YLT
and the two sons of Eli, Hophni and Phinehas, were with the ark of the covenant of God.
. . . went with . . . — Sept
. . . were with the ark of the covenant of the LORD — Lam
. . . the ark of God's agreement — Bas

5. And when the ark of the covenant of the LORD came into the camp,
. . . ark of Yahweh . . . — Jerus
all Israel shouted with a great shout, so that the earth rang again.
. . . and the earth resounded — Sept
. . . and the earth is moved — YLT
. . . till the earth resounded — Mof
. . . the earth rang — JPS

6. And when the Philistines heard the noise of the shout, they said,
. . . heard the shouting . . . — Ber
What meaneth the noise of this great shout in the camp of the Hebrews?
What is this great shouting . . . — Sept
What is this noise of shouting . . . — Lam
What can this great shouting . . . mean — Jerus
. . . this great sound of cheering . . . — AAT
And they understood that the ark of the LORD was come into the camp.
. . . and they realised . . . — Jerus
. . . they learned . . . — Mof

7. And the Philistines were afraid, for they said, God is come into the camp.
. . . were struck with terror, and said, . . . — Sept
. . . a god is come . . . — RSV
And they said, Woe unto us! for there hath not been such a thing heretofore.
. . . Trouble is ours! for never before has such a thing been seen — Bas
. . . An ill day for us! Such confidence has never been theirs till now! — Knox

8. Woe unto us! who shall deliver us out of the hands of these mighty Gods?
. . . these mighty gods — ASV
. . . these majestic gods — AAT
. . . the hands of the mighty God — Lam
. . . such heavenly powers as these — Knox
these are the Gods that smote the Egyptians with all the plagues in the wilderness.
This is the God who smote the whole of Egypt with all sorts of plagues and performed wonders in the wilderness — Lam
. . . with all manner of plagues and in the wilderness — JPS
. . . who smote Egypt with every plague and devastation — Ber
. . . with all manner of plagues and pestilence — Mof
. . . with all manner of smiting in the desert — Rhm
. . . who sent all sorts of blows on the Egyptians in the waste land — Bas

9. Be strong, and quit yourselves like men, O ye Philistines,
Strengthen yourselves, and be real men . . . — AAT
But courage! Philistines! Be men — Mof
you must summon your courage, and play the man . . . — Knox
that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight.

10. And the Philistines fought, and Israel was smitten, and they fled every man into his tent:
. . . every man scurried home — Mof
they fled each for himself to his tent — Ber
and there was a very great slaughter; for there fell of Israel thirty thousand footmen.
The carnage was terrible: of Israel's infantry thirty thousand fell — Ber
. . . thirty thousand foot soldiers — Jerus

11. And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.

12. And there ran a man of Benajmin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head.

. . . a man . . . runneth out of the ranks . . . — YLT
A Benjamite broke ranks . . . — Ber
. . . went running from the fight . . . — Bas

13. And when he came, lo, Eli sat upon a seat by the wayside watching:
on his seat beside the gate of the temple, watching the road — Mof
. . . sitting by the road in expectation — Ber
for his heart trembled for the ark of God.
because he was deeply stirred regarding the ark of God — AAT
And when the man came into the city, and told it, all the city cried out.
This man, then, came to the town bringing the news, whereupon cries filled the town — Jerus
. . . the city raised a cry — Sept
All the town made an outcry when the man came into the town with the news — Mof

14. And when Eli heard the noise of the crying, he said, What meaneth the noise of this tumult?
. . . What is this uproar — RSV
. . . What sort of tumult is this — Ber
. . . What is this confused noise — AAT
. . . What is the reason of this outcry — Bas
. . . What does this great outcry mean — Jerus
And the man came in hastily, and told Eli.
The man hurried on his way to tell Eli — Mof

15. Now Eli was ninety and eight years old; and his eyes were dim, that he could not see.
. . . his gaze was fixed; he was blind — Jerus

16. And the man said unto Eli, I am he that came out of the army, and I fled today out of the army.
And he said, What is there done, my son?
How did it go, my son — RSV

17. And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

18. And it came to pass, when he made mention of the ark of God, that he fell from his seat backward by the side of the gate,
He . . . fell . . . there in the door-way — Knox
and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.
. . . He had judged Israel twenty years — Sept
. . . He had been over Israel for forty years — Mof

19. And his daughter in law, Phinehas' wife, was with child, near to be delivered:
. . . and about to become a mother — Ber
. . . near the time when she would give birth — Bas
and when she heard the tidings that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and travailed;
. . . she boweth, and beareth — YLT
. . . she burst into tears and travailed — Sept
. . . she reclined and gave birth — AAT
. . . she collapsed and gave birth — Ber
for her pains came upon her.
her birthpangs came on her — Mof

20. And about the time of her death the women that stood by her said unto her, Fear not; for thou hast borne a son.
. . . the attending women said . . . — AAT
. . . the women standing round her . . . — Jerus
But she answered not, neither did she regard it.
. . . nor did she pay any attention to it — Lam
. . . nor gave heed — AAT
neither cared she for it — Sprl

21. And she named the child I-chabod, saying, the glory is departed from Israel
So they named the child Ichabod, or Noglory . . . — Mof
. . . saying, Honour hath removed from Israel — YLT
because the ark of God was taken, and because of her father in law and her husband.

22. And she said, The glory is departed from Israel: for the ark of God is taken.
but it was the loss of God's ark that made her say, The splendour has passed from Israel — Knox

CHAPTER 5

1. And the Philistines took the ark of God, and brought it from Eben-ezer[1] unto Ashdod.

2. When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon.
. . . to the temple of their idol Dagon . . . — Tay
. . . set it beside Dagon — Sept
. . . near Dagon — YLT
. . . in front of Dagon's statute — Knox
. . . Dagon [their idol] — Amp

3. And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and set him in his place again.
But when the local citizens went to see it the next morning, Dagon had fallen with his face to the ground before the Ark of Jehovah! They set him up again, — Tay

4. And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the LORD;
but the next morning the same thing happened — the idol had fallen face down before . . . — Tay
. . . before the ark of the covenant of the Lord — Sept
and the head of Dagon and both the palms of his hands were cut off upon the threshold;
but Dagon's head and both his hands lay severed on the threshold — Ber
were broken off on the doorstep — Bas
. . . had been cut off against the threshold — Rhm
and there in the doorway lay his head and both his hands — Knox
This time his head and hands had been cut off and were lying in the doorway — Tay
only the stump of Dagon was left to him.
only the fishy part had been left to him — YLT
only the base was in its place — Bas
only his body being left — AAT
only the trunk of his body was left intact — Tay

5. Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread upon the threshold of Dagon in Ashdod unto this day.
(That is why to this day neither the priests of Dagon nor his worshipers will walk on the threshold of the temple of Dagon in Ashdod.) — Tay
. . . but leap over it — Mof

6. But the hand of the LORD was heavy upon them of Ashdod, and he destroyed them,
. . . and He maketh them desolate — YLT
. . . he ravaged them — AAT
. . . and struck terror into them — Jerus
. . . and he astounded them — Rhm
and smote them with emerods, even Ashdod and the coasts thereof.
striking both Ashdod and all its territory with tumours — Mof
. . . boils — Lam
He punished them with hemorrhoids, both at Ashdod and in its suburbs — Ber
. . . a plague of swellings in the groin — Knox

7. And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us:
. . . Let not the ark . . . abide — Rhm
. . . must not remain . . . — Mof
for his hand is sore upon us, and upon Dagon our god.
for hard hath been His hand . . . — YLT
. . . is severe on us . . . — Mof
. . . is heavy upon us . . . — RSV

8. They sent therefore and gathered all the lords of the Philistines unto them, and said,
. . . all the Philistine tyrants . . . — Mof
. . . all the princes of the Philistines . . . — YLT
. . . all the Philistine chiefs . . . — Jerus
What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath.
. . . It must be carried about, the men of Geth told them, from place to place — Knox
. . . They said, 'Let the Ark of the God of Israel be taken across to Gath.' — NEB

[1]See 4:1.

And they carried the ark of the God of Israel about thither.
so they took the ark of the God of Israel away — Bas
So they took the ark . . . to Gath — Jerus
. . . and carry it about they did — Knox

9. And it was so, that, after they had carried it about, the hand of the LORD was against the city with a very great destruction:
And after they took it back, the hand of the LORD was against the city . . . — Lam
But when the Ark arrived at Gath, the Lord began destroying its people — Tay
. . . the hand of Yahweh lay heavy upon that town and a great panic broke out — Jerus
but wherever it went, from city to city, the power of the Lord made itself felt in a grievous mortality — Knox
. . . with exceeding great consternation — Rhm
the LORD'S hand was against the city, with resultant panic — Ber
and he smote the men of the city, both small and great, and they had emerods in their secret parts.
and he smote the men of the city . . . and they were covered with boils . . . — Lam
He touched the citizens, young and old, so that the hemorrhoids broke out among them — Ber
. . . and the signs of disease came out on all men of the town, small and great — Bas
on high and low it fell everywhere, rotting away their inward parts — Knox
. . . from youngest to oldest, were struck with tumours, that he brought out on them — Jerus

10. Therefore they sent the ark of God to Ekron.
Then they sent to ark o God to Ascalon — Sept
And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people.
. . . the Ascalonites cried out saying, Why have you brought the ark . . . — Sept
. . . They have brought the ark . . . for our ruin, our common ruin! — Knox
. . . for the destruction of us and our people — Bas

11. So they sent and gathered together all the lords of the Philistines, and said,
They, therefore, called all the Philistine princes together . . . — Ber
Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people:
. . . so that it may not be the cause of death to us and to our people — Bas
. . . the ark must be sent back whence it came, before it brought death on themselves and their people — Knox
for there was a deadly destruction throughout all the city; the hand of God was very heavy there.
for a very deadly disorder broke out in the city, . . . — Sept
For the fear of death caused a panic to spread throughout all that city . . . — Lam
for there was a great fear of death through all the town . . . — Bas
. . . a deathly panic . . . — RSV
. . . a deadly consternation . . . — Rhm
. . . a destructive mortality . . . — Sprl
for a fatal fear had gripped the whole city; God's hand lay heavy there — Ber

12. And the men that died not were smitten with the emerods:
. . . were plagued with hemorrhoids — Ber
. . . were struck down with tumours — Mof
and they who were alive, and had not yet died, were smitten in their hinder parts — Sept
even those who survived had shameful sores to tend — Knox
and the cry of the city went up to heaven.
and the wailing from the town went up to heaven — Jerus
and everywhere cries of anguish went up to heaven — Knox
so that the city's lamentation went up to heaven — Ber

CHAPTER 6

1. And the ark of the LORD was in the country of the Philistines seven months.
After the ark . . . had remained . . . — Ber

2. And the Philistines called for the priests and the diviners, saying,
the Philistines summoned the priests and . . . — Ber
. . . summoned their priests and magicians . . . — Mof
. . . the priests and those who were wise in secret arts . . . — Bas
What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.
. . . Tell how to send it back to where it belongs — Jerus
. . . by what means shall we send it . . . — Lam
. . . How best can we send it back . . . — Knox

3. And they said, If ye send away the ark of the God of Israel, send it not empty;
. . . you must not send it back without a gift — Knox
but in any wise return him a trespass offering:
for ye do certainly send back to Him a guilt-offering — YLT
But by all means return him a guilt offering — RSV
but make some atonement for the injury done it — Sept
you must render him some reparation — Mof
an offering must be made in amends for the fault you have committed — Knox
then ye shall be healed, and it shall be known to you why his hand is not removed from you.
. . . why the weight of his hand has not been lifted from you — Bas
. . . shall be healed, and he will be appeased with you: otherwise his hand will not . . . — Sept
. . . you will learn why his hand still presses on you — Mof

4. Then said they, What shall be the trespass offering which we shall return to him?
They answered, Five golden emerods, and five golden mice, according to the number of the lords of the Philistines:
To which they replied, According to the number of the lords of the Philistines, five golden stools, for this is correspondent to the plague among you, both among your chiefs and people: and golden mice, as a semblance of those mice of yours, which destroy the land — Sept
. . . Five plague-boils of gold . . . — AAT
. . . Five gold images of the growths caused by your disease . . . — Bas
. . . five little mounts of gold . . . — Knox
. . . images of your swellings . . . — Ber
. . . five golden tumors . . . — RSV
. . . one for each of the Philistine provinces — Knox
for one plague was on you all, and on your lords.[1]
it was the same divine punishment that afflicted all the provinces, all the chiefs alike — Knox

5. Wherefore ye shall make images of your emerods, and images of your mice that mar the land;
. . . and models of the rats that ravage your country — Jerus
. . . mice that are spoiling the country — Mof
. . . that are corrupting the land — YLT
and ye shall give glory to the God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land.
Then perhaps he will lighten his hand on you . . . — Jerus
possibly he will remove the pressure of his heavy hand from you . . . — Ber

6. Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts?
why will you stiffen yourselves, as the Egyptians . . . — Mof
Now why do you continue obstinate, as Egypt and Pharaoh did — Sept
What avails it to harden your hearts against repentance? So Pharaoh . . . hardened . . . — Knox
when he had wrought wonderfully among them, did they not let the people go, and they departed?
Did they not, when he had insulted them, send the people away . . . — Sept

[1]Compare 5:11.

Was it not after God had made fools of them, that they let Israel depart? — Mof

7. Now therefore make a new cart, and take two milch kine, on which there hath come no yoke,

. . . take and provide a new cart, and two heifers lately calved, without their young — Sept

. . . take and prepare you a new cart . . . — ASV

. . . take and fit out a new cart . . . — Jerus

. . . milch cows which have never been in harness — Mof

. . . and two suckling kine, on which a yoke hath not gone up — YLT

A wagon, newly made, you must have in readiness, drawn by two heifers in milk such as never yet bore the yoke — Knox

and tie the kine to the cart, and bring their calves home from them:

and yoke the heifers to the cart, and bring their calves home from them. — Sept

then harness the cows to the cart and take their calves back to the byre — Jerus

8. And take the ark of the LORD, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass offering, in a coffer by the side thereof;

. . . put the gold articles for atonement in a box next to the ark — Ber

. . . put the vessels of gold which you have brought for it as offerings, in a box . . . — Lam

the gold images which you are sending as a sin-offering in a chest by its side — Bas

and send it away, that it may go.

then send it off, that it may be on its way — AAT

so shall ye let it go, and it shall depart — Rhm

9. And see, if it goeth up by the way of its own coast to Bethshemesh,

. . . if it takes the road in the direction of Israel's territory — Mof

Watch carefully! If it goes up the road to its own territory, toward Bethshemesh — Ber

then he hath done us this great evil:

then this great evil is his work — Bas

then it was he who did us this great harm — Jerus

it is the Eternal who has inflicted this great damage upon us — Mof

it is He who brought this serious catastrophe upon us — Ber

then be sure this grievous plague of ours came from the Lord — Knox

but if not, then we shall know that it is not his hand that smote us;

. . . that his hand hath not touched us — Sept

it was a chance that happened to us.

it was an accident that befell us — Mof

it happened to us by chance — RSV

10. And the men did so; and took two milch kine and tied them to the cart, and shut up their calves at home:

. . . and left their calves stalled at home — Knox

. . . they took two fresh cows, hitched them to a cart, and kept their calves at home — Ber

11. And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods.

. . .: also the box containing the gold mice and the images of their swellings — Ber

12. And the kine took the straight way to the way of Beth-shemesh,

The cows went straight in the direction of Bethshemesh — AAT

and went along the highway —

keeping to one highway — AAT

and kept ever the same course — Knox

lowing as they went, and turned not aside to the right hand or to the left;

lowing as they went, but going right on and turning neither right nor left — Ber

. . . and proceeded on in one track, and though fatigued, they turned not aside to the right, nor to the left — Sept

and the lords of the Philistines went after them unto the border of Beth-shemesh.

and the city rulers of the Philistines were proceeding along after them as far as . . . — AAT

. . . as far as the edge of Beth-shemesh — Bas

13. And they of Beth-shemesh were reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it.

. . . when they looked round, and saw the ark coming, and were glad men at the sight — Knox

. . . How glad they were to see it! — Ber

14. And the cart came into the field of Joshua, a Beth-shemite, and stood there, where there was a great stone:
So when the cart came into . . . they set up there a great stone near it — Sept
. . . and stopped where there was a great stone — Lam
and there came to a stand, close by where a great stone was — Knox
and they clave the wood of the cart, and offered the kine a burnt offering unto the LORD.
they split up the wood . . . — Mof
. . . they offered the cows as a whole burnt offering — Sept
they clave into pieces the planks of the wagon, and the kine offered they up as an ascending sacrifice — Rhm
. . . and offered the cows as a holocaust to Yahweh — Jerus
. . . and laid the heifers on it as a burnt-sacrifice — Knox

15. And the Levites took down the ark of the LORD, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone:
The Levites had taken down the ark . . . — Jerus
. . . had unloaded the ark . . . — Ber
and the men of Beth-shemesh offered burnt offerings and sacrificed sacrifices the same day unto the LORD.
. . . burnt offerings and ordinary sacrifices . . . — Mof
. . . made burned offerings and gave worship that day . . . — Bas

16. And when the five lords of the Philistines had seen it, they returned to Ekron the same day.

17. And these are the golden emerods which the Philistines returned for a trespass offering[1] unto the LORD;
these are the five golden swellings which the Philistine princes presented to the LORD for atoning — Ber
For Ashdod one; for Gaza one; for Askelon one, for Gath one, for Ekron one;
— one each for Ashdod, Gaza, Ashkelon, Gath, and Ekron — Ber

18. And the golden mice, according to the number of all the cities of the Philistines belonging to the five lords,
also the golden mice, according to . . . — Ber
and there were golden mice to match the whole number of the cities . . . — Knox
both of fenced cities, and of country villages,
walled or unwalled — Knox
both fortified towns and . . . — Mof
from the fenced city even unto the hamlet of the villages — YLT
fenced cities and open villages — Sprl
walled towns as well as country places — Bas
even unto the great stone of Abel,
. . . even unto the great meadow — YLT
The great stone also is a witness — AAT
And still to this day the large altar-stone, . . . stands — Mof
even unto Abel, by the great stone — JPS
whereon they set down the ark of the LORD:
beside which they set down . . . — Mof
where they put down . . . — Knox
Which stone remaineth unto this day in the field of Joshua, the Beth-shemite.
. . . bears witness till our day — Ber

19. And he smote the men of Beth-shemesh, because they had looked into the ark of LORD,
the Lord smote . . . because they worshipped the ark of the LORD — Lam
. . . did not rejoice with the men of . . . when they looked upon the ark — AAT
. . . because they had gazed upon . . . — JPS
. . . for prying into . . . — Knox
even he smote of the people fifty thousand and threescore and ten men:
he smote fifty thousand and seventy men of the people — Lam
He smiteth among the people seventy men — fifty chief men — YLT
he slew seventy men of them — RSV
he slew seventy of the people, fifty to the thousand — Ber
and the people lamented, because the LORD had smitten many of the people with a great slaughter.
. . . because the Lord had inflicted a very great blow on that community — Sept
. . . had struck them so fiercely — Jerus
. . . had slain so many of them — Ber

[1]For "trespass-offering" compare 6:3.

20. And the men of Beth-shemesh said, Who is able to stand before this holy LORD God?
. . . Who will be able to pass by before the Lord, the holy God — Sept
. . . before Jehovah, this holy God — YLT
. . . Who can exist in the presence of . . . — Ber
and to whom shall he go up from us?
To whom shall the ark of the Lord go up . . . — Sept
who shall carry up from us the ark — Lam
To whom shall He go from here — Ber

21. And they sent messengers to the inhabitants of Kirjath-jearim, saying,
The Philistines have brought again the ark of the LORD; come ye down, and fetch it up to you.
. . . bidding them come and take it into their charge — Knox
. . . come and take it up to your country — Bas
. . . take it up to your own — Jerus
. . . and move it up to you — Ber

CHAPTER 7

1. And the men of Kirjath-jearim came, and fetched up the ark of the LORD,
. . . the ark of the covenant of the Lord — Sept
. . . and bought back the ark with them — Knox
. . . and carried with them the ark . . . — Ber
. . . and took up the ark . . . — AAT
and brought it into the house of Abinadab in the hill,
. . . the house of Abinadab in Gibeah — Bas
and sanctified Eleazar his son to keep the ark of the LORD.
And Abinadab consecrated Eleazar . . . who kept . . . — Lam
and they made his son Eleazar holy and put the ark in his care — Bas
and he consecrated Eleazar his son . . . — AAT
. . . to guard the ark of Yahweh — Jerus
and they set apart Eleazar to keep watch over the ark — Knox

2. And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years:
. . . from the day the ark came to dwell . . . the days multiplied, and became twenty years — Rhm
from the day that the ark was lodged . . . a long time passed, some twenty years — RSV
and all the house of Israel lamented after the LORD.
. . . all the house . . . looked back after the Lord — Sept
. . . yearned after . . . — Lam
. . . went mourning . . . — Rhm
sought after the LORD — AAT
. . . was searching after . . . — Bas
. . . longed for . . . — Jerus
. . . the whole race of Israel sought rest from its troubles in following the Lord — Knox

3. And Samuel spake unto all the house of Israel, saying,
If ye do return unto the LORD with all your hearts,
if you wholeheartedly turn . . . — Ber
if your hearts are honestly set on coming back — Knox
If with your whole heart you turn . . . — Sept
then put away the strange gods and Ashtaroth from among you,
. . . the strange gods . . . and the bowers . . . — Sept
. . . put away Baal and Ashtaroth — Lam
. . . the foreign gods and . . . — ASV
you must rid yourselves of all alien gods: no Baal for you, no Astaroth — Knox
. . . remove the strange gods, including the Ashtaroth — Ber
and prepare your hearts unto the LORD, and serve him only:
direct your hearts unto Jehovah . . . — ASV
set your hearts on . . . — Mof
let your hearts be turned to . . . — Bas
and center your worship on the LORD: serve Him alone — Ber
your hearts must wait in readiness on the Lord and serve him only — Knox
and he will deliver you out of the hand of the Philistines.
. . . he will rescue you from the power of . . . — Mof
. . . he will make you safe from the hands of . . . — Bas

4. Then the children of Israel did put away Baalim and Ashtaroth, and served the LORD only.
. . . got rid of the Baals and Astarte — Ber

5. And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the LORD.
. . . Muster all Israel . . . — Jerus
. . . Let all Israel come to . . . — Bas
. . . so that he might beg the Lord's mercy there — Knox
. . . I will pray the LORD on your behalf — Ber

6. And they gathered together to Mizpah, and drew water, and poured it out before the LORD, and fasted on that day, and said there,
. . . and got water, draining it out before the Lord . . . — Bas
We have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh.

7. And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel.
. . . the Philistine tyrants proceeded to attack Israel — Mof
. . . the Philistine chiefs marched against Israel — Jerus
And when the children of Israel heard it they were afraid of the Philistines.
. . . the children of Israel were terrified because of the Philistines — Sept

8. And the children of Israel said to Samuel, Cease not to cry unto the LORD our God for us,
. . . Keep not silent from crying . . . — YLT
. . . Do not turn in silence from us, from making outcry . . . — Rhm
that he will save us out of the hand of the Philistines.
so He may deliver us from the Philistines' dominance — Ber

9. And Samuel took a sucking lamb
. . . taketh a fat lamb — YLT
. . . a young lamb — Bas
. . . a suckling lamb — Ber
. . . a lamb still unweaned — Knox
and offered it for a burnt offering wholly unto the LORD:
offered it up as an entire ascending-sacrifice . . . — Rhm
and causeth it to go up — a burnt offering whole to Jehovah — YLT
and Samuel cried unto the LORD for Israel; and the LORD heard him.
. . . the LORD answered him — Lam

10. And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel:
. . . drew near to attack Israel — RSV
. . . were closing in to attack . . . — Ber
but the LORD thundered with a great thunder on that day upon the Philistines,
. . . thundered loudly . . . — Mof
. . . mightily . . . — Ber
Jehovah doth thunder with a great noise . . . — YLT
. . . volleyed his thunders against . . . — Knox
and discomfited them:
and troubleth them — YLT
. . . routed . . . — Mof
. . . threw them into confusion — AAT
. . . threw them into a panic — Jerus
. . . the Philistines were overcome with fear — Bas
and they were smitten before Israel.
. . . gave way before . . . — Bas
. . . so that they suffered defeat before . . . — Ber
. . . fell before Israel's onslaught — Knox

11. And the men of Israel went out of Mizpeh, and pursued the Philistines,
The troops of Israel marched out of . . . — Ber
and smote them, until they came under Beth-car.
. . . as far as Beth-car — Rhm
. . . until beneath Beth-car — Sprl
. . . until they were below Beth-car — AAT
. . . as far as below Beth-car — Jerus
. . . till the chase passed under Beth-horon — Mof
. . . all the way to the slopes of Bethchar — Knox

12. Then Samuel took a stone, and set it between Mizpeh and Shen,
. . . between Massepha and the old town — Sept
. . . Mizpeh and Yeshana — AAT
and called the name of it Eben-ezer,
. . . called its name Rock of Help — Lam
. . . naming it Helpstone — Mof

calling it, the Rock of Deliverance — Knox

saying, Hitherto hath the LORD helped us.

"This is witness," he said, "that the Eternal has helped us." — Mof

Thus far has Yahweh aided us — Jerus

in token that the Lord was still their protector — Knox

13. So the Philistines were subdued,

. . . were defeated . . . — Lam

. . . the Philistines are humbled . . . — YLT

and they came no more into the coast of Israel;

. . . did not come into the country of Israel again — Bas

. . . no longer crossed the frontiers . . . — Mof

. . . came no more within the border . . . — ASV

. . . did not again enter the territory of . . . — RSV

and the hand of the LORD was against the Philistines all the days of Samuel.

14. And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath;

and the coasts thereof did Israel deliver out of the hands of the Philistines.

So Israel recovered their border out of . . . — Sept

. . . freed their territory from the power of . . . — Jerus

. . . the border thereof did Israel deliver . . . — ASV

and their bordering territories Israel rescued from Philistine control — Ber

And there was peace between Israel and the Amorites.

15. And Samuel judged Israel all the days of his life.

Samuel managed the affairs of Israel . . . — Mof

To Samuel men came for judgment all his life long — Knox

Samuel served as Israel's circuit judge . . . — Ber

16. And he went from year to year in circuit to Bethel, and Gilgal, and Mizpeh,

He made the rounds annually to include . . . — Ber

From year to year he went in turn to Bethel . . . — Bas

He used to go around as often as once a year in succession to . . . — AAT

and went yearly, in rotation, to Bethel . . . — Sept

and judged Israel in all those places.

deciding the affairs of Israel in all those places — Mof

holding court at these centers for Israel — Ber

17. And his return was to Ramah:

And his return was at Armathaim — Sept

The end of his circuit was at Ramah — AAT

He would then return to . . . — Jerus

And his base was at Ramah — Bas

But his settled home was Ramah — Sprl

for there was his house;

and there he judged Israel;

. . . he was judge of Israel — Bas

. . . he served as Israel's judge — Ber

. . . he sat in judgment — Knox

. . . he ruled Israel — Mof

. . . he administered justice to Israel — RSV

and there he built an altar unto the LORD.

CHAPTER 8

1. And it came to pass, when Samuel was old, that he made his sons judges over Israel.

. . . he made his sons manage Israel — Mof

. . . he appointed his sons as judges — Ber

. . . appointed his sons to perform the judge's office — Knox

2. Now the name of his firstborn was Joel; and the name of his second, Abiah: they were judges in Beer-sheba.

. . . they ruled at Beer-sheba — Mof

both were judges at Beer-sheba — Sprl

3. And his sons walked not in his ways but turned aside after lucre,

his sons' conduct was not like his: they turned aside for money — Ber

. . . did not follow in his way: they wanted money — Jerus

did not follow his example, but became grasping for gain by methods of violence — AAT

. . . but stooped to extortion — Rhm

. . . after the dishonest gain — YLT

and took bribes, and perverted judgment.

. . . took rewards, and were not upright in judging — Bas

they accepted presents; they twisted justice — Ber

4. Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

5. And said unto him, Behold, thou art old, and thy sons walk not in thy ways:
Look here, you are aging, and your sons do not behave as you did — Ber
now make us a king to judge us like all the nations.
Now appoint a king for us, to rule us . . . — Mof
Now set up for us a king . . . — AAT
. . . to be our judge . . . — Ber

6. But the thing displeased Samuel
. . . was evil in the sight of . . . — AAT
. . . was displeasing in the eyes of . . . — Rhm
. . . was disgusting to . . . — Ber
when they said, Give us a king to judge us. And Samuel prayed unto the LORD.
. . . he took himself to the Lord in prayer — Knox
. . . Nevertheless Samuel prayed earnestly — AAT

7. And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee:
for they have not rejected thee, but they have rejected me, that I should not reign over them.
. . . that I should not be king over them — ASV
they have not been turned away from you, but they have been turned away from me, not desiring me to be king over them — Bas
it is not you they have rejected; they have rejected me from ruling over them — Jerus

8. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day,
Like all the deeds which they have done . . . — AAT
They are treating you exactly as they have treated me, ever since I brought them . . . — Mof
From the day when I brought them . . . they have acted this way — Ber
It has ever been the same, since the day when I rescued them . . . — Knox
wherewith they have forsaken me, and served other gods, so do they also unto thee.
forsaking Me, and serving other gods; they are now behaving similarly against you — Ber
— they deserted me and served other gods — so they are doing now to you — Jerus

9. Now therefore hearken unto their voice:
Now then, listen to them — Ber
. . . to their utterance — AAT
Give ear now to their voice — Bas
Grant their request — Knox
Howbeit yet protest solemnly unto them,
but testify solemnly to them — Lam
but make a serious protest to them — Bas
and shew them the manner of the king that shall reign over them.
tell them the prerogative of the king . . . — Sept
the custom of the king . . . — YLT
the procedure of the king . . . — AAT
give them a picture of the sort of king who will be their ruler — Bas
the ways of the king . . . — Ber
tell them what rights their king will claim — Knox

10. And Samuel told all the words of the LORD unto the people that asked of him a king.

11. And he said, This will be the manner of the king that shall reign over you:
He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen;
He will take away your sons from you, to drive his chariots; he will need horsemen — Knox
he will take your sons and make them his servants, his horsemen, and drivers of his war-carriages — Bas
and some shall run before his chariots.
and outriders for his team — Knox
and they will go running before his war-carriages — Bas

12. And he will appoint him captains over thousands, and captains over fifties;
and will set them to ear his ground, and to reap his harvest,
some he will put to work ploughing and cutting his grain — Bas
also to plow his plowing, and to reap his reaping — YLT
some to do his plowing and to reap his harvests — AAT
and to make his instruments of war, and instruments of his chariots.

implements of war, and implements for his chariots — Sprl
. . . and arms for his chariots — Sept
also to construct his weapons and his chariot equipment — Ber
to make his arms and to construct his chariots — Mof

13. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers.
. . . daughters to be perfumers . . . — ASV
. . . daughters to be weavers and grinders and bakers — Lam
. . . cooks and breadmakers — Bas
He will use your daughters as ointment-makers . . . — NAB

14. And he will take your fields, and your vineyards, and your oliveyards, even the best of them,
he will take the pick of your fields . . . — Mof
. . . the best of your fields . . . — AAT
. . . and the best of your olive-yards — Sprl
and give them to his servants.
. . . officials — Jerus
. . . attendants — Ber
and present them to his courtiers — Mof
and entrust to his own bailiffs — Knox

15. And he will take the tenth of your seed, and of your vineyards,
. . . tenth of your grain crops and . . . — AAT
. . . a tenth part of your arable land and . . . — Mof
and he will tithe the revenue of such crop and vintage as is left you — Knox
. . . tenth of your seed and of the fruit of your vines — Bas
and give to his officers, and to his servants.
. . . to his eunuchs, and to his servants — YLT
to provide for his eunuchs and his officials — Jerus
. . . his officers and courtiers — Mof

16. And he will take your menservants, and your maidservants
your male and female servants he will take — Ber
He will take your male and female slaves — AAT
and your goodliest young men, and your asses, and put them to his work.
and the best of your herds, and your asses, even the tenth of them, for his own works — Sept
all the lustiest of the young men, all the asses that work for you, to work for him instead — Knox
and the best of your cattle and your asses, and make use of them for his work — AAT
and your choicest young men . . . — Ber
. . . cattle and donkeys . . . — Jerus

17. He will take the tenth of your sheep: and ye shall be his servants.
a tenth part of your flocks he will take: and you yourselves shall be slaves to him — Mof

18. And ye shall cry out in that day because of your king which ye shall have chosen you;
When that day comes, you will cry out . . . — Jerus
. . . cry out for redress against the king . . . — Knox
and the LORD will not hear you in that day.
. . . will not answer . . . — AAT

19. Nevertheless the people refused to obey the voice of Samuel;
. . . refused to listen . . . — AAT
But Samuel could not gain the ear of the people — Knox
and they said, Nay; but we will have a king over us;
. . . No, but there shall be a king over us — AAT
. . . we must have a king — Mof

20. That we also may be like all the nations;
. . . all the other nations — Ber
and that our king may judge us, and go out before us, and fight our battles.
our king will give us justice; he will lead us on and conduct our wars — Ber
. . . be our judge and go out before us to war — Bas
. . . and march in front of us and fight — Mof

21. And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.
So he listened to this outcry of theirs and brought it to the Lord's hearing — Knox
. . . repeated them in the presence of the LORD — AAT

22. And the LORD said to Samuel, Hearken unto their voice, and make them a king.

. . . place a king over them — Ber
. . . Listen to their appeal and make them a king — AAT
. . . Give them their will . . . appoint a king to rule over them — Knox

And Samuel said unto the men of Israel, Go ye every man unto his city.
And Samuel bade the Israelites disperse and go back to their homes — Knox

CHAPTER 9

1. Now there was man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Apiah, a Benjamite, a mighty man of power.
. . . a Benjamite, mighty of valour — YLT
. . . a man of substance — Mof
. . . strong and vigorous — Knox
. . . a man of influence — Ber
. . . a well-to-do person — AAT
. . . a man of wealth — Bas
. . . a man of rank — Jerus

2. And he had a son, whose name was Saul, a choice young man, and a goodly;
. . . a man of great stature, and comely appearance — Sept
. . . a man in the prime of life and stalwart — Mof
. . . a handsome young man — AAT
. . . young and well built — Ber
. . . a specially good-looking young man — Bas
. . . a choice young man and of noble appearance — Rhm
. . . a superior young man, and a comely — Sprl
. . . a fine figure of a man — Knox
and there was not among the children of Israel a goodlier person than he:
none more handsome among the Israelites — Ber
none finer in Israel — Knox
there was not a man . . . more noble than he — Rhm
from his shoulders and upward he was higher than any of the people.
his head and shoulders higher than all the people — Ber
he was a head taller than . . . — Mof

3. And the asses of Kish, Saul's father were lost.
. . . the she-asses . . . were lost — AAT
Now some donkeys . . . had strayed — Ber
. . . had gone wandering away — Bas
And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.
. . . get up and go in search of the asses — Bas
. . . and be off; go and look for the she-donkeys — Jerus

4. And he passed through mount Ephraim, and passed through the land of Shalisha, but they found them not;
So they passed through the highlands of Ephraim . . . — AAT
then they passed through the land of Shalim, and there they were not:
. . . through the district of Shaalim . . . — Mof
and he passed through the land of the Benjamites, but they found them not.

5. And when they were come to the land of Zuph, Saul said to his servant that was with him,
Finally, after searching in the land of Zuph, . . . — Tay
. . . the district of Zuph . . . — Mof
Come and let us return; lest my father leave caring for the asses, and take thought for us.
. . . cease to be concerned for the asses and become anxious for us — AAT
. . . and be troubled about us — Sprl

6. And he said unto him, Behold now, there is in this city a man of God, and he is an honourable man;
. . . a notable man — Sprl
. . . highly respected — Mof
all that he saith cometh surely to pass:
everything he says comes true — AAT
no prophecy of his but manifestly comes true — Knox
now let us go thither; peradventure he can shew us our way that we should go.
. . . it may be that he will give us directions about our journey — Bas
. . . perhaps he can tell us of our mission on which we have started — AAT
. . . guide us on the journey we have undertaken — Jerus
. . . give us news about this errand of ours — Knox
. . . tell us something about the errand we are on — Mof

7. Then said Saul to his servant, But, behold, if we go, what shall we bring the man?
. . . what can we give the man — Ber
for the bread is spent in our vessels,
for the provisions are used up from our sacks — AAT
Our sacks are empty of bread — Mof
and there is not a present to bring to the man of God: what have we?
we have no offering to take . . . what are we to do — Bas

8. And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel of silver:
. . . there is in my possession the fourth of . . . — AAT
. . . I have a silver quarter with me — Ber
that will I give to the man of God, to tell us our way.
. . . and he will give us directions about our way — Bas
. . . and he shall tell us our road — Jerus
. . . inform us regarding our mission — AAT
We can at least offer it to him and see what happens! — Tay

9. (Beforetime in Israel, when a man went to inquire of God, thus he spake,
. . . when a man went to get directions from God — Bas
. . . to consult God — Mof
Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer.)
. . . was in those days given the name of Seer — Bas
. . . for the prophet of today used to be called a seer — Ber

10. Then said Saul to his servant, Well said;
. . . your advice is good — AAT
. . . Thy proposal is good — Sprl
come, let us go. So they went unto the city where the man of God was.

11. And as they went up the hill to the city, they found young maidens going out to draw water, and said unto them, Is the seer here?
As they were climbing the ascent to the town, they met some young girls . . . — Mof
. . . Is there a seer here — AAT

12. And they answered them, and said, He is: behold he is before you:
. . . Yes, there — straight ahead — NAB
. . . Yes, there he is, in front of you — Mof
. . . There is; he is directly before you — AAT
. . . and not far forward on the road — Knox
make haste now, for he came today to the city;
Hurry now; just today he came to the city — NAB
for there is a sacrifice of the people today in the high place:
for today the people are having a sacrificial meal on the high place — Ber
. . . a public sacrifice on the sacred hill — Knox

13. As soon as ye be come into the city, ye shall straightway find him,
. . . you may find him at once — AAT
. . . you will see him straight away — Bas
. . . ye shall surely find him — Rhm
before he go up to the high place to eat:
. . . high place for the feast — Bas
. . . high place for the meal — Jerus
. . . before he goes up for the meal — Ber
. . . before he goes up to take part in the feast — Knox
for the people will not eat until he come, because he doth bless the sacrifice;
the people are waiting for his blessing before starting the feast — Bas
for the people will not eat until he is there because he pronounces the blessing — Ber
and afterwards they eat that be bidden.
and after that the guests partake — Mof
. . . the invited guests eat — AAT
afterward those eat who are invited — RSV

14. Now therefore get you up; for about this time ye shall find him.
Now therefore go up: for you may immediately find him — AAT
. . . you will meet him this moment — Mof
. . . you will meet him in a moment — Ber
. . . for about this time of day ye shall find him — Sprl
. . . about this very time shall ye surely find him — Rhm
And they went up into the city: and when they were come into the city, behold,

Samuel came out against them, for to go to the high place.
They were just about to enter, when, . . . Samuel was already coming out toward them . . . — AAT
They had just entered the gate-house, when there was Samuel, coming out in their direction — Mof
. . . as they were going through the gate Samuel came out in their direction on his way to the high place — Jerus
. . . as they were entering the city they saw Samuel coming out toward them . . . — RSV

15. **Now the LORD had told Samuel in his ear the day before Saul came, saying,**
Now on the day before Saul arrived, the LORD had revealed to Samuel: — Ber
. . . had communicated to Samuel — AAT

16. **Tomorrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel,**
. . . to be a leader of . . . — AAT
. . . to be prince over . . . — ASV
. . . to be the king of . . . — Knox
. . . on him you are to put the holy oil, making him ruler over . . . — Bas
that he may save my people out of the hand of the Philistines:
and he will make my people safe from the hands of . . . — Bas
for I have looked upon my people, because their cry is come unto me.
for I have paid attention to . . . — Ber
for I have seen the affliction of . . . — Mof
for I have seen the sorrow of . . . whose cry has come up to me — Bas
for I have seen the distress of . . . — Jerus
for I have seen the oppression of . . . — Lam

17. **And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee of!**
. . . the Eternal reminded him, Here is the man of whom I told you — Mof
. . . the LORD assured him: This is the man I mentioned to you — Ber
this same shall reign over my people.
the one who is to rule over . . . — Ber

18. **Then Saul drew near to Samuel in the gate**
. . . in the midst of the gate — YLT
. . . in the doorway of the town — Bas
. . . in the gate-house — Mof
and said, Tell me, I pray thee, where the seer's house is.
. . . Give me directions, if you will be so good, to the house of the seer — Bas

19. **And Samuel answered Saul and said, I am the seer: go up before me unto the high place;**
. . . go up to the height in front of me — Mof
. . . Go ahead of me up the hill — Ber
. . . go up before me to the hill-top — Knox
for ye shall eat with me today,
you will be my dinner guest today — Ber
and tomorrow I will let thee go, and will tell thee all that is in thine heart.
. . . telling you all that is in your mind — Mof
. . . after opening to you all the secrets of your heart — Bas
. . . I will clear up for you everything you are concerned about — Ber

20. **And as for thine asses that were lost three days ago, set not thy mind on them;**
. . . set not thy heart to them — YLT
. . . do not worry about them — Mof
. . . put thy mind at ease — Knox
. . . dismiss them from your mind — AAT
for they are found. And on whom is all the desire of Israel?
. . . But the honours of Israel, to whom do they belong — Mof
. . . For whom is all that is desirable in Israel reserved? — AAT
they have been found already. Besides, for whom is all the wealth of Israel destined — Jerus

21. **Is it not on thee, and on all thy father's house?**
Are they not for you and for all your father's household — Mof
. . . and your father's family — Bas
And Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin?
. . . sprung from a clan that is named last among the clans of Benjamin — Knox
. . . And is not my family of least importance among . . . — Ber
wherefore then speakest thou so to me?
Why, then, do you talk to me in this way? — Mof

Why do you say such words to me — Jerus

22. And Samuel took Saul and his servant, and brought them into the parlour,
. . . into the guest-chamber — ASV
. . . to the sacred hall — AAT
. . . into the dining-hall — Mof
. . . the place of entertainment — Sept
and made them sit in the chiefest place among them that were bidden,
. . . the chief place among all the guests who there — AAT
. . . gave them a place at the head of those who had been invited — RSV
which were about thirty persons.
who were about seventy men — Sept

23. And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.
. . . which I told you to put on one side — Jerus
. . . I told you to put aside — Mof
. . . with orders to keep it by thee separate from the rest — Knox
. . . which I ordered thee to lay by — Sept
. . . which I told you to reserve — Ber

24. And the cook took up the shoulder, and that which was upon it,
. . . lifteth up the leg, and that which is on it — YLT
. . . took up the thigh, and that which . . . — JPS
. . . took up the leg with the fat tail on it — Bas
. . . lifted up the leg and the rump — Mof
. . . brought out the shank and what pertains to it — Ber
. . . the leg and the upper portion — RSV
and set it before Saul. And Samuel said, Behold that which is left!
. . . that which has been reserved — ASV
. . . the part which has been kept for you — Bas
. . . you are being served what was set aside for you — Ber
set it before thee, and eat:
take it as your part of the feast — Bas
sit down to it and eat thy fill — Knox
for unto this time hath it been kept for thee since I said, I have invited the people.
. . . it has been kept for you till the right time and till the guests were present — Bas
Because for a testimony it was laid by for thee, in preference to the rest, help thyself to it — Sept
it has been reserved for you till the hour appointed, that you might eat this among the guests — Mof
even before I invited the people, it was reserved for you until the appointed time — Ber
it was reserved for thee on purpose, when I invited my company — Knox
So Saul did eat with Samuel that day.

25. And when they were come down from the high place into the city, Samuel communed with Saul upon the top of the house.
. . . conversed with Saul on the roof — Ber

26. And they arose early: and it came to pass about the spring of the day
. . . it cometh to pass at the ascending of the dawn — YLT
. . . at the uprisings of the dawn — Rhm
. . . at the break of day — Jerus
. . . at the first coming of the light — Knox
. . . about the dawning of the day — ABPS
that Samuel called Saul to the top of the house, saying,
. . . called to Saul on the roof . . . — Ber
Up, that I may send thee away.
Up, that I may further your journey — AAT
Rise up, it is time I sent thee on thy way — Knox
Up, and I will start you on your way — Ber
Arise, that I may speed you on your way — Mof
And Saul arose, and they went out both of them, he and Samuel, abroad.
. . . he and Samuel went out together into the street — NEB

27. And as they were going down to the end of the city,
They were walking down to the outskirts of . . . — RSV
. . . to the end of the town — Bas
. . . going down near the city limits — AAT
. . . the edge of the city — Knox
Samuel said to Saul, Bid the servant pass on before us, (and he passed on,)

. . . Give your servant orders to go on in front of us (so he went on) — Bas

but stand thou still a while, that I may shew thee the word of God.

. . . and I will acquaint you with God's message — Ber

but stop here yourself, that I may unfold to you God's message — Mof

and do thou wait here a little; I have a message to give thee from the Lord — Knox

CHAPTER 10

1. Then Samuel took a vial of oil,

. . . a flask of oil — Mof

. . . the vial of oil — ASV

. . . the bottle of oil — Bas

and poured it upon his head, and kissed him, and said, Is it not because the LORD hath anointed thee to be captain over his inheritance?

. . . Hath not the Lord anointed thee to be ruler over his people Israel? Thou therefore shalt rule over the people of the Lord, and save them out of the hand of their enemies. And this shall be to thee the sign that the Lord hath anointed thee to be ruler over his heritage — Sept

. . . Has not the LORD anointed you to be prince over his possessions — Ber

. . . appointed you prince over his people Israel — Jerus

2. When thou art departed from me today, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin at Zelzah;

. . . at Rachel's tomb, on mount Benjamin, coming in haste — Sept

near the tomb of Rachel, on the frontiers of Benjamin — Jerus

and they will say unto thee, The asses which thou wentest to seek are found:

. . . have come back — Bas

and, lo, thy father hath left the care of the asses, and sorroweth for you,

thy father hath abandoned caring for the asses, and is concerned for . . . — Rhm

. . . your father, caring no longer for the asses, is troubled about you — Bas

saying, What shall I do for my son?

What am I to do about . . . — Mof

. . . How am I to find my son — Tay

3. Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor,

. . . come to the oak of Tabor — Sept

and there shall meet thee three men going up to God to Beth-el,

. . . three men on pilgrimage to Bethel — Knox

one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

. . . three young coats . . . cakes of bread . . . a skin full of wine — Bas

4. And they will salute thee, and give thee two loaves of bread;

. . . salute thee courteously, and give thee two of the best loaves — Sept

which thou shalt receive of their hands.

which you are to take from them — Bas

which you must accept from them — Mof

5. After that thou shalt come to the hill of God,

. . . to Gibeah, the hill of God — Bas

. . . to Gibeah of God — Jerus

. . . to the mount of God — Sept

. . . to Gibeathelohim — RSV

where is the garrison of the Philistines:

where the prefect of the Philistines is stationed — Mof

where an armed force of the Philistines is stationed — Bas

where there is a Philistine post — AAT

and it shall come to pass, when thou art come thither to the city,

On entering the town — Ber

that thou shalt meet a company of prophets coming down from the high place

. . . a band of dervishes . . . — Mof

you will meet a group of prophets coming down the hill — Ber

with a psaltery, and a tabret, and a pipe, and a harp, before them;

lyre . . . tambourine . . . flute . . . harp — AAT

lutes . . . drums . . . flutes . . . lyres — Mof

harp . . . tambourine . . . flute . . . lyre — RSV

. . . harp . . . timbrel . . . flute . . . lyre — Rhm

. . . harp . . . tambour . . . flute . . . zither — Knox

and they shall prophesy.

and they will be acting like prophets — Bas
and they will be prophesying — ASV
and prophesying with ecstasy — Ber
prophesying ecstatically — AAT
they having been moved to prophesy — Rhm
they will be in ecstasy — Jerus
. . . will be uttering words of prophecy — Knox

6. And the spirit of the LORD will come upon thee,
Then the Spirit of the LORD will grip you — Ber
. . . will seize on you — Jerus
. . . will come mightily upon thee — ASV
. . . shall suddenly seize upon you — AAT
. . . will inspire you — Mof
. . . come on you with power — Bas
and thou shalt prophesy with them,
and you will share their ecstatic prophesying — Ber
. . . will be acting like a prophet — Bas
. . . will go into ecstasy — Jerus
. . . shalt be moved to prophesy . . . — Rhm
and shalt be turned into another man.
and become a different man — Mof
. . . a different person — Ber
turning thee into a new man — Knox

7. And let it be, when these signs are come unto thee, that thou do as occasion serve thee;
As you experience these signs, do as the occasion requires — Ber
. . . see that you take the chance which is offered to you — Bas
. . . when these signs meet you, do whatever your hand finds to do — RSV
for God is with thee.

8. And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace-offerings:
. . . to offer burnt-offerings and to sacrifice thank-offerings — AAT
. . . to present there thy burnt-sacrifice and thy welcome-offering — Knox
. . . to offer holocausts and communion-sacrifices — Jerus
seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.
go on waiting there for seven days till . . . and make clear to you what you have to do — Bas
. . . till I join you and tell you what to do — Mof
. . . and let you know what to do — Ber
. . . and give thee thy orders — Knox

9. And it was so, that when he had turned his back to go from Samuel,
This then happened: As he turned around to leave Samuel — Ber
. . . when he turned away to depart from Samuel — Rhm
. . . at his turning his shoulder to go — YLT
God gave him another heart:
God turneth to him another heart — YLT
. . . gave him a changed heart — Bas
. . . did change his nature — Mof
. . . changed his heart — Ber
. . . gave him a new heart — Knox
. . . gave him a change to another heart — Sprl
and all those signs came to pass that day.
. . . took place that day — AAT
. . . occurred — Mof
. . . were accomplished that same day — Jerus
. . . came true that day — Ber
. . . all the signs he looked for were fulfilled that day — Knox

10. And when they came thither to the hill,
. . . to Gibeah — Bas
when at last he came to the Hill — Knox
behold, a company[1] of prophets met him.
. . . came face to face with him — Bas
. . . a band of prophets coming to meet him — Rhm
and the spirit[2] of God came upon him, and he prophesied[3] among them.
the Spirit of God took hold of him . . . — Ber
. . . and he fell into ecstasy — Jerus
. . . and he prophesied ecstatically — AAT

11. And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets,
When all his former acquaintances saw that he really prophesied with the prophets — AAT
When people who knew him of old saw him prophesying along with the dervishes — Mof

[1] Compare verse 5.
[2] Compare verse 6.
[3] Compare verse 6.

then the people said one to another, What is this that is come unto the son of Kish?
. . . What is this that has happened . . . — AAT
What has come over . . . — Ber
Is Saul also among the prophets?
Is even Saul among . . . — Bas
Saul among the dervishes! — Mof
Is Saul one of the prophets too — Jerus

12. And one of the same place answered and said,
Then responded one of that place — Rhm
A bystander answered and said — AAT
A man from the neighborhood responded — Ber
Why, said one to another — Knox
But who is their father?
Among men of no family! — Mof
With a father like his? — Tay
who can tell the parentage of any of them — Knox
But who is his father — Sprl
And whose sons are they — NEB
Therefore it became a proverb, Is Saul also among the prophets?
. . . it became a saying . . . — Ber
. . . a simile . . . — YLT
And this is the origin of the proverb: . . . — Jerus

13. And when he had made an end of prophesying,
When Saul's ecstasy had passed — Jerus
When Saul ended his inspired speaking — Amp
he came to the high place.
. . . came to the mount — Sept
he left the high place and came home — Lam
he came to the house — Bas
he went home — AAT
he went to Gibeah — Ber
Saul went on, back to the hill-country — Knox

14. And Saul's uncle said unto him and to his servant, Whither went ye?
Saul's uncle also said to him — Where have you been — AAT
. . . Where did you go — Ber
And he said, To seek the asses: and when we saw that they were no where, we came to Samuel.
. . . that they were not to be found, we went . . . — AAT

15. And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.

16. And Saul said unto his uncle, He told us plainly that the asses were found.
He informed us at once . . . — Ber
He told us emphatically . . . — AAT
He only told us that . . . — Jerus
But of the matter of the kingdom, whereof Samuel spake, he told him not.
But the matter of . . . he did not mention to him — AAT
But of the conversation about the kingdom . . . he told him not — Sprl
But of the kingdom promised to him he said no word — Knox
. . . but as to the matter of . . . — Rhm
. . . the matter relating to . . . — Sept

17. And Samuel called the people together unto the LORD to Mizpeh;
. . . summoned the people . . . — AAT
. . . bade the whole people gather . . . — Knox

18. And said unto the children of Israel, Thus saith the LORD God of Israel,
. . . Yahweh the God of Israel has spoken and says . . . — Jerus
I brought up Israel out of Egypt, and delivered you out of the hands of the Egyptians,
I have led Israel . . . and delivered you from the power — Ber
. . . rescued you . . . — Mof
and out of the hand of all kingdoms, and of them that oppressed you:
. . . of all the kingdoms who are oppressing you — YLT
. . . the kingdoms that kept you down — Bas
. . . and from the power of all the realms that were oppressing you — Mof
. . . and from the control of all the kingdoms that oppressed you — Ber

19. And ye have this day rejected your God who himself saved you out of all your adversities and your tribulations;
. . . who himself saveth you out of all your calamities and your distresses — ASV
. . . has been your saviour from all your troubles and sorrows — Bas
. . . from your calamities and desperate straits — Jerus
. . . who personally saved you from all your calamities and your miseries — Ber
. . . your only shield against so many misfortunes and afflictions — Knox

and ye have said unto him, Nay, but set a king over us.
. . . No, but appoint a king over us — Ber
. . . No, you must set a king over us — Jerus
Now therefore present yourselves before the LORD by your tribes, and by your thousands.
So now, take your places before the Lord . . . — Bas
. . . take your positions . . . according to your tribes and clans — Jerus

20. And when Samuel had caused all the tribes of Israel to come near,
. . . caused to approach . . . — AAT
. . . brought . . . near . . . — ASV
. . . brought forward all the tribes of Israel by name — Knox
the tribe of Benjamin was taken.
the clan of Benjamin was selected by lot — Mof
. . . the lot fell to the tribe of Benjamin — Jerus

21. When he had caused the tribe of Benjamin to come near by their families,
He caused . . . to approach by its clans — AAT
. . . he made the clan of Benjamin approach in their families — Mof
the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.
. . . when they went in search of him he was nowhere to be seen — Bas
. . . when they looked for him, he was not to be found — Mof

22. Therefore they enquired of the LORD further,
So they put another question to the Lord — Bas
Once again they consulted Yahweh — Jerus
if the man should yet come thither.
Did the man come hither — RSV
Is there yet a man come hither — JPS
Is the man here yet — Mof
Is the man present here — Bas
Has the man come here — Ber
And the LORD answered, Behold, he hath hid himself among the stuff.
. . . He is keeping himself from view among the goods — Bas
. . . he hath been hidden near the vessels — YLT
. . . hidden himself among the baggage — AAT
. . . among the stores — Rhm
. . . the answer came that Saul was there, hiding in his tent — Knox

23. And they ran and fetched him thence:
. . . and brought him from there — AAT
. . . brought him forward — Mof
. . . they went quickly and made him come out — Bas
and when he stood among the people, he was higher[1] than any of the people from his shoulders and upward.

24. And Samuel said to all the people, See ye him whom the LORD hath chosen,
The Lord's chosen! cried Samuel. Look at him — Knox
that there is none like him among all the people?
There is none his equal among all the people — Ber
And all the people shouted, and said, God save the king.
. . . shouted aloud, Long live the king — Mof
. . . with loud cries said, Long life to the king — Bas
. . . acclaimed him, shouting, Long live . . . — Jerus
. . . gave a mighty shout . . . — Ber

25. Then Samuel told the people the manner of the kingdom,[1]
Samuel explained the royal constitution — Jerus
. . . the law governing the king — Lam
. . . the prerogative of the king — Sept
. . . what the king's rights were — Knox
and wrote it in a book, and laid it up before the LORD.
. . . wrote them in a scroll, which he deposited in the presence of . . . — Mof
. . . and placeth it before Yahweh — YLT
And Samuel sent all the people away, every man to his house.
. . . dismissed the people, each to his own home — Ber
. . . bade them disperse to their homes — Knox

26. And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched.
. . . and with him went the men of war . . . — Bas

[1]Compare 9:2.
[1]Compare 8:9.

followed by the brave men of the nation . . . — Mof
. . . men of valor . . . — RSV
. . . some brave men . . . — AAT
. . . a band of valiant men . . . — Amp

27. But the children of Belial[1] said,
But a number of low characters said — Mof
asked contemptuously — Knox
How shall this man save us?
How can this fellow deliver us — Mof
How is this man to be our saviour? — Bas
What! this one doth save us! — YLT
whether such a man as this could bring them victory — Knox
And they despised him, and brought him no presents. But he held his peace.
And they despised him, and did not bring him gifts — Sept
And having no respect for him, they gave him no offering — Bas
. . . But he was as one that held his peace — JPS
. . . he is as one deaf — YLT
But he was as though he had been deaf — Sprl
. . . he kept still — Ber
. . . Saul made as if he could not hear their mutterings — Knox

CHAPTER 11

1. Then Nahash the Ammonite came up, and encamped against Jabesh-Gilead:
About a month after this Nahas, . . . — Sept
. . . and besieged Jabesh-Gilead — RSV
. . . laid siege to . . . — Ber
. . . put his forces in position for attacking Jabesh-Gilead — Bas
and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee.
. . . Make a treaty with us . . . — AAT
. . . an agreement . . . — Bas
. . . make terms with us . . . — Mof
. . . Solemnise with us a covenant . . . — Rhm
. . . and we will be your subjects — Jerus

2. And Nahash the Ammonite answered them, On this condition will I make a covenant with you,
. . . Hereby will I solemnise a covenant — Rhm
that I may thrust out all your right eyes,
. . . gouge out . . . — RSV
and lay it for a reproach upon all Israel.
thereby making it a reproach against . . . — AAT
. . . make it a cause of shame . . . — Bas
. . . make you a reproach upon all Israel — Lam
So shall I stamp a disgrace upon all Israel — Mof

3. And the elders[1] of Jabesh said unto him, Give us seven days' respite, that we may send
. . . a truce of seven days . . . — Knox
Allow us seven days . . . — Ber
Let us alone seven days . . . — YLT
messengers unto all the coasts of Israel:
messengers to all the borders of . . . — ASV
. . . through all the territory of . . . — Mof
. . . to every part of . . . — Bas
and then, if there be no man to save us, we will come out to thee.
. . . if no one comes to our help . . . — Bas
if there is no one to save us we . . . will give ourselves up to you — RSV

4. Then came the messengers to Gibeah of Saul
So they sent representatives to . . . — Bas
. . . to Saul's town of Gibeah — Mof
and told the tidings in the ears of the people:
delivered this message in the hearing of . . . — Sept
and all the people lifted up their voices, and wept.
. . . the people wept audibly — Ber
. . . all the people wept aloud — Mof
. . . began to lament and weep — Jerus
. . . raised a cry of lamentation — AAT

5. And behold, Saul came after the herd out of the field;
. . . was just coming home behind the oxen from the field — Mof
. . . came from the field, driving the oxen before him — Bas

[1]Compare 2:12.
[1]Compare 8:4.

and Saul said, What aileth the people that they weep?
. . . Why are the people weeping — Sept
. . . What is the matter with the people? Why are they weeping — Mof
And they told him the tidings of the men of Jabesh.
Then were recounted to him the words of . . . — Rhm

6. And the Spirit of God came upon Saul when he heard those tidings,
and the spirit of the LORD suddenly seized upon . . . — AAT
And the spirit of God came mightily upon . . . — ASV
the spirit of God came mightily — RSV
and when Saul heard the tidings, the Spirit of God took hold of him — Ber
And the spirit of Yahweh seized him — Jerus
And the Spirit of God came suddenly upon . . . — Rhm
and his anger was kindled greatly.
. . . was greatly inflamed — Sept
. . . raged furiously — Rhm
. . . blazed up — Mof
and he became very angry — Bas
. . . became violently enraged — AAT
and his fury was stirred to fierce flame — Jerus

7. And he took a yoke of oxen, and hewed them in pieces,
. . . and cut them in pieces — ASV
. . . and cut them into small pieces — Knox
and sent them throughout all the coasts of Israel
. . . through all the land of Israel — Bas
. . . all over the territory of . . . — Mof
. . . over the whole stretch of Israel — Ber
by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel,
. . . Whoever does not march behind Saul and behind Samuel and behind Saul — Ber
so shall it be done unto his oxen.
will have his oxen treated like these — Knox
this shall be done with his oxen — Jerus
so shall his oxen be treated — Mof
this will happen to his . . . — Ber
And the fear of the LORD fell on the people,
. . . a dread of the Lord came on . . . — Sept
A terror from the LORD . . . — AAT
and they came out with one consent.
. . . they rallied with one accord — AAT
. . . they answered his summons to a man — Knox
. . . they marched out as one man — Jerus

8. And when he numbered them in Bezek,
. . . mustered them . . . — AAT
. . . reviewed them — Sept
. . . inspecteth them — YLT
. . . called the roll — Knox
the children of Israel were three hundred thousand, and the men of Judah thirty thousand.

9. And they said unto the messengers that came,
. . . to the representatives who had come — Bas
Thus shall ye say unto the men of Jabesh-gilead, Tomorrow, by that time the sun be hot, ye shall have help.
. . . To-morrow ye have safety — by the heat of the sun — YLT
. . . ye shall have assistance when the sun is hot — Sprl
. . . by the time the sun is high, ye shall be made safe — Bas
. . . shall ye have deliverance — Rhm
And the messengers came and shewed it to the men of Jabesh;
. . . gave the news to . . . — Bas
. . . informed . . . — Ber
. . . reported this . . . — Jerus
and they were glad.
who were delighted — Mof

10. Therefore the men of Jabesh said, Tomorrow we will come out unto you,
. . . we surrender to you — Ber
and ye shall do with us all that seemeth good unto you.
. . . do . . . whatever you please — AAT
. . . whatever you like — Mof

11. And it was so on the morrow, that Saul put the people in three companies;
Accordingly on the day following, Saul divided the people into three contingents — AAT
. . . arranged the troops into three divisions — Ber
. . . divided his army into three — Knox
and they came into the midst of the host in the morning watch,
. . . into the midst of the camp at the morning watch — AAT

At break of day they burst into the camp — Ber
. . . burst into the middle of the camp in the last watch of the night — Jerus
and slew the Ammonites until the heat of the day:
and routed the Ammonites till noonday — Mof
and struck down . . . until the day was hot — Ber
and it came to pass, that they which remained were scattered,
and those who were not put to death were put to flight in every direction — Bas
so that two of them were not left together.
not two of them were found together — Sept

12. **And the people said unto Samuel, Who is he that said, Shall Saul reign over us?**
. . . Who is he that says, Saul shall not reign over us — AAT
. . . Where are the men who protested they would not have Saul for their king — Knox
bring the men, that we may put them to death.
Hand the men over for us to put them to death — Jerus

13. **And Saul said, There shall not a man be put to death this day:**
. . . On this day none shall be punished — Ber
. . . there shall be no slaughter this day — Knox
for today the LORD hath wrought salvation in Israel.
. . . has brought victory to . . . — Jerus
. . . has made Israel safe — Bas
. . . has wrought deliverance . . . — RSV

14. **Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there.**
. . . ratify the kingdom — Mof
. . . make the kingdom strong in the hands of Saul — Bas
. . . reaffirm the monarchy — Jerus
. . . renew the covenant of the kingship — Knox
. . . confirm the kingship — Ber

15. **And all the people went to Gilgal; and there they made Saul king before the LORD in Gilgal;**
. . . they proclaimed Saul king before Yahweh at Gilgal — Jerus
and there they sacrificed sacrifices of peace-offerings before the LORD;
. . . they sacrificed recompense-offerings . . . — Mof
. . . thank-offerings — AAT
. . . communion-sacrifices . . . — Jerus
. . . welcome-offerings . . . — Knox
and there Saul and all the men of Israel rejoiced greatly.
. . . held a great celebration — AAT
. . . rejoiced exceedingly — Mof
. . . enjoyed themselves immensely — Ber
. . . were glad with great joy — Bas

CHAPTER 12

1. **And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me,**
. . . I have faithfully done all you asked of me — Jerus
and have made a king over you.
. . . placed a king . . . — Ber
. . . appointed . . . — AAT

2. **And now, behold, the king walketh before you:**
Behold now the king who is to go in and out before you — AAT
In future it is the king who will lead you — Jerus
There, the king marches in front of you — Mof
Now then, note the king walking before you — Ber
and I am old and grayheaded;
As for me, I am old and grey — Jerus
and, behold, my sons are with you:
. . . are here among you — Jerus
. . . are grown-up men among you — Mof
and I have walked before you from my childhood unto this day.
From my childhood I have led a public life till this very day — Ber
I am ready to answer for all my behaviour among you ever since my youth — Knox
I have led you from my youth until today — Jerus

3. **Behold, here I am: witness against me before the LORD, and before his anointed:**

Here I stand! Answer me in the presence of the LORD and of his anointed — NAB
. . . Testify against me . . . Jerus
. . . Give witness against me — Bas
whose ox have I taken? or whose ass have I taken?
have I robbed any man of ox or ass — Knox
or whom have I defrauded? whom have I oppressed?
Have I ever wronged or oppressed anyone — Jerus
Whom have I abused? Whom have I wronged — Ber
. . . oppressed . . . bruised — YLT
or of whose hand have I received any bribe to blind mine eyes therewith?
. . . have I taken a bribe to look upon him with favor — Lam
. . . have I taken a present to blind my eyes — Ber
From whom have I accepted a bribe and overlooked his guilt — NAB
and I will restore it you.
I will give it all back to you — Bas
If so I will here and now requite it — Jerus
I will make restitution, not counting the cost — Knox

4. And they said, Thou hast not defrauded us, nor oppressed us,
Thou hast not injured us; nor tyrannised over us; nor afflicted us — Sept
neither hast thou taken aught of your man's hand.
nor accepted any bribe from anyone — Mof

5. And he said unto them, The LORD is witness against you, and his anointed is witness this day,
. . . The LORD is witness against you this day, and his anointed as well — NAB
that ye have not found aught in my hand.
that you have found nothing to accuse me of — Mof
that you have seen no wrong in me — Bas
that ye have not found ought taken by my hand — Sprl
that you can find no charge to bring against me — Knox
And they answered, He is witness.
They confirmed, . . . — Ber

6. And Samuel said unto the people, It is the LORD that advanced Moses and Aaron,
. . . The LORD is witness, who appointed . . . AAT
. . . The Lord is witness, who gave authority to . . . — Bas
. . . The Eternal is witness, he who equipped . . . — Mof
. . . Witness is Yahweh, who wrought with . . . — Rhm
and that brought your fathers up out of the land of Egypt.
. . . Witness is Yahweh, who wrought with . . . — Rhm
and rescued your fathers from . . . — Knox

7. Now therefore stand still, that I may reason with you before the LORD
. . . stand here while I argue with you . . . — Jerus
. . . station yourselves, and I judge you . . . — YLT
. . . take your stand that I may enter into court with you . . . — AAT
. . . that I may plead with you . . . ASV
Keep your places now, while I take up the argument with you . . . — Bas
Now then, stand at attention, so that as judge I may set before you — Ber
of all the righteous acts of the LORD,
and give you the story of the righteousness of the Lord — Bas
which he did to you and to your fathers.

8. When Jacob was come into Egypt, and your fathers cried unto the LORD,
When Jacob went down with his children to Egypt, and the Egyptians humbled them, your fathers cried — Sept
When Jacob went to Egypt, and the Egyptians afflicted them, your fathers cried to the LORD — AAT
. . . and the Egyptians oppressed them — RSV
then the LORD sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.
. . . put them into this place — Bas
. . . gave them a settled home here — Jerus
. . . settled them in this place — Mof

9. And when they forgat the LORD their God, he sold them into the hand of Sisera, captain of the host of Hazor,
But they were false to the Lord . . . and

he gave them up into the hands of Sisera, captain of the army of Jabin — Bas
. . . commander of the army of Jabin, king of Hazor — Mof
. . . he put them at the mercy of Sisara, captain of Hazor's army — Knox
and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them.

10. **And they cried unto the LORD and said, we have sinned, because we have forsaken the LORD,**
. . . We have deserted the LORD — Ber
. . . We have done evil, because we have been turned away from the Lord — Bas
. . . We have sinned, in that we have forsaken . . . — Rhm
and have served Baalim and Ashtaroth:
and worshipped the Baals and the Astartes — Mof
enslaved ourselves here to Baal, there to Astaroth! — Knox
but now deliver us out of the hand of our enemies, and we will serve thee.
Rescue us now from the power of . . . — Jerus

11. **And the LORD sent Jerubbaal, and Bedan, and Jephthah, and Samuel,**
. . . Jerubbaal, Barak, Jephthah, and Samuel — Ber
and delivered you out of the hand of your enemies on every side,
. . . your enemies round about you — AAT
. . . and took you out of the power of those who were fighting against you on every side — Bas
. . . the enemies that surrounded you — Knox
and ye dwelled safe.
till you lived in safety — Mof
. . . in security — Jerus
and made you safe — Bas

12. **And when ye saw that Nahash the king of the children of Ammon came against you,**
. . . coming to attack you — Mof
. . . Nahash, king of the Bene-Ammon hath come against you — YLT
ye said unto me, Nay; but a king shall reign over us:
No, we must have a king to reign over us — Mof
when the LORD your God was your king,
although the LORD . . . — AAT
as if the Lord . . . were not reigning among you as your king — Knox
although Yahweh . . . himself is your king — Jerus

13. **Now therefore behold the king whom ye have chosen, and whom ye have desired!**
See, here is the king . . . — Mof
. . . look at the king you have chosen, whom you wanted — Ber
Here, then, is the king marked out by you — Bas
and, behold, the LORD hath set a king over you.
for the LORD has now set a king over you — AAT
be content, the Lord has given you a king — Knox

14. **If ye will fear the LORD, and serve him, and obey his voice,**
If in the fear of the Lord you are his servants, hearing his voice — Bas
If you reverence and serve Yahweh and obey . . . — Jerus
. . . reverence . . . and worship . . . and listen . . . — Mof
and not rebel against the commandment of the LORD,
instead of defying his commands — Knox
not going against the orders . . . — Bas
then shall both ye and also the king that reigneth over you continue following the LORD your God:
if both you and the king . . . are followers of the Eternal, well and good — Mof
and both ye . . . be followers of Jehovah your God, well — ASV
but being true to the Lord your God, you and the king ruling over you, then all will be well — Bas
then you as well as the king . . . shall follow — Ber

15. **But if ye will not obey the voice of the LORD,**
. . . listen to — Mof
but rebel against the commandment of the LORD then shall the hand of the LORD be against you, as it was against your fathers.
. . . the hand of the Lord will be against you . . . for your destruction — Bas
the hand of the Lord will fall heavily on you and your race — Knox

16. **Now therefore stand and see this great**

thing, which the LORD will do before your eyes.
Now keep where you are and see . . . — Bas
. . . station yourselves and . . . — YLT
. . . stand still and see this mighty deed — Sprl
. . . take your stand and see . . . which the LORD is about to do . . . AAT
Now then, stand and see this wonder . . . — Mof
. . . stand at attention and see this great wonder — Ber
Stand here, then, and watch the great wonder . . . — Jerus
In token of it, here where you stand, you shall see the Lord do a wondrous thing — Knox

17. Is it not wheat harvest today? I will call unto the LORD and he shall send thunder and rain;
It is now wheat harvest, is it not? I will . . . — Jerus
that ye may perceive and see that your wickedness is great,
. . . may know and see that the evil is great — Sept
Understand, therefore, and see . . . — Ber
Consider then and see what a very wicked thing you have done — Jerus
. . . to give you visible proof of the great wrong — Knox
which ye have done in the sight of the LORD, in asking you a king.
. . . by asking to have a king — Jerus
. . . by defying him and asking for a king — Knox

18. So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and all the people greatly feared the LORD and Samuel.
. . . all the people held Yahweh . . . in great awe — Jerus
. . . all the people were greatly afraid of . . . — AAT
. . . all the people greatly reverenced . . . — Sprl
. . . were terrified of . . . — Mof

19. And all the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not:
. . . make prayer for us to the Lord . . . so that death may not overtake us — Bas
. . . Plead for your servants with Yahweh . . . — Jerus
. . . Intercede with the LORD . . . — AAT
for we have added unto all our sins this evil, to ask us a king.
. . . we have added to all our sins the wickedness of asking . . . — AAT

20. And Samuel said unto the people, Fear not: ye have done all this wickedness:
. . . ye have indeed done all . . . — ASV
. . . Be not in terror! You have indeed committed all . . . — Ber
yet turn not aside from following the LORD,
but now follow close where the Lord leads you — Knox
but serve the LORD with all your heart;
but worship the Eternal with . . . — Mof

21. And turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain.
And do not transgress by following those imaginary beings which can effect nothing, and which cannot deliver, for they are nothing — Sept
And do not go from the right way turning to those false gods in which there is no profit and no salvation, for they are false — Bas
. . . never swerve in search of vain idols which cannot profit you nor save you — vain they are! — Mof
Do not turn aside after empty idols, which, being empty, are useless and cannot save — Jerus
go not astray after useless idols who can neither benefit nor save you for they are mere nothings — Ber
Do not desert him for false gods, which will play you false, granting neither aid nor deliverance — Knox

22. For the LORD will not forsake his people for his great name's sake:
For the LORD will not push away His people in consideration of His great name — Ber
For the LORD because of his great name will not cast away his people — AAT
. . . will not give his people up, because of the honour of his name — Bas
because it hath pleased the LORD to make you his people.
for the Lord hath in mercy taken you for his people — Sept
for the LORD has undertaken to make you a people for himself — AAT

23. Moreover as for me, God forbid that I should sin against the LORD
Besides, for my part, far be it from me to sin . . . — Mof
. . . never will I go against the orders of the Lord — Bas
in ceasing to pray for you:
by giving up my prayers for you — Bas
in ceasing to intercede on your behalf — AAT
but I will teach you the good and the right way.
I have directed you in the good and upright way — YLT
I will instruct you in the good and right path — Mof

24. Only fear the LORD, and serve him in truth with all your heart:
. . . reverence and serve Yahweh faithfully with . . . — Jerus
Be sure to revere the LORD and to serve Him faithfully . . . — Ber
for consider how great things he hath done for you.
for see what a great thing he has done in your presence — AAT
. . . what marvels He has wrought among you — Ber
. . . the great wonder he has done among you — Jerus

25. But if ye shall still do wickedly, ye shall be consumed, both ye and your king.
But if you persist in wrong-doing, both you and your king shall be swept away — AAT

CHAPTER 13

1. Saul reigned one year; and when he had reigned two years over Israel,
Saul was [forty] years old when he began to reign; and when he had reigned . . . — ASV
By this time Saul had reigned for one year. When Saul had been king over Israel two years — Ber

2. Saul chose him three thousand men of Israel; whereof two thousand were with Saul in Michmash
. . . of whom he kept two thousand with him in Michmash — Bas
and in mount Bethel,
and in the highlands of Bethel — Jerus
. . . the hill country of Bethel — RSV
and a thousand were with Jonathan in Gibeah of Benjamin:
. . . with Jonathan at Geba of Benjamin — Jerus
. . . in Gibeah in the land of Benjamin — Bas
. . . in Gibeath-benjamin — JPS
. . . with Jonathan in Ramatha of Benjamin — Lam
and the rest of the people he sent every man to his tent.
. . . he had sent away, each to his home — AAT
. . . he sent back to their tents — Bas

3. And Jonathan smote the garrison of the Philistines that was at Geba,
. . . Jonathan overcame the garrison . . . in Gibeah — AAT
. . . overpowered the . . . garrison at Gebah — Ber
. . . smashed the Philistine pillar which was at Gibeah — Jerus
and the Philistines heard of it.
And the Philistine people got the report of it — Ber
and news was given to the Philistines that the Hebrews were turned against them — Bas
And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.
Then Saul had the trumpet blown throughout the entire country; for he said, The Hebrews must learn what has happened — Ber

4. And all Israel heard say that Saul had smitten a garrison of the Philistines, and that Israel also was had in abomination with the Philistines.
. . . incurred the enmity of the Philistines — Jerus
. . . Israel was in ill odour with . . . — Sprl
. . . Israel hath been abhorred by the Philistines — YLT
and that Israel was at war with the Philistines — Knox
Moreover also Israel have made themselves odious among the Philistines — Rhm
And the people were called together after Saul to Gilgal.
. . . The people were then summoned to join Saul . . . — Ber
. . . were called together to follow Saul to Gilgal — Rhm

and they raised their battlecry under Saul's command at Gilgal — Knox

5. And the Philistines gathered themselves together to fight with Israel,
The Philistines mustered to do battle with Israel — Jerus
thirty thousand chariots,
three thousand chariots — Jerus
and six thousand horsemen, and people as the sand which is on the sea shore in multitude:
. . . people as numerous as the sand . . . — AAT
. . . infantry as numerous as . . . — Mof
. . . and an army of people like the sands of the sea in number — Bas
. . . and the rest of their host countless as the sand by the sea — Knox
and they came up, and pitched in Michmash, eastward from Beth-aven.
Moving up against Israel, they encamped in Michmash, east of Beth-aven — NAB

6. When the men of Israel saw that they were in a strait, (for the people were distressed,)
. . . that they were being hedged in (for the troops were threatened) — Ber
When the men of Israel saw the danger they were in, (for the people were troubled), — Bas
When the men of Israel saw that their situation was desperate, since they were so hard pressed — Jerus
then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.
. . . caves . . . thickets . . . rocky crags . . . caverns . . . pits — AAT
caves . . . holes . . . rocks . . . tombs . . . pits — Mof
. . . they took cover in cracks in the hillsides and in the woods and in rocks and holes and hollows — Bas
caves . . . holes . . . rocks . . . tombs . . . cisterns — RSV
caves . . . thickets . . . cliffs . . . holes . . . pits — Rhm

7. And some of the Hebrews went over Jordan to the land of Gad and Gilead.
They also crossed the fords of Jordan to . . . — AAT
Many, too, crossed over the Jordan fords . . . — Jerus
As for Saul, he was yet in Gilgal, and all the people followed him trembling.
. . . all the people were on the point of desertion — AAT
. . . all the people who followed him were in utmost dread — Sept
As for Saul, he stood his ground at Galgala, but it was a dispirited army that followed him — Knox

8. And he tarried seven days, according to the set time that Samuel had appointed:
For seven days, the time set by Samuel, he waited — Ber
but Samuel came not to Gilgal; and the people were scattered from him.
but when Samuel did not come to Gilgal and the troops were deserting him, Saul said, — Ber
. . . and the army, deserting Saul, was dispersed — Jerus

9. And Saul said, bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering.

10. And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came:
And when the burned offering was ended, Samuel came — Bas
Then just as he finished offering . . . — AAT
And now, when the burnt-sacrifice was over, he saw Samuel coming — Knox
and Saul went out to meet him, that he might salute him.
. . . Saul went out to meet and greet him — Mof
. . . went out to welcome him — AAT

11. And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me,
. . . When I saw that the people were deserting me — Ber
and that thou camest not within the days appointed,
and you did not come within the appointed time — AAT
. . . you did not come at the agreed time — Ber
and that the Philistines gathered themselves together at Michmash;
while the Philistines were mustering at Michmash — Jerus
while the Philistines were camping at Michmash — Ber
. . . were assembled at Michmash — Amp

12. Therefore said I, the Philistines will come down now upon me to Gilgal,

. . . the Philistines will now pounce on us at . . . — Mof
. . . will swoop down on . . . — Ber
and I have not made supplication unto the LORD:
and I have not prayed for the LORD's favor — Ber
and the face of Jehovah I have not appeased — YLT
I forced myself therefore, and offered a burnt offering.
So I felt obliged to act and I offered the holocaust myself — Jerus
and so, forcing myself to do it, I made . . . — Bas

13. **And Samuel said to Saul, Thou hast done foolishly:**
. . . You have done a senseless thing — Mof
. . . You have acted foolishly — Ber
. . . Thou hast acted perversely — Sprl
thou hast not kept the commandment of the LORD thy God, which he commanded thee:
you have not observed the instruction of . . . which He charged you — Ber
for now would the LORD have established thy kingdom upon Israel for ever.
it was the purpose of the Lord to make your authority over Israel safe for ever — Bas
Yahweh would have confirmed your sovereignty over Israel for ever — Jerus

14. **But now thy kingdom shall not continue:**
Now, however, your kingdom will not last — Ber
. . . your sovereignty will not last . . . — Jerus
. . . your authority will not go on — Bas
. . . your kingdom will not stand — Mof
the LORD hath sought him a man after his own heart,
The Eternal has discovered a man to his mind — Mof
. . . a man who is pleasing to him in every way — Bas
. . . has sought for Himself a man in harmony with Him — Ber
. . . has found a man to fulfil his purposes — Knox
and the LORD hath commanded him to be captain over his people,
. . . has appointed him a leader over his people — AAT
. . . to be prince over . . . — Mof
because thou hast not kept that which the LORD commanded thee.
because you have not done what the Lord gave you orders to do — Bas

15. **And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin.**
And Samuel arose and went up from Gilgal to Ramtha of Benjamin — Lam
And Samuel arose and ascended from Gilgal unto Gibeah of Benjamin — Rhm
. . . Samuel left him, returning . . . to Gabaa . . . From Galgala, too, Saul and the forces that remained with him went up to Gabaa and the hill-country of Benjamin, to meet the attack; when he counted the roll . . . — Knox
And Saul numbered the people that were present with him, about six hundred men.
but Saul mustered the troops still with him . . . — Ber
Saul inspected the force . . . — Jerus
. . . took the number of the people . . . — Bas

16. **And Saul, and Jonathan his son, and the people that were present with them, abode in Gibeah of Benjamin:**
Saul . . . and . . . took up their quarter in Geba of Benjamin — Jerus
Thus Saul and . . . were staying in Gibeah of Benjamin — AAT
. . . was waiting in Geba in the land of Benjamin — Bas
. . . Saul . . . camped at Geba . . . — Ber
but the Philistines encamped in Michmash.

17. **And the spoilers came out of the camp of the Philistines in three companies:**
Menwhile raiders went out of . . . in three detachments — AAT
The raidng contingent came out from the Philistine camp in three companies — Jerus
. . . in three columns — Mof
Meanwhile, there were three parties of the Philistine army that went out to find plunder — Knox
one company turned unto the way that leadeth to Ophrah, unto the land of Shual:
. . . one . . . turning in the direction of . . . — AAT
one made for . . . — Jerus
one . . . turned toward Ophrah, to the land of . . . — RSV

18. And another company turned the way to Beth-horon: and another company turned to the way of the border that looketh to the valley of Zeboim toward the wilderness.
the third took the hill road that overlooks the Zeboim valley toward the desert — Ber
and the third for the height overhanging the Valley of the Hyenas, towards the wilderness — Jerus
and another went by the hill looking down on the valley of Zeboim, in the direction of the waste land — Bas

19. Now there was no smith found throughout all the land of Israel:
. . . there were no workers in metal left in . . . — Knox
. . . there was no iron-worker . . . — Bas
for the Philistines said, Lest the Hebrews make them swords or spears:
We must prevent the Hebrews from forging . . . — Jerus

20. But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock.
. . . plowpoint . . . coulter . . . ax . . . sickle — Ber
. . . share . . . spade . . . axe . . . hoe — Knox
. . . ploughs . . . blades . . . axes . . . hooks — Bas

21. Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads.
The price was two-thirds of a shekel for plough-shares and axes, and one third for sharpening mattocks and straightening goads — Jerus
The charge for . . . was a quarter . . . . for ax or sickle or sharpening goads about a dime — Ber
For they had instruments for putting an edge on their ploughs and blades and forks, and for putting iron points on their ox-driving rods — Bas

22. So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan:
So that in the day of the battle of Machmas there was not a sword, or spear . . . — Sept
. . . neither sword nor spear among all the troops captained by Saul and . . . — Ber
but with Saul and with Jonathan his son was there found.
except, however, Saul and his son Jonathan — Jerus

23. And the garrison of the Philistines went out to the passage of Michmash.
Now from the main body of the Philistines, there was an advanced party on the side of Machmas — Sept
The main body of the Philistines then moved to the pass of Michmash — Mof
And a Philistine army post had occupied the Michmash mountain pass — Ber

CHAPTER 14

1. Now it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour,
. . . proposed to the lad who carried his armour for him — Knox
. . . the young man bearing his weapons — YLT
Come, and let us go over to the Philistines' garrison, that is on the other side.
. . . to the Philistine outpost in the pass — Jerus
Come, and we pass over to the station of the Philistines, which is on the other side of this — YLT
Let us attack the Philistine detachment over yonder — Knox
But he told not his father.
. . . did not warn his father — Jerus

2. And Saul tarried in the uttermost part of Gibeah under a pomegranate tree which is in Migron:
. . . the outskirts of Geba . . . — Mof
Saul was waiting in the farthest part of Geba, under the fruit-tree in Migron — Bas
Saul was on the outskirts of Geba, sitting under the . . . that stands near the threshing-floor — Jerus
and the people that were with him were about six hundred men;
the force with him numbered about . . . — Jerus

3. And Ahiah, the son of Ahitub, Ichabod's brother, the son of Phinehas, the son of Eli, the LORD's priest in Shiloh, wearing an ephod.

. . . and Ahijah . . . was in charge of an ephod — AAT

. . . bore the ephod — Mof

. . . bearing the sacred mantle — Knox

And the people knew not that Jonathan was gone.

The force did not know that . . . — Jerus

The men in the ranks, too, knew nothing of Jonathan's errand — Knox

4. And between the passages, by which Jonathan sought to go over unto the Philistines' garrison there was a sharp rock on the one side, and a sharp rock on the other side:

. . . there was sharp crag on the one side, and . . . — AAT

In the pass that Jonathan was trying to cross to teach the Philistine outpost there is a rocky spur on one side and a rocky spur on the other — Jerus

Now between the narrow roads over the mountains by which Jonathan was making his way to the Philistines' forces, there was a sharp over-hanging rock on one side, and a sharp rock on the other side — Bas

and the name of the one was Bozez, and the name of the other Seneh.

5. The forefront of the one was situated northward over against Michmash,

The one crag was on the north in front of Michmash — AAT

The first spur stands to the north facing Michmash — Jerus

and the other southward over against Gibeah.

. . . to the south facing Gebah — Jerus

6. And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised:

. . . let us go over to the armies of these men who have no circumcision — Bas

it may be that the LORD will work for us:

Peradventure Jehovah will achieve for us — Sprl

perchance the LORD will act on our behalf — AAT

perhaps Yahweh will do something for us — Jerus

it may be that the Lord will give us help — Bas

for there is no restraint to the LORD to save by many or by few.

for nothing can hinder the LORD from saving by many . . . — RSV

. . . with the LORD there is no limitation to deliver by . . . — AAT

nothing can prevent Yahweh from giving us victory, whether there are many or few of them — Jerus

Many or few, if the Lord means to grant us victory, who shall prevent him? — Knox

for there is no limit to his power; the Lord is able to give salvation by a great army or by a small band — Bas

7. And his armourbearer said unto him, Do all that is in thine heart: turn thee:

Do whatever you have in mind; go ahead — Ber

Do all that in thy heart, — decide for thyself — Rhm

behold, I am with thee according to thy heart.

see, I am with you; your inclination is mine — AAT

. . . I am with you; your mind is my mind — Mof

see, I am with you in every impulse of your heart — Bas

I am with you heart and soul — Ber

I will follow where thou biddest — Knox

8. Then said Jonathan, Behold, we will pass over unto these men, and we will discover ourselves unto them.

. . . and show ourselves to them — AAT

. . . and let ourselves be seen — Jerus

. . . we will disclose ourselves to them — JPS

9. If they say unto us, Tarry until we come to you;

. . . Be quiet until we . . . — Sprl

. . . Stand where you are till we get at you — Mof

then we will stand still in our place, and will not go up unto them.

then we will stand still, we will not . . . — Mof

let us keep our ground, and abandon all thought of the ascent — Knox

10. But if they say unto us, Come up unto us; then we will go up: for the LORD hath delivered them into our hand: and this shall be a sign unto us.

for that will be the sign that the Eternal puts them into our hands — Mof
. . . has given them into our power — Jerus

11. And both of them discovered themselves unto the garrison of the Philistines:
— showed themselves . . . — AAT
— let themselves be seen . . . — Jerus
. . . disclosed themselves . . . — JPS
and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves.
. . . out of the holes where they have taken cover — Bas
. . . the Philistines said, Look at the mice creeping out of their hiding-holes! — Mof

12. And the men of the garrison answered Jonathan and his armour-bearer, and said,
So the men of the post hailed Jonathan and . . . — AAT
Come up to us and we will show you a thing.
. . . we will let you know a thing — Rhm
. . . cause you to know something — YLT
. . . make you understand something — Sprl
. . . we will teach you something — Ber
And Jonathan said unto his armour-bearer, Come up after me: for the LORD hath delivered them into the hand of Israel.
. . . Climb up behind me, for the Eternal has put them into the hand of . . . — Mof
. . . Follow me up: Yahweh has given them into the power of . . . — Jerus
. . . You climb behind me: for the LORD has handed them over to Israel — Ber
. . . Up, then, go we: follow me close: the Lord is giving Israel the mastery — Knox

13. And Jonathan climbed up upon his hands and upon his feet, and his amourbearer after him: and they fell before Jonathan;
. . . The Philistines gave way before Jonathan — Bas
. . . and the Philistine garrison retreated before Jonathan — Lam
and his armourbearer slew after him
his armour-bearer, coming behind, finished them off — Jerus
and his armor-bearer was despatching the wounded after him, with arrows, with sling-stones, and with stones of the field — AAT

14. And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were an half acre of land, which a yoke of oxen might plow.
. . . on a piece of ground that measured half an acre, a day's ploughing for a pair of oxen — Knox
. . . within as it were half a furrow's length in an acre of land — JPS
all inside the space of half an acre of land — Bas

15. And there was a trembling in the host, in the field, and among all the people:
Then panic struck the army post in the field and among the men — Ber
There was panic in the camp and in the country side — Jerus
There was also terror in the camp, in the field, and among all the people — AAT
But all through the camp, all through the country-side, came a sudden terror — Knox
the garrison, and the spoilers, they also trembled,
till both the garrison and the raiders were panic-stricken — Mof
the garrison and even the raiders trembled — AAT
the garrison and the raiders grew panicky — Ber
all the men in the outpost, and the raiding contingent too, were terrified — Jerus
the rest of the detachment, that were returning from a foray, stood there open-mouthed — Knox
and the earth quaked: so it was a very great trembling.
the earth quaked so that it became a terror inspired of God — AAT
the earth trembled, and the consternation was from the Lord — Sept

16. And the watchmen of Saul in Gibeah of Benjamin looked;
Saul's lookout men in Geba of Benjamin could see — Jerus
and, behold, the multitude melted away, and they went on beating down one another.
and lo! and the camp melted away, hither and thither — Rhm

17. Then said Saul unto the people that were

with him, Number now, and see who is gone from us.
Investigate now and see . . . — AAT
Inspect and find out who of ours has gone — Ber
And when they had numbered, behold, Jonathan and his armourbearer were not there.

18. And Saul said to Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel.

19. And it came to pass, while Saul talked unto the priest, that the noise that was in the host of the Philitines went on and increased:
. . . the tumult . . . kept on increasing — AAT
. . . the noise in the tents . . . became louder and louder — Bas
. . . the commotion . . . grew worse and worse -- Ber
and Saul said unto the priest, Withdraw thine hand.

20. And Saul and all the people that were with him assembled themselves,
. . . and all the men . . . rallied for battle — Ber
. . . and all the troops with him mustered — Mof
Saul and all the people . . . were gathered together — ASV
and they came to the battle:
and advanced to where the fighting was — Jerus
and went into battle — Mof
and behold, everyman's sword was against his fellow,
where men were all drawing their swords on each other — Jerus
and every man's sword was turned against the man at his side — Bas
the Philistines had come to blows, friend turning his sword against friend — Knox
look, the enemy were putting each other to the sword — Ber
lo, the sword of each hath been against his neighbour — YLT
and there was a very great discomfiture.
The confusion was terrible — Ber
. . . in wild confusion — Jerus
. . . a mighty confusion — Mof
. . . the slaughter raged beyond all bounds — Knox

21. Moreover the Hebrews that were with the Philistines before that time, which went up with them into the camp from the country round about,
and even Hebrews who had hitherto been on the side of the Philistines and had accompanied them to the camp — Mof
The Hebrews who had earlier taken service with the Philistines and had accompanied them into . . . — Jerus
. . . the Hebrews who had been with the Philistines for some time, and had gone up with them to their tents — Bas
. . . the Hebrews who had been drafted by the Philistines and had come up with their troops, — Ber
Those Hebrews, who, till now, had taken part with the Philistines, and were fighting on their side — Knox
even they also turned to be with the Israelites that were with Saul and Jonathan.
themselves defected to the Israelites . . . — Jerus

22. Likewise all the men of Israel which had hid themselves in mount Ephraim,
. . . who were in hiding in the highlands of Ephraim — AAT
. . . who had taken cover in the hill-country of Ephraim — Bas
when they heard that the Philistines fled, even they also followed hard after them in the battle.
. . . chased after them and joined in the fight — Jerus

23. So the LORD saved Israel that day:
Thus the Lord gave Israel victory that day — Knox
and the battle passed over unto Beth-aven.
and the battle passed through the Bamoth, and all the people with Saul were about ten thousand men; and the battle spread to every city on mount Ephraim — Sept
and the fight went over to Beth-aven — Bas
and the battle passed over by Beth-aven — Rhm

24. And the men of Israel were distressed that day:
The Israelites were fighting, that day, in close body — Knox
. . . the men . . . were tired out on that day — Rhm
for Saul had adjured the people, saying,
. . . put a ban on them — Knox
. . . bound the people by an oath — Rhm

. . . uttered an imprecation to the people — Sept

Cursed be the man that eateth any food until evening,

. . . that touches food before evening comes — Knox

that I may be avenged on mine enemies.

before I have had my revenge on . . . — Jerus

So none of the people tasted any food.

so that none of the people tasted bread, although all the country was dining — Sept

25. And all they of the land came to a wood:

. . . even when the whole army passed through a glade . . . — Knox

And they went throughout all the land and came into a forest — Lam

and there was honey upon the ground.

Now there was a honeycomb lying on the ground — Jerus

Now there was comb honey in the fields — AAT

26. And when the people were come into the wood, behold, the honey dropped;

and when the people came to the honeycomb, the bees had just flown away — AAT

and they saw the honey oozing from its combs as they entered the glade — Knox

but no man put his hand to his mouth: for the people feared the oath.

27. But Jonathan heard not when his father charged the people with the oath:

But Jonathan had not heard his father laying an oath on the troops — Mof

wherefore he put forth the end of the rod that was in his hand,

. . . stretched out the tip of the club he was holding — Mof

. . . he stuck out the stick he had in his hand — Ber

and dipped it in an honeycomb, and put his hand to his mouth: and his eyes were enlightened.

his eyes brightened up — Sept

. . . were made bright — Bas

— and his eyes see — YLT

28. Then answered one of the people, and said, Thy father straitly charged the people with an oath,

. . . your father definitely put the troops under oath — Ber

saying, Cursed be the man that eateth any food this day.

A curse on the man who . . . — Mof

And the people were faint.

And the people were faint with hunger — Lam

And the people were feeble, needing food — Bas

and the people are weary — YLT

29. Then said Jonathan, My father hath troubled the land:

. . . has disturbed the country — Ber

. . . has undone the nation — Mof

. . . has done the nation a disservice — Jerus

see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey.

Just see how refreshed I am . . . — Ber

why, could you not see for yourselves how my eyes grew brighter for a mouthful of yonder honey — Knox

See how my eyes have sparkle — Sept

30. How much more, if haply the people had eaten freely today of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?

. . . had freely eaten of the enemies' supplies . . . — Ber

Think what a blow we might have struck, if the men had eaten their fill when we came upon the plunder the enemy had left behind them — Knox

. . . would not the defeat of the Philistines have been all the greater — Jerus

31. And they smote the Philistines that day from Michmash to Aijalon.

From noon till nightfall, they struck down the Philistines that day — Mof

and the people were very faint.

and they were weary men indeed — Knox

. . . feeble from need of food — Bas

. . . the troops were exhausted — Mof

32. And the people flew upon the spoil,

They flung themselves on the booty — Jerus

. . . threw themselves on the loot — Ber

and took sheep, and oxen, and calves, and slew them on the ground:

they carried off sheep and ox and calf and slaughtered them there on the ground — Knox

and the people did eat them with the blood

the troops ate them, blood and all — Mof

33. Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood.
. . . eating flesh with the blood in it — Mof
And he said, Ye have transgressed:
. . . Ye have dealt treacherously — Rhm
. . . you have broken the law — Knox
roll a great stone unto me this day.
Roll a large altar-stone here — Mof

34. And Saul said, Disperse yourselves among the people, and say unto them,
. . . Scatter through the people . . . — Jerus
. . . Go round and bid the folk . . . — Knox
Bring me hither every man his ox and every man his sheep, and slay them here, and eat;
Let each man bring to me . . . — AAT
Everyone must bring me his cattle or sheep and butcher and eat it here — Ber
and sin not against the LORD in eating with the blood. And all the people brought every man his ox with him that night, and slew them there.
. . . brought the animal he had on hand — Ber

35. And Saul built an altar unto the LORD: the same was the first altar that he built unto the LORD.
. . . that marked the beginning of his building of altars of the LORD — AAT
. . . the first he ever raised to him — Knox

36. And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light,
. . . and plunder among them until dawn — AAT
. . . let us attack . . . in the darkness, and harry them till day dawns — Knox
. . . and take spoil among them — ASV
and let us not leave a man of them.
. . . so that none is left alive — Knox
And they said, Do whatsoever seemeth good unto thee.
. . . whatsoever is right in thine eyes — Sprl
The troops said: As you please — Mof
Then said the priest, Let us draw near hither unto God.
. . . Let us consult God here — Mof
. . . Let us at this point draw near to God — Ber

37. And Saul asked counsel of God,
. . . inquired of God — Ber
. . . consulted God — Jerus
. . . desiring directions from God — Bas
Shall I go down after the Philistines?
. . . go down and pursue the Philistines — Jerus
wilt thou deliver them into the hand of Israel? But he answered him not that day.
. . . God did not answer . . . — Mof
. . . the LORD did not answer . . . — Lam
. . . he gave him no reply . . . — Jerus

38. And Saul said, Draw ye near hither, all the chief of the people:
. . . Come here, all you chieftains of the army — Mof
. . . all the chiefs of Israel — Sept
. . . Come forward, all you leaders of the people — Jerus
and know and see wherein this sin hath been this day.
investigate and discover whose is the guilt on this occasion — Ber
discover and detect the man in whom the sin lies to-day — Mof
consider carefully where today's sin may lie — Jerus
. . . how this sin has arisen today — RSV

39. For, as the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die.
For by the life of Yahweh, who saveth . . . — Rhm
. . . the LORD . . . who delivers Israel . . . — AAT
As the Lord, who is Israel's protector, is a living God . . . — Knox
. . . Yahweh . . . who gives victory to Israel . . . — Jerus
But there was not a man among all the people that answered him.
Not one of all the soldiers said a word — Mof
But there was none ready to answer him of all the people — Rhm

40. Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.
. . . Do as thou seest best — Knox

41. Therefore Saul said unto the LORD God of Israel,

Then Saul said, O Lord the God of Israel — Sept

Give a perfect lot.

. . . manifest the innocent — Sprl

And Saul and Jonathan were taken: but the people escaped.

Saul and Jonathan were indicted, and the people were freed — Ber

. . . the army escaped — Mof

. . . the people went clear — Knox

42. And Saul said, Cast lots between me and Jonathan my son. And Jonathan was taken.

the lot fell on Jonathan — Knox

Jonathan was indicated — Jerus

43. Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that was in my mine hand, and, lo, I must die.

I tasted a drop of honey from the tip of my staff . . . Here I am, ready to die — Ber

. . . and for that I must die — Knox

. . . here I am, I will die — RSV

44. And Saul answered, God do so and more also:

Due punishment the Lord give me, and more than due — Knox

May God's punishment be on me — Bas

for thou shalt surely die, Jonathan.

if thy life is not forfeited — Knox

but die you must — Mof

you certainly must die — Ber

if death is not your fate, Jonathan — Bas

45. And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel?

. . . Must Jonathan die after winning this great victory for . . . — Jerus

. . . who has brought about this great deliverance . . . — AAT

God forbid: as the LORD liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day.

Far from it! As the Lord lives . . . — Ber

Never! By the life of the Eternal . . . — Mof

Never let it be so. As Yahweh lives . . . — Jerus

So the people rescued Jonathan, that he died not.

. . . the army rescued Jonathan from death — Mof

. . . the people ransomed Jonathan and he was not put to death — Jerus

For he hath wrought with God this day.

for his deeds today have been done with the help of God — Jerus

for with God's help he has achieved this today — Ber

for he has been working with God today — Bas

for he has conquered by God's help this day — Mof

46. Then Saul went up from following the Philistines:

. . . gave up his pursuit of . . . Mof

. . . decided not to pursue . . . Jerus

. . . returned from pursuing . . . — Ber

and the Philistines went to their own place.

. . . to their own abode — Sprl

. . . went back to their own land — Mof

. . . to their own country — Knox

. . . went where they belonged — Ber

47. So Saul took the kingdom over Israel,

Saul consolidated his rule over Israel — Jerus

Saul took possession of the kingdom — Rhm

Saul captured the kingdom — YLT

and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines:

. . . the Ammonites, and Edom, and Beth-rehob, the king of Zobah, and the Philistines — AAT

and whithersoever he turned himself, he vexed them.

wherever he turned he was successful — AAT

. . . he conquered — Ber

. . . he was victorious — Jerus

. . . he put them to the worse — ASV

. . . he overcame them — Sprl

48. And he gathered an host, and smote the Amalekites,

He worked mighty deeds; he defeated the . . . — Ber

He did great deeds of valour; he defeated . . . — Jerus

He acted vigorously and conquered the . . . — AAT

And he did valiantly and smote the . . . — ASV

Then he made ready a force and smote . . . — Rhm

and delivered Israel out of the hands of them that spoiled them.
. . . the hands of its plunderers . . . — AAT
. . . rescuing Israel from the power of their plunderers — Mof

49. Now the sons of Saul were Jonathan, and Ishui, and Malchishua: and the names of his two daughters were these; the name of the firstborn Merab, and the name of the younger Michal.

50. And the name of Saul's wife was Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host was Abner, the son of Ner, Saul's uncle.
. . . his commander-in-chief . . . — Mof
. . . commander of his army . . . — AAT
His general's name was . . . — Ber

51. And Kish was the father of Saul; and Ner the father of Abner was the son of Abiel.

52. And there was sore war against the Philistines all the days of Saul:
As long as Saul lived, there was bitter war . . . — Knox
Throughout Saul's life there was heavy fighting . . . — Ber
and when Saul saw any strong man, or any valiant man, he took him unto him.
so whenever Saul noticed any brave and athletic man, he personally drafted him — Ber
wherever he found a brave man or a skilful fighter, Saul would attach him to his own person — Knox
Saul would attach him to his own person — Knox
Any strong man or man of valour that caught Saul's eye he recruited into his service — Jerus

CHAPTER 15

1. Samuel also said unto Saul, The LORD sent me to anoint thee to be king over his people, over Israel:
But Samuel reminded Saul, It was the Lord that gave me the commission to . . . — Knox
now therefore hearken thou unto the voice of the words of the LORD.
Now then listen to . . . — AAT

2. Thus saith the LORD of hosts,
Thus speaks Yahweh Sabaoth — Jerus
The Lord of armies says — Bas
I remember that which Amalek did to Israel, how he laid wait for him in the way,
. . . in that he opposed him on the way — AAT
. . . how he waylaid him — Ber
when he came up from Egypt.

3. Now go and smite Amalek, and utterly destroy all that they have and spare them not;
Go and attack Amalek and . . . AAT
Go and defeat Amalek; massacre him and all that belongs to him . . . — Mof
Go now and smite . . . and compassionate them not — Sprl
but slay both man and woman, infant and suckling, ox and sheep, camel and ass.
. . . camel and donkey — Ber

4. And Saul gathered the people together, and numbered them in Telaim,
Thereupon Saul assembled the people, and reviewed them at Galgal — Sept
Saul summoned the troops, mustering them at Telem — Mof
Two hundred thousand footmen, and ten thousand men of Judah.

5. And Saul came to a city of Amalek, and laid wait in the valley.
. . . to the city of Amalek . . . — ASV
. . . lay in ambush in the river bed — Jerus
. . . took up his position in the valley secretly — Bas
. . . laid an ambush in the ravine there — Knox
When Saul approached the Amalek capital he made an ambush — Ber

6. And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites,
. . . Be off, withdraw from . . . — Mof
Up, move your camping ground clear of the Amalekites — Knox
lest I destroy you with them:
I would not involve you in their ruin — Knox
or I may destroy you with them — Jerus
for ye shewed kindness to all the children of Israel,

for you acted kindly to . . . — Mof
for you were friendly to all the sons of Israel — Jerus
you showed kindness to all the people of Israel — RSV

when they came up out of Egypt. So the Kenites departed from among the Amalekites.
. . . so the Kenites moved away from . . . — Jerus
. . . separated from . . . — Knox
. . . withdrew from . . . — Mof

7. And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt.
Saul routed the Amalekites from Telem as far as Shur on the east of Egypt — Mof
. . . which is contiguous to Egypt — AAT
. . . from Havilah on the road to Shur which is before Egypt — Bas

8. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.
He took . . . alive and, executing the ban, put all the people to the sword — Jerus
he took . . . alive, and massacred all the people, giving no quarter — Mof
He took . . . prisoner, and put all the people to the sword without mercy — Bas
He captured . . . alive; but he doomed all the people to complete destruction with the sword — Ber

9. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs,
. . . also the choicest sheep and cattle and the fattest lambs — Ber
. . . and the best, the fattest of the flocks and herds, and the lambs — Mof
he and his army . . . spared . . . the best of the flocks and herds, the choicest garments, the fattest rams — Knox

and all that was good, and would not utterly destroy them,
they would not destroy anything that was precious — Knox
. . . not desiring to put them to the curse — Bas

but everything that was vile and refuse, that they destroyed utterly.
. . . all that was despised and worthless . . . — RSV
. . . common and worthless . . . — Mof
only the lesser quality cattle and the worthless they . . . — Ber
they only put under the ban what was poor and worthless — Jerus
but all the cattle that was contemptible and diseased that devoted they to destruction — Rhm

10. Then came the word of the LORD unto Samuel, saying,
Then came the LORD's message to . . . — Ber

11. It repenteth me that I have set up Saul to be king:
I regret having made . . . — Jerus
I am grieved that I made . . . — Rhm

for he is turned back from following me, and hath not performed my commandments.
. . . he is turned back from going in my ways, and has not done my orders — Bas

And it grieved Samuel; and he cried unto the LORD all night.
Samuel was greatly moved, and all night long he pleaded with the Lord — Knox
Samuel was angry with the Eternal and protested to him all night — Mof
It was vexing to Samuel, so that he made an outcry unto Yahweh . . . — Rhm
And Samuel was very sad, crying to the Lord in prayer all night — Bas

12. And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place,
. . . he set him up a monument — ASV
. . . he has set up a trophy for himself — AAT
. . . he erected for himself a monument — Ber

and is gone about, and passed on, and gone down to Gilgal.
then he turned and left; he went down to Gilgal — Ber
But he turned his chariot, and went down to Gilgal to Saul, and behold he was offering up as a whole burnt offering to the Lord the prime of the spoils which he had brought out of Amalek — Sept

13. And Samuel came to Saul: and Saul said unto him, Blessed be thou of the LORD:
. . . Blessed may you be by Yahweh — Jerus

I have performed the commandment of the LORD.
I have carried out the LORD's command — Ber

14. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?
. . . this bleating of sheep and lowing of cattle — Ber
Then what is the meaning of this bleating . . . — Jerus

15. And Saul said, They have brought them from the Amalekites:
. . . They have been taken from the . . . — Mof
for the people spared the best of the sheep and the oxen, to sacrifice unto the LORD thy God;
my men saved the best out of flock and herd, to be offered in sacrifice to the Lord — Knox
and the rest we have utterly destroyed.

16. Then Samuel said unto Saul, Stay, and I will tell you what the LORD hath said to me this night.
Desist! and let me tell you . . . — AAT
Wait, and I will relate to you . . . — Ber
Stop! Let me tell you . . . — Jerus

17. And he said to him, Say on. And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel,
Though you are insignificant in your own eyes . . . are you not the head of the tribes of Israel — AAT
Small as you be in your own eyes, are you not the head of . . . — Jerus
Was it not when little . . . that thou wast made . . . — Rhm
When you were little in your own sight, did you not become a prince of . . . — Ber
and the LORD anointed thee king over Israel?

18. And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites,
. . . Go and devastate to destruction the sinners . . . — Rhm
and fight against them until they be consumed.
smiting them down till none is left — Knox
fighting against them till everyone is dead — Bas

19. Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?
. . . fall on the booty and do what is displeasing to Yahweh — Jerus
. . . but by violently taking their goods did evil in the eyes of the Lord — Bas
Why did you swoop in the spoil . . . — RSV

20. And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me,
. . . I went on the mission which Yahweh gave me — Jerus
. . . I went where the Lord's errand took me — Knox
. . . have been on the journey on which Yahweh sent me — Rhm
and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21. But the people took of the spoil, sheep and oxen,
. . . of the spoil of the flock and herd — YLT
From the booty the people took the best sheep and oxen — Jerus
the chief of the things which should have been utterly destroyed,
the chief of the devoted things . . . — ASV
to sacrifice unto the LORD thy God at Gilgal.

22. And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD?
. . . Does the LORD delight in . . . as much as in obedience to the voice — AAT
. . . Is the pleasure of Yahweh in holocausts and sacrifices or in obedience — Jerus
. . . Doth what is pleasing to Yahweh consist in . . . so much as in hearkening unto . . . — Rhm
Behold, to obey is better than sacrifice, and to hearken than the fat of rams.
Truly, to do his pleasure is better than to make offerings, and to give ear to him than the fat of sheep — Bas
Yes, obedience is better than sacrifice, submissiveness better than . . . — Jerus
The Lord loves obedience better than any sacrifice, the attentive ear better than the fat of rams — Knox

23. For rebellion is as the sin of witchcraft,
. . . is as the sin of sorcery — Jerus
. . . the sin of divination — AAT

. . . rebellion is as bad as the sin of divination — Mof
. . . to go against his orders is like the sin of those who make use of secret arts — Bas
Rebellion is sin as witchcraft is sin — Knox
Rebellion is as the sin of fortune telling — Ber
and stubbornness is as iniquity and idolatry.
the consulting of Teraphim bringeth sorrow and distress — Sept
And the iniquity of the Teraphim is arrogance — AAT
and self-will as bad as the iniquity as idols — Mof
and stubbornness as wickedness and idol worship — Ber
And as transgression with household gods is stubbornness — Rhm

Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.
Thou hast revoked thy loyalty to the Lord, and he thy kingship — Knox
. . . he has rejected you as king — Jerus

24. And Saul said to Samuel, I have sinned:
. . . I have done wrong — Mof
. . . Great is my sin — Bas
for I have transgressed the commandment of the LORD, and thy words:
I have transgressed the order of Yahweh and your directions — Jerus
because I feared the people, and obeyed their voice.
being afraid of the people and doing what they said — Jerus
I was afraid of my own people, and humoured their desire — Knox
It was because I was afraid of the troops, that I did what they demanded — Mof

25. Now therefore, I pray thee, pardon my sin,
. . . let my sin have forgiveness — Bas
and turn again with me, that I may worship the LORD.
and go back with me to give worship to . . . — Bas
let me have your company while I go back to pay the Lord worship — Knox

26. And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.

27. And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.
. . . Saul took the skirt of his robe in his hand, and the cloth came away — Bas
. . . Saul seized the skirt of his outer garment, and it tore — AAT
Saul seized the border of his robe, which tore off — Ber

28. And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou.
. . . a neighbour of yours, a better man than yourself — Mof

29. And also the Strength of Israel will not lie nor repent:
The Splendour of Israel, he will never lie nor change his mind — Mof
. . . the Everlasting of Israel . . . — Ber
. . . the Excellency of Israel . . . — Sprl
. . . the Pre-eminence of Israel . . . — YLT
. . . the glory of Israel will not lie nor go back on his word — Jerus
He who wins victories for Israel does not spare, does not relent — Knox
. . . the Glory of Israel will not say what is false, and his purpose may not be changed — Bas
for he is not a man, that he should repent.
Not his to alter his purpose like mortal men — Knox
for He is not a man to change His mind — Ber

30. Then he said, I have sinned, yet honour me now, I pray thee, before the elders of my people, and before Israel,
. . . but pray show me respect before the sheikhs of my people and . . . — Mof
. . . before the heads of my people — Bas
. . . please do me the honors before the elders — Ber
and turn again with me, that I may worship the LORD thy God.
. . . then will I worship . . . — Ber
. . . then will I bow down to . . . — Rhm

31. So Samuel turned again after Saul;
. . . went back after Saul — Bas
. . . followed Saul back — Jerus
and Saul worshipped the LORD.

32. Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately.
. . . cheerfully — ASV

. . . daintily — YLT
. . . reluctantly — Jerus
. . . trembling — AAT
. . . with tottering steps — Mof
. . . shaking with fear — Bas
. . . in fetters — Rhm
. . . gross of body and trembling with fear — Knox

And Agag said, Surely the bitterness of death is past.
. . . Surely death is bitter — AAT
. . . Ah! how bitter is death! — Sept
. . . Death is a bitter thing — Mof
. . . Surely the bitterness of death is at hand — JPS
. . . Surely terrible is the bitterness of death — Rhm

33. And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women.
. . . As your sword has bereaved women . . . so shall your mother be the most bereaved of women — AAT

And Samuel hewed Agag in pieces before the LORD in Gilgal.
. . . cut Agag asunder . . . — Rhm
. . . hacked Agag to pieces . . . — Mof
Agag was cut up by Samuel, bone from bone — Bas

34. Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul.
to his native town of Gibeah — Mof
. . . to gibeath shaul — JPS
. . . in Gibeah, in the land of Saul — Bas

35. And Samuel came no more to see Saul until the day of his death:
Samuel did not see Saul again before he died — Ber

nevertheless Samuel mourned for Saul:
but Samuel was sorrowing for . . . — Bas
for Samuel pined for Saul — Rhm

and the LORD repented[1] that he had made Saul king over Israel.

CHAPTER 16

1. And the LORD said to Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel?
. . . How long will you grieve over . . . since I have renounced him as king . . . — Ber

fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.
. . . for I have selected a king among his sons — Ber

2. And Samuel said, How can I go? if Saul hear it he will kill me. And the LORD said, Take an heifer with thee, and say, I am come to sacrifice to the LORD.
. . . Take with thee a heifer of the kine, and thou shalt say . . . — Sept
. . . Take a calf with you and say . . . — Mof
. . . Take a young bull with thee . . . — Knox

3. And call Jesse to the sacrifice, and I will shew thee what thou shalt do:
Then invite Jesse . . . I will suggest to you what next to do — Ber
Jesse must be bidden, then I will reveal my will to thee — Knox

and thou shalt anoint unto me him whom I name unto thee.
. . . him whom I indicate to you — AAT
. . . whom I point out to you — Ber

4. And Samuel did that which the LORD spake, and came to Bethlehem.
Samuel did what Yahweh ordered and went to Bethlehem — Jerus

And the elders of the town trembled at his coming, and said, Comest thou peaceably?
. . . the elders . . . came trembling to meet him and said, Is your coming peaceable — AAT
. . . the responsible men . . . came out to him in fear and said, Do you come in peace — Bas
. . . the elders . . . asked, Seer, have you come with good intentions towards us — Jerus

5. And he said, Peaceably: I am come to sacrifice unto the LORD: Sanctify yourselves, and come with me to the sacrifice.
. . . Consecrate yourselves, so you may share this sacrifice with me — Ber
. . . Hallow yourselves and come . . . — Rhm
. . . Purify yourselves and come . . . — Jerus

[1]Compare 15:11.

Rid yourselves of defilement, and join with me in offering it — Knox

And he sanctified Jesse and his sons, and called them to the sacrifice.

6. And it came to pass, when they were come, that he looked on Eliab, and said,
. . . he looked at . . . and thought — Ber
he caught sight of . . . and thought — Jerus
Surely the LORD'S anointed is before him.
Surely Yahweh's anointed stands there before him — Jerus

7. But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature;
Do not look at his appearance or . . . AAT
Take no notice of his appearance or his height — Jerus
Have no eyes for noble mien or tall stature — Knox
Pay no attention to his looks or to his splendid height — Ber
because I have refused him:
I have passed him by — Mof
I have rejected him — AAT
for the LORD seeth not as man seeth;
for the Lord's view is not man's — Bas
not where man's glance falls, falls the Lord's choice — Knox
for man looketh on the outward appearance, but the LORD looketh on the heart.
man looks at appearances but Yahweh looks at the heart — Jerus
man takes note of the outer form, but the Lord sees the heart — Bas

8. Then Jesse called Abinadab, and made him pass before Samuel.
. . . and presented him before Samuel — AAT
And he said, Neither hath the LORD chosen this.
The Eternal has not chosen this one either — Mof

9. Then Jesse made Shammah to pass by.
Jesse next had Shammah walk by him — Ber
And he said, Neither hath the LORD chosen this.

10. Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

11. And Samuel said unto Jesse, Are here all thy children?
Are all your sons here — RSV
Are these all the young men — AAT
Are these all the sons you have — Jerus
And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep.
. . . There is still the youngest: you see, he is tending the sheep — Ber
There is still one left, the youngest: he is out looking after the sheep — Jerus
And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.
. . . we must not sit down to our banquet till . . . — Mof
. . . not sit down to eat till . . . — Jerus
. . . Send and bring him here; for I will not leave till he comes here — Lam

12. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to.
. . . ruddy, a lad with fine eyes and of a handsome appearance — Mof
He had a ruddy complexion, sparkling eyes, and a handsome appearance — Ber
. . . red-cheeked, fair of face, pleasant of mien — Knox
. . . ruddy, and had beautiful eyes, and was handsome — RSV
Now he was ruddy, a stripling with handsome eyes, and noble mien — Rhm
. . . of a ruddy complexion . . . and comely in appearance to the Lord — Sept
he had red hair and beautiful eyes and pleasing looks — Bas
And the LORD said, Arise, anoint him, for this is he.

13. Then Samuel took the horn of oil, and anointed him in the midst of his brethren:
. . . and anointed him where he stood with his brothers — Jerus
. . . took the bottle of oil, and put the oil on him there among his brothers — Bas
. . . and anointed him then and there in his brethren's presence — Knox
and the Spirit of the LORD came upon David from that day forward.
the spirit . . . seized on David and stayed with him from that day on — Jerus
on him, on David, the spirit of the Lord

came down, ever after that day — Knox
. . . the Spirit of Jehovah came mightily upon David — ASV
So Samuel rose up, and went to Ramah.

14. But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.
. . . the spirit . . . had departed . . . and an evil spirit . . . terrified him — AAT
. . . an evil spirit . . . filled him with terror — Jerus
. . . at the Lord's bidding, an evil mood came upon him that gave him no rest — Knox
. . . tormented him — RSV

15. And Saul's servants said unto him,
. . . Saul's courtiers said . . . — Mof
Behold now, an evil spirit from God troubleth thee.
You know that an evil spirit from God is frightening you — Ber
Lo! we pray thee, a sad superhuman spirit doth terrify thee — Rhm
. . . a melancholy spirit sent by God troubleth thee — Sprl
. . . a spirit of sadness from God is terrifying thee — YLT
God sends thee an ill mood . . . to disquiet thee — Knox
Look, an evil spirit from God is the cause of your terror — Jerus

16. Let our lord now command thy servants, which are before thee, to seek out a man,
Let now your servants who are before you speak: let them seek for our lord a man — AAT
Let your servants now before you offer a suggestion: . . . — Mof
who is a cunning player on an harp:
skilful in playing the lyre — AAT
who is an expert player on a corded instrument — Bas
and it shall come to pass, when the evil spirit from God is upon thee,
. . . when the evil spirit from God takes hold of you — Ber
so shall it be — when a sad superhuman spirit cometh upon thee — Rhm
. . . when God visits thee with this evil mood — Knox
that he shall play with his hand, and thou shalt be well.
the harpist will play and you will recover — Jerus

17. And Saul said unto his servants, Provide me now a man that can play well, and bring him to me.
Saul said to his attendants, Be on the lookout for a good musician, and bring him to me — Ber

18. Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Bethlehemite, that is cunning in playing,
One of the young men put in, I have noticed . . . who is skilful player — Mof
One of the attendants spoke up, I saw . . . who plays excellently — Ber
and a mighty valiant man, and a man of war,
a brave man, a soldier — Mof
and a man of unusual power, a warrior — AAT
a brave man and a fighter — Jerus
he is sturdy besides, and a tried warrior — Knox
and prudent in matters, and a comely person,
intelligent in word, and a man of form — YLT
prudent of speech, and a handsome man — Sprl
of sound judgment, well built — Ber
quick-witted, a man of good presence — Mof
of intelligent speech and a handsome man — Rhm
wise in his words, and pleasing in his looks — Bas
well-spoken and personable — Knox
and the LORD is with him.

19. Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which is with the sheep.

20. And Jesse took an ass laden with bread, and a bottle of wine, and a kid,
. . . Jesse took ten loaves of bread, a skin of win . . . — AAT
. . . taketh an ass, with bread, and a bottle of wine . . . — YLT
. . . and a kid of the goats — Sept
and sent them by David his son unto Saul.

21. And David came to Saul, and stood before him;
So David came to Saul and became his personal servant — AAT
. . . and became his valet — Ber
Thus it was that David met Saul and entered his service — Knox
and he loved him greatly;

Saul appreciated him greatly — Ber
and he became very dear to Saul — Bas
and he became his armourbearer.

22. And Saul sent to Jesse, saying, Let David, I pray thee, stand before me;
. . . Let David stay in my service — Ber
. . . Let David now stand in my presence — AAT
for he hath found favour in my sight.

23. And it came to pass, when the evil spirit[1] from God was upon Saul, that David took an harp, and played with his hand:
David would take the lyre and play music — Mof
David would fetch his harp and play — Knox
so Saul was refreshed, and was well, and the evil spirit departed from him.
it eased Saul; he felt better, and the evil spirit would leave him — Ber
Saul would be refreshed, and be joyful, and . . . — Rhm
Saul hath refreshment and gladness, and the spirit of sadness hath turned aside from off him — YLT
so new life came to Saul, and he got well, and the . . . — Bas
then Saul grew calm, and recovered, and . . . — Jerus
Whereupon Saul was comforted and felt easier, till at last the evil mood left him — Knox

CHAPTER 17

1. Now the Philistines gathered together their armies to battle,
Now the Philistines mustered their armed forces for war — AAT
and were gathered together at Shochoh, which belongeth to Judah,
and raised their standard at Socho, in Juda — Knox
they mustered at Sokoh . . . — Mof
and pitched between Shochoh and Azekah, in Ephes-dammin
they camped at Ephes-dammin between . . . — Ber

2. And Saul and the men of Israel were gathered together,
Saul and Israel's troops mustered — Ber
Saul and the men of Israel mustered — Mof
Saul and the Israelites also mustered — Jerus
and pitched by the valley of Elah,
pitching camp in the valley of the Terebinth — Jerus
and they marched to the valley of the Terebinth — Knox
and encamped in the vale of Elah — ASV
and set the battle in array against the Philistines.
they drew up in line of battle facing the Philistines — AAT
and drew up in battle formation against . . . — Ber

3. And the Philistines stood on a mountain on the one side,
The Philistines were stationed on the mountain on one side — AAT
and Israel stood on a mountain on the other side: and there was a valley between them.

4. And there went out a champion out of the camp of the Philistines,
One of the shock-troopers stepped out from the Philistine ranks — Jerus
And a fighter came out from the tents of the Philistines — Bas
And the Philistines had a champion, a bastard born — Knox
named Goliath, of Gath, whose height was six cubits and a span.
. . . he was about ten feet high — Mof
. . . over nine feet tall. — Ber

5. And he had an helmet of brass upon his head,
. . . a helmet of bronze — AAT
and he was armed with a coat of mail:
and with a scaly coat of mail was he clad — Rhm
he wore a breast-plate of scale-armour — Jerus
with a coat of mail of bronze scales — AAT
and the weight of the coat was five thousand shekels of brass.
that weighted two hundred pounds — Ber

6. And he had greaves of brass upon his legs,
. . . bronze leggings on both legs — Ber
and a target of brass between his shoulders.
and a javelin of brass between his shoulders — ASV

[1]Compare verses 14 and 15.

and hanging on his back was a javelin of brass — Bas

7. And the staff of his spear was like a weaver's beam;
The shaft of his spear was as large as . . . — Mof
. . . was as long as a cloth-worker's rod — Bas
and his spear's head weighed six hundred shekels of iron:
the head of his iron spear weighed . . . — AAT
. . . weighed twenty-five pounds — Mof
and one bearing a shield went before him.
His shield-bearer was coming on before him — Rhm
and the bearer of the buckler is going before him — YLT
and his shield-bearer went before him — AAT

8. And he stood and cried unto the armies of Israel, and said unto them,
He stood and shouted to Israel's battle lines — Ber
He stood and shouted to the forces of Israel — Mof
He took his stand in front of the ranks of Israel and shouted . . . — Jerus
Why are ye come out to set your battle in array?
Why form up in line of battle — Mof
Why have you come out to draw up the line of battle — AAT
What need to come here armed for battle — Knox
Why have you come out to make war — Bas
am not I a Philistine, and ye servants to Saul?
. . . and you are slaves of Saul — Mof
Choose you a man for you, and let him come down to me.
Choose out one of yourselves to meet me in single combat — Knox
Choose a man to represent you and let him challenge me — Ber

9. If he be able to fight with me, and to kill me, then will we be your servants:
If he prevail in fighting with me and smite me then . . . — Rhm
If he is a match for, and can strike me down, we will accept your rule — Knox
If he wins in a fight with me and kills me, we will be your slaves — Knox
but if I prevail against him, and kill him, then shall ye be our servants, and serve us.
but if I beat and kill him, then you will be our slaves and serve us — Ber
if I have the master, and he falls, you shall accept Philistine rule, and become our subjects instead — Knox

10. And the Philistine said, I defy the armies of Israel this day;
. . . I challenge the ranks of Israel today — Jerus
. . . I have put to shame the armies of . . . — Bas
Give me a man, that we may fight together.
Give me a man and we will fight in single combat — Jerus

11. When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.
. . . they were terrified and panic stricken — AAT
. . . they were dismayed and feared exceedingly — Rhm
. . . they were dismayed and daunted — Mof
. . . they were dismayed and terrified — Jerus
Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse;

12. and he had eight sons: and the man went for an old man in the days of Saul.
. . . The man was old in the days of Saul, well advanced in years — AAT
. . . and in Saul's time he was up in years — Ber
. . . in Saul's reign he was well on in years, and passed for an old man — Knox
. . . by Saul's time, he was old and well on in years — Jerus
. . . he was an old man in Saul's day, and far on in years — Bas

13. And the three eldest sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to the battle were Eliab the firstborn, and next unto him Abinadab, and the third Shammah.

14. And David was the youngest: and the three eldest followed Saul.
. . . the three eldest had followed Saul — Mof

15. But David went and returned from Saul to feed his father's sheep at Beth-lehem.
David alternated between serving Saul and looking after his father's sheep at Bethlehem — Jerus
Now David went to and from Saul, looking after his father's sheep — Bas
Now David went to and fro from Saul to feed . . . — ASV

16. And the Philistine drew near morning and evening, and presented himself forty days.
. . . and took his stand for forty days — AAT
. . . came forward and took his position — Ber

17. And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn,
. . . Take your brothers a bushel of roasted grain — Ber
. . . an ephah of this parched grain — ASV
. . . a bushel of flour — Knox
and these ten loaves, and run to the camp to thy brethren;
. . . quick, carry them to your brothers in the camp — Mof
. . . and hurry to your brothers' camp — Jerus
and these ten cakes of bread, and go quickly with them to the tents to your brothers — Bas

18. And carry these ten cheeses unto the captain of their thousand,
also hand these ten cheeses to their colonel — Ber
. . . these ten milk-cheese to the commander of their regiment — Mof
. . . to their commanding officer — Jerus
these ten slices of soft cheese shalt thou take to . . . — Rhm
and look how thy brethren fare, and take their pledge.
and look into the welfare of your brothers and take assurance of them — AAT
. . . and come back with a sign to say how they are — Bas
ask after your brothers' health and bring some token from them — Jerus
. . . inquire into the welfare of your brothers and bring the news of them to me — Lam
See how your brothers are faring, and bring back some reminder from them — Ber

19. Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines.

20. And David rose up early in the morning, and left the sheep with a keeper,
David got up next morning, and, leaving the flock with a herdsman — Mof
. . . leaving the sheep with someone to guard them — Jerus
. . . giving the sheep into the care of a keeper — Bas
and took, and went, as Jesse had commanded him
he took what Jesse had told him and went as he was bidden — Mof
. . . packed as Jesse had instructed him, and was off — Ber
and he came to the trench,
and came into the circular rampart — Rhm
and he cometh into the path — YLT
and he came to the encampment — Sprl
and he came to the place of the wagons — ASV
and he came to the camp in the valley — Lam
he came to the barricade — JPS
he came to the wagon-rampart — ABPS
as the host was going forth to the fight, and shouted for the battle.
as the army was moving up for military formation, and the battle cry was sounded — Ber

21. For Israel and the Philistines had put the battle in array, army against army.
Israel and . . . drew up the battle-lines, facing each other — AAT
. . . were drawing up their battle lines . . . — Ber
. . . drew up their lines facing one another — Jerus
. . . Israel was now marshalled for battle, and the Philistines awaited them — Knox

22. And David left his carriage in the hand of the keeper of the carriage,
David entrusted the provisions that were upon him to the care of the keeper of the stores — Rhm
. . . left his baggage in the hand of the keeper of the baggage — ASV
David left his packages in the hands of the man who kept the stores — Mof
David left all the gifts he had brought with him in the care of the baggage master — Knox

and ran into the army
and ran unto the ranks — Rhm
and ran to the battle-line — AAT
and went running to the army — Bas
and ran to the field of battle — Knox
and came and saluted his brethren.
and came and greeted his brothers — AAT

23. And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines,
While he was talking . . . the shock-trooper (his name was Goliath . . .) came up from the Philistine ranks — Jerus
and spake according to the same words:
and he spoke the same words as before — AAT
He uttered his usual challenge — Mof
and David heard them.

24. And all the men of Israel, when they saw the man, fled from him, and were sore afraid.
. . . fled from before him, and feared exceedingly — Rhm
All the man . . . fled from the man in terror, as soon as they saw him — Mof

25. And the men of Israel said, Have ye seen this man that is come up?
. . . Did you see this man who is coming this way — Ber
. . . Have you seen the man who has come forward — Mof
. . . Have you seen this man coming up now — Jerus
surely to defy Israel is he come up:
Surely to taunt Israel he comes up — AAT
He is coming to challenge Israel — Jerus
He comes forward to defy Israel — Ber
For to reproach Israel is he coming — Rhm
and it shall be, that the man who killeth him, the king will enrich him with great riches,
and it is certain that if any man overcomes him, the king will give that man great wealth — Bas
and will give him his daughter, and make his father's house free in Israel.
. . . and for his father's house, freedom from every tax levied in Israel — Knox
and make his father's house free [from taxes and service] in Israel — Amp

26. And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine,
. . . What reward will the man have who kills . . . — Jerus
and taketh away the reproach from Israel?
and removes the shame from Israel — Ber
and removes the disgrace from . . . — Jerus
and so shall take away reproach from off Israel — Rhm
for who is this uncircumcised Philistine, that he should defy the armies of the living God?
What, shall an uncircumcised Philistine defy . . . — Knox

27. And the people answered him after this manner,
The troops answered him as above — Mof
The people replied . . . according to the above words — AAT
The people repeated to him the same statement — Ber
So they repeated to him the tale . . . — Knox
saying, So shall it be done to the man that killeth him.
Thus they will treat the man who kills him — Ber
That is how the man will be rewarded who kills him — Jerus
So it will be done to the man who overcomes him — Bas

28. And Eliab his eldest brother heard when he spake unto the men;
heard him conversing with the men — Ber
and Eliab's anger was kindled against David,
. . . blazed against David — AAT
. . . grew hot against . . . — Ber
and he said, Why camest thou down hither?
. . . Why really did you come here — Ber
and with whom hast thou left those few sheep in the wilderness?
Whom did you leave in charge of that poor flock in the open country — Mof
. . . those few sheep in the desert — AAT
Into whose care have you given that little flock of sheep in the waste land — Bas
I know thy pride, and the naughtiness of thine heart;

I know your insolence, and the wickedness of your heart — AAT
. . . thy pride . . . foolishness of thy heart — Rhm
. . . your forwardness and your self-will — Mof
. . . thy presumptuousness and the naughtiness of . . . — JPS
This is thy old self-conceit, thy old cunning — Knox
for thou art come that thou mightest see the battle.
You came to watch the fighting — Ber
thou hast come here only to watch the battle — Knox

29. And David said, What have I now done? Is there not a cause?
David retorted, What have I done? Must I not even speak — Jerus
What have I done now . . . I merely asked a question — Mof
What have I done wrong by asking a question — Ber
What have I done now? Was it not but a word? — Jerus

30. And he turned from him toward another, and spake after the same manner:
. . . put the same question — Ber
turning to another quarter he made the same inquiry as before — Mof
he turned away from him to address another and asked the same question — Jerus
Then, passing on a little beyond him, he spoke to another man, using the same words — Knox
and the people answered him again after the former manner.
and the people gave the same answer as those before — Ber
and the people returned answer as at the first — AAT
and the troops replied as they had done at first — Mof
and folk gave him the same answer as before — Knox

31. And when the words were heard which David spake, they rehearsed them before Saul:
But David's words were noted and reported to Saul — Jerus
On hearing what David said, people repeated it to Saul — Mof
and he sent for him.
. . . summoned him — Rhm
and he was summoned ere long into Saul's presence — Knox

32. And David said to Saul, Let no man's heart fail because of him;
. . . Let no one lose courage on his account — Ber
. . . There is nothing here . . . to daunt any man's spirits — Knox
thy servant will go and fight with this Philistine.

33. And Saul said to David, Thou art not able to go against this Philistine to fight with him:
You will not be able to tackle this Philistine for combat — Ber
What, . . . thou meet the Philistine and engage him in battle? — Knox
for thou art but a youth, and he a man of war from his youth.
. . . you are only a boy and he . . . — Jerus
. . . he has been a warrior from his youth — AAT

34. And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock:
. . . Your servant has been a shepherd with his father's flock: and when a lion or a bear would come — AAT
. . . Your servant used to look after the sheep for his father and whenever . . . — Jerus
. . . I used to feed my father's flock; and if lion or bear came and carried off one of my rams — Knox

35. And I went out after him, and smote him,
I would go out after him and attack him — AAT
I used to follow him up and strike him down — Jer
and delivered it out of his mouth:
and rescued the sheep from his jaws — Ber
and rescue it from his mouth — Mof
and when he arose against me, I caught him by his beard, and smote him, and slew him.
In case he turned on me, I caught him by his chin whiskers, wounded, and killed him — Ber
. . . I would catch him by the chin and kill him with a blow — Mof
. . . I seized him by the hair at his jaw

and struck him down and killed him — Jerus
I would catch them by the throat and strangle them — Knox

36. Thy servant slew both the lion and the bear:
Thy servant could slay either a lion or a bear — Rhm
Your servant has killed both lions and bears — Mof
and this uncircumcised Philistine shall be as one of them,
And this . . . shall fare like one of them — Mof
and this . . . will go their way — Ber
and the fate of . . . will be like theirs — Bas
seeing he hath defied the armies of the living God.
since he has taunted the battle-lines of the living God — AAT
for he hath reproached the ranks of a living God — Rhm
for he has dared to insult the armies of . . . — Jerus

37. David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear,
. . . from the claws of lion and bear — Jerus
he will deliver me out of the hand of this Philistine.
will rescue me from the power of — Jerus
And Saul said unto David, Go, and the LORD be with thee.

38. And Saul armed David with his armour,
Saul dressed David in his own clothing — Mof
. . . dressed David in his own suit — Ber
. . . clothed David with his garments — AAT
. . . clad David with his apparel — JPS
. . . clothed David with his armor — RSV
. . . clotheth David with his long robe — YLT
. . . clad David with his own military coat — Rhm
and he put an helmet of brass upon his head;
. . . a helmet of bronze . . . — AAT
. . . a head-dress of brass — Bas
also he armed him with a coat of mail.
and equipped him with a coat of mail — AAT
and gave him a breastplate to wear — Jerus
and had him clothed with a coat of metal — Bas

39. And David girded his sword upon his armour,
He also girded David with his sword over his outer garments — AAT
David buckled his sword over his coat — Mof
. . . girded his sword above his military coat — Rhm
and he assayed to go; for he had not proved it.
and he struggled in vain to go, for he had not tried them — AAT
but was reluctant to go for he had not proved them — Rhm
and tried to walk, but in vain, for he was not used to such armour — Mof
. . . tried whether he had strength to walk in this unwonted array — Knox
but not being used to these things David found that he could not walk — Jerus
And David said unto Saul, I cannot go with these;
. . . I cannot freely move in these — Ber
. . . I cannot move with these — Mof
. . . I cannot walk with these — Jerus
for I have not proved them. And David put them off him.

40. And he took his staff in his hand,
. . . he grasped his club — Mof
Then took he his stick in his hand — Rhm
and chose him five smooth stones out of the brook,
. . . stones of out the torrent bed — Rhm
. . . five smooth stones from the stream — Mof
. . . five smooth stones from the river bed — Jerus
and put them in a shepherd's bag which he had, even in a scrip;
. . . in the shepherd's pouch which he had — even in the wallet — Rhm
. . . in the shepherds' habiliments that he hath, even in the scrip — YLT
. . . into a shepherd's utensil which he had, even in a satchel — Sprl
. . . the shepherd's bag that served him for a knapsack — Mof
. . . in the bag which he had with him, the shepherd's food bag — Ber
. . . in his shepherd's bag, in his pouch — Jerus
. . . in a bag such as it used by sheep-keepers — Bas

. . . in his shepherd's [lunch] bag [a whole kid's skin, slung from his shoulder], in his scrip — Amp

and his sling was in his hand: and he drew near to the Philistine.

. . . and thus went out to meet the . . . — Ber

. . . he advanced toward the . . . — AAT

41. And the Philistine came on and drew near unto David;

. . . moved toward David, gradually nearer — Ber

. . . began cautiously to approach David — AAT

came nearer and nearer to David — Jerus

and the man that bare the shield went before him.

and in front of him went his shield-bearer — Mof

. . . having the bearer of his shield directly in front of him — AAT

and the man who had his body-cover went before him — Bas

. . . with his armour-bearer going before him — Knox

42. And when the Philistine looked about, and saw David, he disdained him:

. . . despiseth him — YLT

. . . gazed about and perceived David, then he disdained him — Sprl

. . . looked at David, and what he saw filled him with scorn — Jerus

for he was but a youth, and ruddy, and of a fair countenance.

a youth . . . a stripling of fair countenance — Rhm

. . . young, ruddy, and handsome — Ber

. . . youthful and ruddy, and of attractive appearance — AAT

because David was only a youth, a boy of fresh complexion and pleasant bearing — Jerus

. . . only a boy, redhaired, and good-looking — Bas

here was a boy, red-cheeked and fair of face — Knox

43. And the Philistine said unto David, Am I a dog, that thou comest to me with staves?

. . . that you attack me with a club — Mof

. . . that you come at me with sticks — Ber

and the Philistine cursed David by his gods

. . . by his god — Rhm

44. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

. . . If you come at me, I will feed your body to the birds of the air and to the beasts of the field — Ber

45. Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield:

. . . sword . . . spear . . . javelin — Rhm

but I come to thee in the name of the LORD of hosts,

. . . I attack you in the name of . . . — Mof

. . . Yahweh Saboath — Jerus

the God of the armies of Israel, whom thou hast defied.

the God of the battle-lines of Israel whom you have taunted — AAT

the God . . . whom you have dared to insult — Jerus

46. This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee;

. . . I will slay you and cut off your head — Ber

. . . I will overcome you, and take your head off you — Bas

and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth;

. . . give thy carcass, and the carcasses of the army of the Philistines . . . — Sept

. . . your dead body and the dead of the camp of the Philistines . . . — AAT

that all the earth may know that there is a God in Israel.

and prove to all the world that Israel has a God — Knox

47. And all this assembly shall know that the LORD saveth not with sword and spear:

This whole gathering, too, shall know that . . . — Ber

. . . that it is not by sword . . . that Yahweh gives the victory — Jerus

. . . prove to all who stand about that the Lord sends victory without the help of . . . — Knox

for the battle is the LORD'S,

for unto Yahweh belongeth the battle — Rhm

the fight is in the Eternal's hands — Mof

for Yahweh is lord of the battle — Jerus

and he will give you into our hands.

He will hand you over to us — Ber
. . . put you into our power — Mof
. . . put you at our mercy — Knox
. . . give you into our hand — ASV

48. And it came to pass, when the Philistine arose, and came and drew nigh to meet David,
. . . As the Philistine readied himself to attack and kept coming closer to meet David — Ber
As the Philistine then started to approach and attack David — Mof
that David hasted, and ran toward the army to meet the Philistine.
David hurried and ran toward the line to . . . — Ber
. . . and ran toward the ranks to . . . — Rhm
David left the line of battle and ran to meet the Philistine — Jerus
David quickly went at a run in the direction of the army, meeting the Philistine face to face — Bas

49. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead;
. . . the stone penetrated his forehead — Jerus
and he fell upon his face to the earth.
he went down to the earth, falling on his face — Bas

50. So David prevailed over the Philistine with a sling and with a stone,
David overpowered . . . — AAT
David overcame . . . — Mof
Thus did David conquer . . . — Ber
and smote the Philistine, and slew him;
stripping the Philistine and killing him — Mof
but there was no sword in the hand of David.
David had no sword in his hand — Mof
without a sword in his hand — Ber

51. Therefore David ran, and stood upon the Philistine,
. . . stood over the Philistine — ASV
. . . and putting his foot on him — Bas
and took his sword, and drew it out of the sheath thereof
. . . drew his sword from its sheath — Ber
. . . seized his sword and drew it from its scabbard — Jerus
and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.
. . . saw their fighter was dead, they went in flight — Bas
. . . they took to flight — Ber

52. And the men of Israel and of Judah arose, and shouted,
. . . rose up with a cry — Knox
. . . started forward, shouting their war cry — Jerus
. . . got up, and gave a cry — Bas
. . . rose with a shout — Mof
and pursued the Philistines, until thou come to the valley, and to the gates of Ekron.
. . . as far as thine entrance into Gath, and as far as the gates of — Rhm
. . . as far as Gath and the gates of . . . — RSV
And the wounded of the Philistines fell down by the way to Shaarim, even unto Gath, and unto Ekron.
The Philistines wounded lay all along the road from Shaarim as far as Gath and Ekron — Jerus

53. And the children of Israel returned from chasing after the Philistines,
. . . returned from pursuing . . . the Philistines — AAT
and they spoiled their tents.
and took their goods from their tent — Bas
and plundered their camps — Rhm

54. And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.
the man's armour he kept in his own tent — Jerus
and the arms he put in his tent — Bas

55. And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host;[1]
When Saul saw David going out to encounter the Philistines he said . . . — Mof
Abner, whose son is this youth?
. . . is this lad — Mof
. . . is that boy — Jerus
And Abner said, As thy soul liveth, O king, I cannot tell.
By the life of thy soul. . . . I know not — Rhm
As you live . . . I do not know — Ber
On your life . . . I have no idea — Bas

[1]Compare 14:50.

56. And the king said, Inquire thou whose son the stripling is.
. . . Find out whose son the youth is — Mof
. . . Make search and see whose son this young man is — Bas

57. And as David returned from the slaughter of the Philistine, Abner took him, and brought him to Saul with the head of the Philistine in his hand.

58. And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Beth-lehemite.

CHAPTER 18

1. And it came to pass, when he had made an end of speaking unto Saul,
By the time that David had finished talking to Saul — Mof
By the time David was through talking . . . — Ber
that the soul of Jonathan was knit with the soul of David,
Jonathan's soul became closely bound to . . . — Jerus
Jonathan's soul was in unison with . . . — Ber
David's heart was knit to the heart of Jonathan — Knox
and Jonathan loved him as his own soul.
. . . loved him as himself — Ber
. . . David became dear to him as his very life — Bas

2. And Saul took him that day, and would let him go no more home to his father's house.
That very day Saul kept him and would not allow him . . . — Mof

3. Then Jonathan and David made a covenant,
. . . made a compact — Mof
. . . made a pact — Jerus
. . . made an agreement — Bas
. . . a covenant of friendship — Knox
because he loved him as his own soul.[1]

4. And Jonathan stripped himself of the robe that was upon him,
. . . stripped off the cloak which he had on — AAT
. . . strippeth himself of the upper robe . . . — YLT
. . . unrobed himself of the attire which was on him — Sprl
. . . took off the cloak he was wearing — Jerus
and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.
. . . his armor, with sword, bow and belt — Ber
. . . his equipments, even to his sword, and to his bow, and to his girdle — Rhm
. . . along with his accoutrements, including . . . sword . . . bow . . . girdle — Mof
. . . with all his military dress, even to his sword, and his bow and the band around his body — Bas

5. And David went out withersoever Saul sent him,
So David went out: wherever Saul sent him — AAT
and behaved himself wisely
his skill never failed him — Knox
he had good success — AAT
and did wisely — Bas
and was successful — RSV
and Saul set him over the men of war.
Saul put him in charge of troops — Ber
Saul put him at the head of his army — Knox
Saul put him in command of the fighting men — Jerus
and he was accepted in the sight of all the people,
he was a favourite with all . . . — Mof
he stood well in the people's eyes — Jerus
he earned the good will of the whole people — Knox
he found favor in the sight of all — Lam
and also in the sight of Saul's servants.
and with Saul's courtiers — Mof
and in the eyes of Saul's officers too — Jerus
and in the estimation of the servants of Saul — AAT

6. And it came to pass as they came, when David was returned from the slaughter of the Philistine,
Something happened, however, on their

[1]Compare verse 1.

return trip from David's slaying of . . . — Ber
Accordingly when they came back, as David returned from . . . — AAT
Now on their way, when David came back after the destruction of . . . — Bas

that the women came out of all the cities of Israel, singing and dancing,

the women came . . . with songs and dances — Bas

to meet king Saul, with tabrets, with joy, and with instruments of music.

. . . with timbrels, with rejoicing and with instruments of three strings — Rhm
. . . with tambourines, and paeans of joy and cymbals — Mof
to meet David with tambourines . . . and with sistrums — AAT
. . . to the sound of tambourine and lyre and cries of joy — Jerus
meeting David with melody and joy and instruments of music — Bas

7. And the women answered one another as they played, and said,

the women answered responsively as they played — Sprl
as they danced, the women sang to each other — Mof
As they danced, the women sang responsively — Ber
and the women that made merry responded to each other in song — Rhm
And the women sang to one another as they made merry — RSV

Saul hath slain his thousands, and David his ten thousands.

8. And Saul was very wroth, and the saying displeased him;

This made Saul very angry; The refrain disgusted him — Ber
This made Saul furious, it irritated him — Mof
Saul was very angry; the incident was not to his liking — Jerus

and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands:

They have given David credit for . . . — Bas

and what can he have more but the kingdom?

he has all but the kingship now — Jerus

9. And Saul eyed David from that day and forward.

Saul kept his eye on . . . — AAT
. . . kept an envious eye on . . . — Ber
. . . turned a jealous eye — Jerus

10. And it came to pass on the morrow, that the evil spirit[1] from God came upon Saul, and he prophesied in the midst of the house:

. . . he was filled with prophetic frenzy within the house — AAT
. . . till he raved within his house — Mof
. . . he was moved to raving — Rhm
. . . and he feigned to prophesy within . . . — Sprl
. . . he was acting like a prophet — Bas
. . . he fell into a fit of frenzy while he was in his house — Jerus

and David played with his hand, as at other times:

. . . while David as usual played the harp — Ber
David was making music for him, as he did day by day — Bas

and there was a javelin in Saul's hand.

. . . lance . . . — Knox

11. And Saul cast the javelin; for he said, I will smite David even to the wall with it.

Saul lifted up his spear, saying . . . — AAT
Saul brandished the spear . . . — Jerus
Saul cast the spear, for he thought . . . — RSV
. . . I will pin David to the wall — Mof
intending to pin David . . . — Ber

And David avoided out of his presence twice.

David escaped from . . . — AAT
. . . evaded him twice over — Mof
. . . moved round from before him twice — Rhm
. . . avoided from its strike twice — Sprl

12. And Saul was afraid of David,

. . . feared because of David — Rhm

because the LORD was with him, and was departed from Saul.

. . . but had turned away from Saul — Jerus

13. Therefore Saul removed him from him, and made him his captain over a thousand;

. . . put him in command of a regiment — Mof
. . . making him commander of thousand — Jerus
. . . gave him command of thousand warriors — Knox

[1]Compare 16:14, 15.

. . . made him colonel of a regiment — Ber

and he went out and came in before the people.

and he went about his business at the head of the troops — Mof

so that his going in and out became public — Ber

. . . he marched at the head of the people — Jerus

14. And David behaved himself wisely[1] in all his ways;

In all his movements David proved skilful and successful — Mof

and the LORD was with him.

15. Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16. But all Israel and Judah loved David, because he went out and came in before them.

. . . because he was their leader in all their exploits — Jerus

17. And Saul said to David, Behold my elder daughter Merab, her will I give thee to wife: only be thou valiant for me, and fight the LORD'S battles.

. . . only be a brave man and . . . — Mof

. . . only approve thyself unto me as a son of valour . . . — Rhm

. . . only be zealous for me and fight . . . — AAT

. . . but you must serve me bravely and . . . — Jerus

For Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him.

Saul however had said to himself . . . — Rhm

For Saul thought, Let not my hand strike him down but — Mof

For Saul had made up his mind, Let it not be my hand that strikes him down . . . — Jerus

18. And David said unto Saul, Who am I? and what is my life,

. . . and what is my ancestry — Jerus

. . . who are my kinsfolk — Rhm

. . . who are my folk — Mof

or my father's family in Israel, that I should be son in law to the king?

19. But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto Adriel the Meholathite to wife.

. . . she was given in marriage to . . . — Mof

. . . she married Adriel . . . — Ber

20. And Michal Saul's daughter loved David:

. . . was in love with . . . — Mof

. . . fell in love with . . . — Jerus

and they told Saul, and the thing pleased him.

When Saul heard this he was pleased — Jerus

21. And Saul said, I will give him her, that she may be a snare to him,

I will give her to him in order to imperil him — Mof

. . . and let her be his undoing — Ber

. . . she may be a cause of danger to him — Bas

I will promise her, thought Saul, in such a way as to entrap him — Knox

and that the hand of the Philistines may be against him.

that the hand of . . . may strike him down — Mof

Wherefore Saul said to David, Thou shalt this day be my son in law in the one of the twain.

. . . be my son-in-law a second time — ASV

. . . You can now be my son-in-law with the second one — Ber

Therefore Saul said to David a second time, You shall now be my son-in-law — RSV

22. And Saul commanded his servants, saying,

. . . instructed his attendants — Ber

. . . ordered his attendants — Mof

. . . gave this command to his servants — Jerus

Commune with David secretly,

Speak ye unto David quietly — Rhm

. . . gently — YLT

. . . in private — Sprl

and say, Behold the king hath delight in thee, and all his servants love thee:

. . . the king is pleased with you and . . . — AAT

. . . The king is delighted with you and all his courtiers love you — Mof

now therefore be the king's son in law.

23. And Saul's servants spake those words in the ears of David.

. . . said this in the hearing of David — Mof

[1]Compare verse 5.

. . . conveyed Saul's suggestions to David — Ber
. . . repeated these words in David's ear — Jerus
. . . whispered these hopes to him — Knox

And David said, Seemeth it to you a light thing to be a king's son in law,

. . . Do you think it an easy matter . . . — Mof
. . . Is it an easy thing in your estimation . . . — AAT
. . . Do you consider it trifling . . . — Ber

seeing that I am a poor man, and lightly esteemed?

poor and insignificant as I am — Ber
a poor man like myself, a man of no position — Mof
and I a poor man and of humble station — AAT
. . . a man of humble condition, and not entitled to honour — Sept
. . . a poor man and of no repute — RSV

24. And the servants of Saul told him, saying, On this manner spake David.

Saul's attendants then reported what David had said — Mof
Saul's servants told him, David spoke according to these words — AAT

25. And Saul said, Thus shall ye say to David, The king desireth not any dowry, but an hundred foreskins of the Philistines,

. . . the king claims no bridal gift . . . — Knox
. . . The king desires no settlement except a hundred . . . — Jerus
. . . does not desire any payment for the bride except . . . — Mof
. . . has no desire for any bride-price but only for the private parts of a hundred . . . — Bas

to be avenged of the king's enemies.

so that the king may get the better of his haters — Bas

But Saul thought to make David fall by the hand of the Philistines.

Saul intended to have David fall . . . — Ber
Saul's idea was to . . . — Mof

26. And when his servants told David these words, it pleased David well to be the king's son in law:

. . . David gladly agreed to be . . . — Mof
. . . was delighted at the thought of becoming . . . — Jerus
. . . the condition on which he was to be the king's son in law, pleased David — Sept

and the days were not expired.

but the time had not come — Lam
The time had not yet expired when — Jerus
Before the time had expired, — RSV
And the days were not expired; — ASV

27. Wherefore David arose and went, he and his men,

David got up and went out with his men — Ber
David went off, he and his men — Mof

and slew of the Philistines two hundred men; and David brought their foreskins, and they gave them in full tale to the king,

. . . took their private parts and gave the full number of them . . . — Bas
. . . and presented the whole number . . . — Ber
. . . paying the full toll of them . . . — Mof
. . . and counted them out before the king — Jerus

that he might be the king's son in law. And Saul gave him Michal his daughter to wife.

28. And Saul saw and knew that the LORD was with David

Saul could tell beyond doubt . . . — Knox
Saul fully realized that . . . — Ber

and that Michal Saul's daughter loved him.

29. And Saul was yet the more afraid of David;

. . . feared David more than ever — Ber

and Saul became David's enemy continually.

. . . became David's lasting enemy — Jerus
. . . remained David's enemy for life — Ber

30. Then the princes of the Philistines went forth: and it came to pass after they went forth,

The Philistine leaders used to make sallies; and whenever they made sallies — Mof
But each time the Philistines went on the warpath and made sallies — Ber

The leaders of the Philistines went out to battle, but every time they went out — Jerus

that David behaved himself more wisely than all the servants of Saul;

David was more circumspect than . . . — Rhm

David was more successful . . . — Jerus

. . . acted more skilfully and successfully — Mof

. . . had more success . . . — RSV

. . . David prospered more . . . — JPS

. . . shewed greater skill than all the rest of Saul's officers — Knox

so that his name was much set by.

so that his reputation stood high — Mof

. . . his name was very highly esteemed — AAT

. . . his name was precious exceedingly — Rhm

. . . his name was held in great honour — Jerus

. . . his name grew famous — Ber

CHAPTER 19

1. And Saul spake to Jonathan his son, and to all his servants, that they should kill David.

Saul ordered his son . . . to kill . . . — Mof

Saul told Jonathan . . . of his intention to kill David — Jerus

2. But Jonathan Saul's son delighted much in David:

Now Jonathan held David in great affection — Jerus

. . . had great delight in David — Bas

. . . was exceedingly fond of David — AAT

. . . was greatly delighted with David — Mof

. . . prized David highly — Ber

and Jonathan told David, saying, Saul my father seeketh to kill thee:

. . . My father . . . means to kill you — Mof

. . . is looking for a way to kill you — Jerus

. . . is seeking to put thee to death — Rhm

now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place,

. . . guard thyself until the morning, and remain in a concealed spot — Sprl

. . . and abide thou in concealment — Rhm

. . . be on your guard in the morning and remain out of sight — AAT

. . . take heed to yourself in the morning, stay in the secret place — RSV

and hide thyself.

and keep yourself hidden — AAT

3. And I will go out and stand beside my father in the field where thou art,

Then I will go out and keep my father company in the fields where you are hiding — Jerus

and I will commune with my father of thee;

I will speak of thee unto my father — Rhm

and what I see, that I will tell thee.

and if I see aught I will tell thee — Rhm

if I hear anything I will tell you — Mof

I will find out what the situation is and let you know — Jerus

when I see how things are, I will give you word — Bas

4. And Jonathan spake good of David unto Saul his father,

. . . spake of David things that were good . . . — Rhm

. . . spoke favourably of David . . . — Mof

. . . pleaded David's cause . . . — Knox

and said unto him, Let not the king sin against his servant, against David;

. . . let not the king wrong his servant David — Ber

because he hath not sinned against thee, and because his works have been to thee-ward very good:

for he has not wronged you; on the contrary he has behaved admirably toward you — Ber

. . . and what he has done has been greatly to your advantage — Jerus

. . . he has acted most loyally to you — Mof

5. For he did put his life in his hand,

He took his life in his hand — MofHe risked his life — Ber

and slew the Philistine, and the LORD wrought a great salvation for all Israel:

. . . wrought a great victory . . . — Rhm

. . . brought about a great deliverance . . . — AAT

thou sawest, and didst rejoice:
you saw it and rejoiced — AAT
and all Israel have seen and rejoiced — Sept
wherefore then wilt thou sin against innocent blood, to slay David without a cause?
. . . by killing David for no reason — Mof
. . . by killing David without due cause — Ber
why then are you sinning against him who has done no wrong, desiring the death of David without cause — Bas
wilt thou bring on thyself the guilt of blood wrongfully shed, by slaying David, who is innocent of fault — Knox

6. **And Saul hearkened unto the voice of Jonathan:**
. . . listened to the appeal of . . . — AAT
. . . was impressed by Jonathan's words — Jerus
and Saul sware, as the LORD liveth, he shall not be slain.
and made oath. As the LORD . . . — Ber
and said with an oath, By the living Lord . . . — Bas

7. **And Jonathan called David, and Jonathan shewed him all those things.**
. . . and repeated to him the whole conversation — Ber
And Jonathan brought David to Saul, and he was in his presence, as in times past.
. . . took David back to Saul, and David served as before — Ber

8. **And there was war again: and David went out and fought with the Philistines,**
Thus when there was again war, David went . . . — AAT
When war broke out afresh David went . . . — Ber
and slew them with a great slaughter; and they fled from him.
. . . overcame with great slaughter, so that they fled before him — AAT
. . . inflicted a great defeat on them and . . . — Jerus

9. **And the evil spirit[1] from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played[2] with his hand.**

10. **And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence,**
. . . dodged away from Saul — Ber
. . . he freeth himself from the presence of Saul — YLT
. . . avoided Saul's thrust — Jerus
. . . but he eluded Saul — RSV
David darted from before him — Sept
and he smote the javelin into the wall:
. . . drove the spear into the wall — Mof
. . . hit the wall with the spear — Ber
. . . the spear stuck in the wall — Jerus
and David fled, and escaped that night.

11. **Saul also sent messengers unto David's house, to watch him, and to slay him in the morning:**
That night Saul sent messengers . . . — Mof
That same night Saul sent agents to watch David's house, intending to kill him in . . . — Jerus
and Michal David's wife told him, saying, If thou save not thy life tonight, tomorrow thou shalt be slain.
. . . If thou do not deliver thyself tonight . . . — Rhm
. . . If you do not make your escape tonight tomorrow you will be a corpse — AAT

12. **So Michal let David down through a window:**
. . . lowered David out of a window — Mof
and he went, and fled, and escaped.
and he stole away and escaped — AAT
and he went in flight and got away — Bas
and he made off and took to flight and so escaped — Jerus

13. **And Michal took an image, and laid it in the bed,**
. . . took an idol . . . — Lam
Taking their household god, Michal laid it . . . — Mof
Michal then took the teraphim . . . — ASV
and put a pillow of goats' hair for his bolster,
. . . a tress of goats hair on its head — Jerus
and a fly-net of goats'-hair put she at its head — Rhm
she put a wrapper of goats' hair round its head — Mof

[1]Compare 16:14.
[2]Compare 18:10

. . . put a quilt of goats' hair at its head — AAT
. . . adjusted a goats' hair pillow at the head — Ber
and covered it with a cloth.
covered it with the clothes — Rhm
. . . with a garment — YLT
. . . with a coverlet — Sprl
and coverlets wrapped around it — Knox

14. And when Saul sent messengers to take David, she said, He is sick.
. . . messengers to seize David . . . — Mof
. . . agents to arrest David . . . — Jerus

15. And Saul sent the messengers again to see David, saying, Bring him up to me in the bed, that I may slay him.
Bring him . . . bed and all — Knox
Bring him to me on his bed for me to kill him — Jerus

16. And when the messengers were come, behold, there was an image in the bed, with a pillow of goats' hair for his bolster.[1]

17. And Saul said unto Michal, Why hast thou deceived me so,
. . . Why have you been false to me — Bas
. . . What is this trick thou hast played on me — Knox
and sent away mine enemy, that he is escaped?
. . . let my enemy go free — Mof
And Michal answered Saul, He said unto me, Let me go; why should I kill thee?
. . . he threatened to kill me if I did not let him go — Knox
. . . Let me go or I will kill you — Jerus

18. So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.
. . . went to stay at Naioth — Mof
. . . went and lived in the huts — Jerus
and they returned, both of them, to live at Naioth — Knox

19. And it was told Saul, saying, Behold David is at Naioth in Ramah.
Word was brought . . . David is in the huts at Ramah — Jerus

20. And Saul sent messengers to take David:
. . . agents to capture David — Jerus
. . . sent police to arrest David — Ber
and when they saw the company of the prophets prophesying,
. . . and they found was a company of prophets in ecstasy — Knox
. . . they saw a group of prophets moved by the Spirit — Ber
. . . they saw the fervour of the dervishes prophesying — Mof
and Samuel standing as appointed over them,
. . . standing as head over them — Rhm
. . . with Samuel at their head — Mof
. . . and Samuel there as leader — Jerus
the spirit of God was upon the messengers of Saul, and they also prophesied.
the spirit . . . came upon Saul's agents. and they too fell into ecstasy — Jerus
. . . and they became like prophets — Bas

21. And when it was told Saul, he sent other messengers, and they prophesied likewise.
. . . and they also prophesied ecstatically — AAT
. . . but they, too, became inspired — Ber
And Saul sent messengers again the third time, and they prophesied also.

22. Then went he also to Ramah, and came to a great well that is in Sechu:
Then Saul grew furious; he went himself to Ramah, and when he reached the well at the threshing floor on the height — Mof
When he came to the cistern of the threshing floor, which is on the bare height — AAT
. . . and came in as far as the well of the threshing-floor which is in Sephi — Rhm
and cometh unto the great well which is in Sechu — YLT
and he asked and said, Where are Samuel and David?

23. And one said, Behold, they be at Naioth in Ramah. And he went thither to Naioth in Ramah:
So he took the road to . . . — Ber
He went on from there to the huts at . . . — Jerus
and the Spirit of God was upon him also,
and the Spirit of God came upon him also — ASV
and he went on, and prophesied, until he came to Naioth in Ramah.

[1]Compare verse 13.

he went on and was moved to prophesy until . . . — Rhm
. . . he prophesied as he went until he . . . — Ber

24. And he stripped off his clothes also,
He even stripped off his clothes — AAT
. . . stripped off his upper garments — Rhm
He took off his royal robes — Amp
and prophesied before Samuel in like manner, and lay down naked all that day and all that night.
. . . and lay prostrate, disrobed, all that . . . — Rhm
. . . and he lay down thus divested of his robe all . . . — Sprl
. . . he lay there stripped . . . — Ber
Wherefore they say, Is Saul also among the prophets?[1]

CHAPTER 20

1. And David fled from Naioth in Ramah, and came and said before Jonathan,
David hurried away from . . . — Ber
What have I done? what is mine inquity? and what is my sin before thy father, that he seeketh my life?
what . . . my transgression . . . what my sin . . . — Rhm
what . . . my guilt . . . what my sin . . . — AAT
what . . . my misdemeanor . . . How have I wronged your father . . . — Ber
What . . . my crime . . . my sin . . . — Bas

2. And he said unto him, God forbid; thou shalt not die.
. . . Far from it. You shall not die — AAT
Behold, my father will do nothing either great or small,
. . . nothing, of much moment or of little — Knox
. . . nothing, important or unimportant — Jerus
. . . never does anything, slight or serious — Mof
but that he will shew it me:
but that he discloses it to me — AAT
without letting me know — Mof
without confiding it to me — Jerus
without unveiling mine ear — Rhm
and why should my father hide this thing from me? it is not so.
why . . . conceal this deed from me? this shall not be — Sprl
why should he hide . . . ? It is not true — Jerus
. . . There is nothing in this — Rhm
. . . would he keep this secret from me? It is not so — Bas
. . . Why should he have kept this one design dark? It cannot be — Knox

3. And David sware moreover, and said,
David, however, asserted with an oath — Ber
David in reply to Jonathan said — Sept
But David swore this solemn oath — Jerus
But David replied — RSV
Thy father certainly knoweth that I have found grace in thine eyes;
. . . is well aware that I am in favor with you — Mof
. . . knows perfectly well that you favor me — Ber
. . . knows well enough what favour I enjoy with thee — Knox
. . . sees that I am dear to you — Bas
and he saith, Let not Jonathan know this, lest he be grieved:
. . ., Let not . . . lest he be pained — AAT
. . . Jonathan must know nothing of this, in case it hurts him — Mof
. . . Jonathan had better not know this; it would distress him — Ber
but truly as the LORD liveth, and as thy soul liveth, there is but a step between me and death.

4. Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee.
. . . What doth thy soul say? — and I do it for thee — YLT
Whatsoever thy soul deviseth, that will I . . . — Sprl
What do you desire that I do for you — AAT
What do you want? I will . . . — Ber

5. And David said unto Jonathan, Behold, tomorrow is the new moon,
. . . is the new-moon festival — Mof
. . . tomorrow is New Moon — Jerus
and I should not fail to sit with the king at meat:
and I do certainly sit with the king to eat — YLT

[1]Compare 10:11.

. . . to sit with the king at mealtime — Sprl
. . . custom will have it that I should sit next to the king at table — Knox
but let me go, that I may hide myself in the field unto the third day at even.
. . . hide myself in the field, until the evening — Rhm
If you will excuse me, I will remain hidden in the field till the day after at evening — Ber
Bear with me if I hide in the open fields, instead, till that day and the next are over — Knox

6. If thy father at all miss me, then say,
. . . at all look after me . . . — YLT
If thy father enquire for me . . . — Rhm
If your father does indeed miss me . . . — AAT
. . . takes note of the fact that I am away . . . — Bas
David earnestly asked leave of me
. . . begged leave of me — Mof
. . . urged me strongly for leave — Ber
. . . urgently asked leave of me — AAT
. . . made a request to me for himself — Bas
that he might run to Beth-lehem his city:
. . . to hurry off to . . . — Jerus
. . . to go at once to his Bethlehem town — Ber
for there is a yearly sacrifice there for all the family.
for the annual sacrifice is there for the whole family — AAT
. . . for all the clan — Mof
for it is the time when his family make the offering year by year — Bas
because there the whole family observes its annual sacrifice — Ber

7. If he say thus, It is well; thy servant shall have peace:
. . . All right, then your servant is in no danger — Mof
. . . Good, then it is well with your servant — AAT
. . . Very well, your servant is safe — Jerus
but if he be very wroth, then be sure that evil is determined by him.
. . . if it anger him know that harm hath been determined by him — Rhm
. . . know that mischief is determined . . . — Sprl
. . . be sure he has resolved upon some mischief — Mof
. . . be sure he is bent on doing me harm — Knox

8. Therefore thou shalt deal kindly with thy servant;
Thus shalt thou do a lovingkindness for . . . — Rhm
Now deal kindly with . . . — AAT
Come now, be kind to your . . . — Mof
Do this favor for your . . . — Jerus
Now then, treat your servant kindly — Ber
for thou hast brought thy servant into a covenant of the LORD with thee:
for you took your servant into a sacred compact with yourself — Mof
since you have united yourself with him by a pact in Yahweh's name — Jerus
for you have been united with . . . in an agreement made before the Lord — Bas
notwithstanding, if there be in me iniquity, slay me thyself;
. . . if there be guilt in me . . . — AAT
. . . if there is in me transgression . . . — Rhm
for why shouldest thou bring me to thy father?
why drag me to your father — Mof
Why hand me over to your father — Ber

9. And Jonathan said, Far be it from thee:
Never, said Jonathan — Mof
By no means . . . — Ber
for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?
if I find out that my father has resolved on some mischief to you, I will tell you — Mof
if I should indeed learn that . . . would I not tell you that — AAT
If I knew for certain that my father had definitely decided to treat you evilly, would not I let you know — Ber

10. Then said David to Jonathan, Who shall tell me? or what if thy father answer thee roughly?
Who shall tell me — if thy father answer thee aught that is harsh — Rhm
Who will . . . if your father gives you a rough answer — Mof

11. And Jonathan said unto David, Come, and let us go out into the field.
. . . come and stay in the field — Sept
. . . let us go out into the country — Bas
And they went out both of them into the field.

12. And Jonathan said unto David, O LORD God of Israel, when I have sounded my father about tomorrow any time, or the third day,

. . . Witness by Yahweh God of Israel that I will sound my father . . . — Rhm

. . . Jehovah . . . be witness: when I . . . — ASV

and, behold, if there be good toward David, and I then send not unto thee, and shew it thee;

. . . if the situation looks promising and he feels cordial toward you, shall I not send word to inform you? — Ber

. . . if he is well disposed to David, then I will send to let you know — Mof

. . . then will I not send to you and disclose it to you? — AAT

if all is well as concerns David and I do not inform him, then — Jerus

13. The LORD do so and much more to Jonathan:

May the Lord requite Jonathan and worse — AAT

May the Eternal kill Jonathan and worse — Mof

So may the LORD repay Jonathan and worse — Ber

but if it please my father to do thee evil, then will I shew it thee,

when harm against thee seemeth good unto my father then will I unveil thine ear — Rhm

If my father thinks fit to do you some harm, I will inform you — Jerus

and send thee away, that thou mayest go in peace:

and let thee go, and thou shalt depart in . . . — Rhm

. . . that you may get away safely — Mof

. . . and you will go unharmed — Jerus

and the LORD be with thee, as he hath been with my father.

14. And thou shalt not only while yet I live shew me the kindness of the LORD, that I die not:

. . . shalt thou deal with me in the lovingkindness of Yahweh . . . — Rhm

But O may you, if I am still alive, O may you show me the kindness of the LORD . . . — AAT

Not merely during my life will you show me the LORD's graciousness — but also if I die — Ber

If I am still alive, show me the loyal love of the LORD . . . — RSV

While I live, shew me friendship in the Lord's name . . . — Knox

15. But also thou shalt not cut off thy kindness from my house for ever:

And if I die,[1] you will never cut off your kindness from . . . — Mof

if I die, never withdraw your own kindness from my House — Jerus

and do not cut off your loyalty from my house forever — RSV

no, not when the LORD hath cut off the enemies of David every one from the face of the earth.

not even when the LORD wipes every one of David's adversaries from . . . — Ber

16. So Jonathan made a covenant with the house of David, saying, Let the LORD even require it at the hand of David's enemies.

. . . The LORD shall require it from David's adversaries — Ber

17. And Jonathan caused David to swear again,

So Jonathan took oath again to David — AAT

. . . repeated again his oath to David — Sept

because he loved him: for he loved him as he loved his own soul.

so dearly he loved him, dearly as his own life — Knox

. . . for he loved him as himself — Ber

. . . he loved him as his own life — AAT

18. Then Jonathan said to David, Tomorrow is the new moon: and thou shalt be missed, because thy seat will be empty.

19. And when thou hast stayed three days, then thou shalt go down quickly,

and on the third day you will be greatly missed. — AAT

and come down to the place where thou didst hide thyself when the business was in hand,

Then you shall come to the place where you hid yourself on the day of the affair — AAT

. . . where thou didst hide thyself in the day of work — JPS

. . . where thou didst hide thyself on the day of the deed — Rhm

. . . return to the spot where you hid on that eventful day — Ber

[1]Mof and some other versions take "And if I die" from the last part of KJV's verse 14 and construe it with the thought of verse 15.

. . . when the other business was in hand — Bas

and shalt remain by the stone Ezel.

and shalt remain by the side of this mound — Rhm

. . . by the stone pile — Ber

and you shall sit down there beside that stone heap — AAT

20. And I will shoot three arrows on the side thereof,

And as for me, three arrows to the side I will shoot — Rhm

On the third day I will shoot to its side with arrows — AAT

And I will come on the third day, and throw darts, — Sept

For my part, the day after tomorrow I shall be shooting arrows towards it — Jerus

And on the third day I will send arrows from my bow against its side — Bas

as though I shot at a mark.

as if aiming at a mark — Ber

as though at a target — Jerus

21. And, behold, I will send a lad, saying, Go, find out the arrows.

. . . Go, find the arrows — AAT

If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them;

. . . Look! the arrows are this way; get them — Ber

If I explicitly say to the lad, 'See, the arrows are on this side of you, go — AAT

then come thou: for there is peace to thee,

come by all means, because it will be safe for you — Jerus

then come, for all is safe for you — Ber

then come forward; all goes well for you — Mof

and no hurt; as the LORD liveth.

as the LORD lives, there is no trouble — Ber

as the LORD lives, there is nothing the matter — AAT

22. But if I say thus unto the young man, Behold, the arrows are beyond thee;

. . . the arrows are ahead of you — Mof

go thy way: for the LORD hath sent thee away.

depart, for Yahweh hath . . . — Rhm

then be on your way, for the LORD is letting you go — Ber

then be off — the Eternal sends you away — Mof

23. And as touching the matter which thou and I have spoken of,

As regards the agreement we made — Jerus

As for the promise we have made, you and I — Mof

And as to our mutual pledge — Ber

As for the promises we have exchanged — Knox

behold, the LORD be between thee and me forever.

why, Yahweh is witness between us forever — Jerus

the Eternal is always a witness — Mof

mind you, the LORD is our Mediator forever — Ber

may the Lord be arbiter forever between me and thee — Knox

24. So David hid himself in the field:

. . . went to a secret place in the country — Bas

and when the new moon was come, the king sat him down to eat meat.

. . . sitteth down by the food to eat — YLT

. . . the king sat down to eat bread — Sprl

. . . sat down to eat food — Rhm

. . . the king sat at table to eat — AAT

. . . sat down to his meal — Jerus

25. And the king sat upon his seat, as at other times, even upon a seat by the wall:

He sat at the king's accustomed place near the wall — Ber

. . . the king sat upon his throne . . . upon a throne by the wall — Sprl

He sat, as was his wont, on a seat close to the wall — Knox

and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

and when Jonathan arose Abner seated himself by . . . — Rhm

and Jonathan sat opposite, and Abner sat by . . . — AAT

with Jonathan seated facing him and Abner sitting next to Saul . . . — Jerus

Jonathan was standing there, and Abner took his place next to . . . — Knox

26. Nevertheless Saul spake not anything that day:

Saul said nothing that day — Jerus

for he thought, something hath befallen him, he is not clean; surely he is not clean.

It is an accident he is not clean, because he hath not been cleansed — Rhm

. . . something happened to him: he is not purified: no, he is not purified — Ber
. . . he is not ceremonially clean, for he has not been cleansed — AAT
. . . perhaps David had incurred some defilement, and had not yet been cleansed — Knox

27. **And it came to pass on the morrow, which was the second day of the month, that David's place was empty:**
But when on the day after the new moon David's place was still vacant — Ber
. . . there was still no one in David's seat — Bas
and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor today?
. . . Why has not the son of Jesse come to table, yesterday or today — Mof
. . . come to the meal . . . — AAT
. . . come to the feast . . . — Bas

28. **And Jonathan answered Saul, David earnestly asked leave of me to go to Bethlehem:**
. . . David begged leave of me . . . — Mof

29. **And he said, Let me go, I pray thee; for our family hath a sacrifice in the city;**
. . . our family is observing a sacrifice in town — Ber
. . . our clan has a sacrifice . . . — Mof
and my brother, he hath commanded me to be there:
my brother charged me to . . . — Ber
and my brothers have commanded me. — AAT
my brothers have ordered me to be there — Mof
and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren.
so, if you approve, pray let me slip away to see my brothers — Mof
be so kind as to let me go and visit my brothers — Ber
Do me the favour, then, to let me go with all speed and visit my brethren — Knox
Therefore he cometh not unto the king's table.
This is the reason he did not . . . — Ber

30. **Then Saul's anger was kindled against Jonathan and he said unto him,**
Then Saul's anger blazed . . . — AAT
. . . burned hotly . . . — Ber
. . . flared up . . . — Jerus
. . . Saul was moved to wrath . . . — Bas
. . . Saul was greatly enraged at . . . — Sept
Thou son of the perverse rebellious woman,
. . . son of rebellious perversity — Rhm
O son of perverse rebellion — Sprl
. . . of the perverse and rebellious — Sept
O you rebellious son — Lam
Son of a renegade girl — AAT
You son of a run-away slave-girl — Mof
What, cried he, thou son of a lecherous wife — Knox
. . . of a rebellious, undisciplined woman — Ber
. . . son of an evil and uncontrolled woman — Bas
do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?
don't I know that you are a companion of the son of Jesse, to your own shame and to the shame and disgrace of your mother — Mof
. . . that you are attached to . . . to your own shame and to the shame of your mother's nakedness — AAT
. . . that you made choice of Jesse's son to your own dishonor and to the shame of your mother's exposure — Ber
. . . that thou hast chosen the son of Jesse to . . . thine own humiliation, and to the humiliation of thy mother's desolation — Sprl
Do you think I don't know that you want this son of a nobody to be king in your place, shaming yourself and your mother — Tay

31. **For as long as the son of Jesse liveth upon the ground,**
. . . lives on earth — Mof
. . . walks the earth — Ber
thou shalt not be established, nor thy kingdom.
neither you nor your kingship will be secure — Ber
neither your person nor your royal rights are secure — Jerus
Wherefore now send and fetch him unto me, for he shall surely die.
. . . send and bring him . . . for he is condemned to die — AAT
. . . for he is doomed to die — Ber

Come, send and bring him to, for he is to die — Mof
Now make him come here, for it is certainly right for him to be put to death — Bas

32. And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done?
. . . Why should he be put to death? What has he done — Ber

33. And Saul cast a javelin at him to smite him:
. . . hurled his spear at him to . . . — Rhm
. . . lifted up his spear at him to strike him — AAT
. . . Saul caught up a lance as if to kill him — Knox
. . . brandished his spear at him to strike him down — Jerus
whereby Jonathan knew that it was determined of his father to slay David.
. . . had resolved to put David to death — Mof
. . . had already made up his mind that David should die — Jerus
. . . his father had fully determined to . . . — Ber

34. So Jonathan arose from the table in fierce anger,
. . . rose . . . in hot anger — Mof
. . . in a glow of anger — Rhm
. . . in the heat of anger — YLT
. . . burning with wrath — Bas
and did eat no meat the second day of the month:
. . . and did eat no food . . . — ASV
for he was grieved for David, because his father had done him shame.
he grieved on account of his father's shameful behavior toward David — Ber
. . . because his father had reviled him — Rhm
. . . for his father had disgraced him — Sprl
. . . because his father had insulted him — Mof
. . . because his father had determined evil against him — Lam

35. And it came to pass in the morning that Jonathan went out into the field at the time appointed with David,
. . . at the time agreed with David — AAT
. . . at the time prearranged with . . . — Ber
. . . to keep his tryst with . . . — Knox
and a little lad with him.
taking a young servant with him — Jerus
accompanied by a small boy — AAT
and a small boy came along — Ber
taking with him a boy that was his servant — Knox

36. And he said unto his lad, Run, find out now the arrows which I shoot.
. . . Run, find now the arrows that I am about to shoot — AAT
And as the lad ran, he shot an arrow beyond him.
. . . he shot another arrow ahead of him — Mof
. . . he shot an arrow over him — Ber

37. And when the lad had come to the place of the arrow which Jonathan had shot,
When the servant reached the place where . . . — Jerus
Jonathan cried after the lad, and said, Is not the arrow beyond thee?
. . . The arrow is still ahead of you . . . — Tay

38. And Jonathan cried after the lad, Make speed, haste, stay not.
. . . Be quick! Hurry! Don't delay! — Ber
. . . Haste thee, be quick, do not stay — Rhm
. . . make haste, be quick, do not stand still — AAT
And Jonathan's lad gathered up the arrows, and came to his master.
. . . picked up the arrows . . . — Ber
. . . picked up the arrow . . . — Jerus

39. But the lad knew not anything:
without sensing what it was all about — Ber
The servant suspected nothing — Jerus
only Jonathan and David knew the matter.
. . . understood the meaning of it — Mof

40. And Jonathan gave his artillery unto his lad,
. . . gave his weapons to . . . — Rhm
. . . gave his bow and arrows to . . . — Bas
and said unto him, Go, carry them to the city.
. . . Go and take them to town — Ber

41. And as soon as the lad was gone David arose out of a place toward the south,

. . . David arose from beside the South — Rhm
. . . David arose from beside the stone heap — AAT
. . . from beside the hillock — Jerus
. . . came from beside the stone pile — Ber
. . . from his secret place by the hill — Bas

and fell on his face to the ground, and bowed himself three times:

. . . threw himself prone on the ground before Jonathan, bowing down . . . — Ber
. . . and prostrated himself three times — AAT

and they kissed one another, and wept one with another, until David exceeded.

and they kissed each other and wept together profusely — AAT
. . . till David exerted himself — YLT
. . . and wept together; there was no staunching David's tears — Knox
. . . and wept with one another, until David recovered himself — RSV
. . . until David wept aloud — ABPS
. . . until David got control of himself — Ber
. . . but David wept more — Lam

and they sadly shook hands, tears running down their cheeks until David could weep no more — Tay

42. And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the LORD, saying,

At last Jonathan said to David, "Cheer up, . . . — Tay
. . . Go away safe; as for what we have sworn in the name of the Eternal — Mof
. . . Go in peace. And as regards the oath that both of us have sworn . . . — Jerus
. . . Go in peace, in keeping with what we have sworn by the name of the LORD: — NAB

The LORD be between me and thee, and between my seed and thy seed forever.

The LORD shall be between you and me, and between your posterity and mine forever — NAB
. . . between my descendants and your . . . — AAT
. . . between my offspring and your . . . — Mof

And he arose and departed: And Jonathan went into the city.

Then David departed on his way, while Jonathan went back into the city — NAB

CHAPTER 21

1. Then came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David,

. . . and Ahimelech trembled when he met David — Rhm
. . . was dismayed at his coming — Knox

David went to Ahimelech, the priest of Nob, who came trembling to meet him — NAB

and said unto him, Why art thou alone, and no man with thee?

. . . Is there no one with you — NAB

2. And David said unto Ahimelech the priest, The king hath commanded me a business,

. . . hath charged me with a matter — Rhm
. . . hath commanded me a matter — YLT
. . . has commissioned me with a task — Ber
. . . has ordered me on a mission — Mof
. . . has given me an order — Jerus
. . . has given me a task to perform — Knox

"The king has sent me on a private matter", David lied — Tay

and hath said unto me, Let no man know any thing of the business whereabout I send thee,

and told me to let no one know anything about the business on which he sent me — NAB

and what I have commanded thee:

and which I have committed to you — Ber
nor of the order I am giving you — Jerus
or the commission he gave me — NAB

and I have appointed my servants to such and such a place.

For that reason I have arranged a meeting place with my men — NAB
. . . arranged for the young soldiers to meet me at a certain spot — Mof
. . . have sent the young men to a definite meeting place — Ber

As regards my soldiers, I have arranged to meet them at . . . — Jerus
and he has given me a trysting-place where I am to meet my companions — Knox
I have stationed my servants at hidden and obscure places — Lam
I have told my men where to meet me later — Tay

3. Now therefore what is under thine hand?
Now, what is there to eat — Tay
. . . what is in thy possession — Sprl
. . . what provisions have you in your possession — Lam
. . . what have you on hand — Ber
give me five loaves of bread in mine hand, or what there is present.
Give me five loaves, or anything else you can — Tay
. . . or whatever you can find — NAB
. . . five cakes of bread . . . — Bas
. . . let me have five loaves, or as much as you have — Ber

4. And the priest answered David and said, There is no common bread under mine hand, but there is hallowed bread;
. . . no ordinary bread in my possession
. . . holy bread — AAT
. . . consecrated bread — Mof
never a loaf I have for common uses; there is only the holy bread — Knox
. . . but there is holy bread which I guess you can have — Tay
if the young men have kept themselves at least from women.
if only your young men have not slept with any women for awhile — Tay
. . . kept away from . . . — Ber
. . . have kept themselves from touching unclean things — Lam
if the men have abstained from women, you may eat some of that — NAB

5. And David answered the priest, and said unto him,
David answered the priest: — NAB
Of a truth women have been kept from us about these three days, since I came out,
. . . have been withheld from us of late through my coming out — Rhm
We have indeed been segregated from women as on previous occasions. Whenever I go on a journey[1] — NAB
Of a truth women have been kept from us; as usual when I set out[1] — AAT
Why women have been kept away from us, as always when I am on the march — Mof
Certainly, women are forbidden us, as always when I set off on a campaign — Jerus
Women have been kept from us as always when I go on an expedition — RSV
and the vessels of the young men are holy,
the weapons of the . . . are ceremonially cleansed — AAT
all the young men are consecrated — NAB
. . . have become hallowed — Rhm
so all the young are holy — Sprl
. . . the young men's kits have been consecrated — Ber
. . . the clothes of the young men are holy — Lam
. . . the packs the men carry are as clean as themselves — Knox
the food bags and utensils of . . . clean — Amp
and the bread is in a manner common, yea, though it were sanctified this day in the vessel.
. . . even for a secular journey. All the more so today, when they are consecrated at arms! — NAB
though it was but a common journey; how much more then to-day shall their vessels be holy? — ASV
Although this is a secular mission, the kits will render it set apart — Ber
Though this is a profane journey, they are certainly pure as far as their things are concerned — Jerus
even though it was a common journey; how much more today will their arms be made holy — Bas
This is no holy errand of ours, but it will not bring any defilement, to-day, upon aught we carry with us — Knox

6. So the priest gave him hallowed bread: for there was no bread there but the shewbread,
. . . no bread save the Presence-Bread — Rhm
. . . the only bread there was the bread of offering — Jerus
. . . gave him the holy bread — the Bread of the Presence — Tay

[1] NAB construes "Whenever . . . journey" with the clause which follows.
[1] AAT uses no mark of punctuation here and construes everything following the semi-colon ("as . . . out") with the clause which follows.

. . . gave him holy bread, for no other bread was on hand except the show-bread — NAB

that was taken from before the LORD,

which had been removed from the LORD's presence — NAB

which had to be removed from before . . . — Rhm

which is removed from before the LORD — RSV

which was regularly removed from . . . — Ber

to put hot bread in the day when it was taken away.

to be replaced by warm bread when it is removed — Jerus

in order to put hot bread there the day it was taken away — AAT

and replaced by fresh bread when it was taken away — NAB

7. Now a certain man of the servants of Saul was there that day, detained before the LORD;

. . . kept back before the Lord — Bas

. . . waiting in the Lord's precincts — Knox

Now there was there that day, near the Neessaran before the Lord, one of Saul's servants — Sept

and his name was Doeg, an Edomite, the chiefest of the herdmen that belonged to Saul.

. . . the chief of Saul's shepherds — AAT

. . . he was the driver of the mules that belonged to Saul — Mof

. . . who tended Saul's asses — Sept

. . . the chief of Saul's guardsmen — Jerus

. . . the strongest of Saul's runners — Bas

. . . and he was Saul's chief henchman — NAB

8. And David said unto Ahimelech, And is there not here under thine hand spear or sword?

. . . here in your possession a spear or . . . — AAT

David asked Ahimelech if he had a spear or sword he could use — Tay

for I have neither brought my sword nor my weapons with me,

I have come without my sword and other arms — Bas

I brought along neither my sword nor my weapons — NAB

because the king's business required haste.

. . . the king's mission was urgent — Mof

. . . was pressing — Jerus

so urgent was the royal command — Knox

9. And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it is here wrapped in a cloth behind the ephod:

. . . wrapped in a garment behind the ephod — AAT

. . . wrapped in a cloth in the clothes closet — Tay

. . . is here folded in cloth at the back of the ephod — Bas

. . . behind the sacred mantle — Knox

. . . is here [wrapped in a mantle] behind an ephod — NAB

if thou wilt take that, take it:

If you care to take it, go ahead — Ber

for there is no other save that here.

there is nothing else here — Ber

for there is no other except that here — AAT

And David said, There is none like that; give it me.

. . . There is none to match it. Give it to me! — NAB

10. And David arose, and fled that day for fear of Saul,

That day David fled away in terror of Saul — Mof

That same day . . . — NAB

David set out . . . to find refuge from Saul's pursuit — Knox

. . . and fled that day from Saul — RSV

and went to Achish the king of Gath.

11. And the servants for Achish said unto him, Is not this David the king of the land?

But the servants of Achish said, . . . — NAB

. . . the king of the country — Jerus

But Achish's officers weren't happy about his 'being' there. "Isn't he the top leader . . . — Tay

did they not sing one to another of him in dances,

During their dances do they not sing — NAB

was it not of him that they used to sing responsively in the dances — AAT

Was it not to this man that they sang as they danced — Mof

Was it not of him they sang in the dance — Jerus

Was it not in his honour their dancers used to sing — Knox

saying, Saul hath slain his thousands, and David his ten thousands?[1]

12. And David laid up these words in his heart,

. . . took these words to heart — AAT

. . . pondered these words — Jerus

. . . marked their words well — Knox

and was sore afraid of Achish the king of Gath.

and was greatly afraid of . . . — AAT

. . . dreadfully afraid . .. — Ber

. . . exceedingly afraid — Lam

. . . and became very much afraid of Achish — NAB

13. And he changed his behaviour before them,

So he disguised his sanity before them — AAT

. . . pretended to them to be insane — Mof

. . . feigned himself mad in their sight — Rhm

When their eyes were on him he played the madman — Jerus

so that he pretended in their presence to be demented — Ber

So he changed his mien when they were by — Knox

and feigned himself mad in their hands,

and raged in their hand — Rhm

and pretended to be mad in their hands — AAT

they had to hold him as if he was in a frenzy — Mof

needing control like a madman — Ber

and feigned himself mad whilst in their hands — Sprl

swooning in their hands — Knox

and disguised himself in their sight — Lam

and acted like a madman in their hands — NAB

and scrabbled on the doors of the gate,

and struck against the doors of . . . — Rhm

and scribbleth on the doors of . . . — YLT

and made marks upon the doors . . . — Sprl

He scratched on doors — Tay

he thumped on the doors — Mof

. . . hammering on the doors — Bas

drumming on the doors of the gate — NAB

and scrawled on the doors — ABPS

and let his spittle fall down upon his beard.

and let his saliva run down . . . — Sprl

and letting the water from his mouth go down his chin — Bas

and drooling onto his beard — NAB

14. Then said Achish unto his servants,

. . . to his officers — Mof

. . . his attendants — Ber

Finally Achish said to his servants — NAB

Lo, ye see the man is mad:

Lo! ye can see a madman playing his pranks — Rhm

. . . ye see a man acting as a madman — YLT

Truly you look upon a man demented — AAT

Take a look at the man, how demented he is — Ber

wherefore then have ye brought him to me?

wherefore should ye bring him . . . — Rhm

Why did you bring him to me — NAB

15. Have I need of mad men, that ye have brought this fellow to play the mad man in my presence?

Lacking of madmen am I that ye should bring this one to play his mad pranks unto me — Rhm

Am I in want of madmen, that you bring this fellow to rave in my presence — Mof

Have I not enough madmen without your bringing me this one to weary me with his antics — Jerus

Am I short of madmen, that you brought me this one to rave around me — Ber

Do I lack good manners, that you have brought this fellow who misbehaves in my presence — Lam

Have we not fools enough, that you bring this fellow in to let me watch his antics — Knox

Are there not enough unbalanced men about me, that you have let this person come and do such tricks before me — Bas

shall this fellow come into my house?

Shall this one enter my household — Rhm

Should such a fellow be my guest — Ber

Is this fellow to enter my house — Mof

Is he to join my household — Jerus

[1]Compare 18:7.

CHAPTER 22

1. David therefore departed thence, and escaped to the cave of Adullam:
. . . and made his escape to the stronghold of Adullam — Mof
David left there and took refuge in the Cave of . . . — Jerus
and when his brethren and all his father's house heard it,
Now when his brothers and all his father's clan heard it — AAT
. . . all his father's people . . . — Bas
they went down thither to him.
. . . joined him there — Jerus

2. And every one that was in distress, and every one that was in debt, and every one that was discontented,
in distress . . . that had a creditor . . . embittered in soul — Rhm
in distress . . . in debt . . . embittered — AAT
the oppressed, those in distress, all those in debt, anyone who had a grievance — Jerus
. . . the ill-used, the debtors, the disaffected — Knox
gathered themselves unto him:
gathered round him — Mof
and he became a captain over them:
. . . came to be over them as a prince — Rhm
. . . became a chief over them — Sprl
. . . became their leader — AAT
and there were with him about four hundred men.

3. And David went thence to Mizpeh of Moab:
. . . then moved to . . . — Mof
. . . went from there . . . — Jerus
and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, and be with you,
. . . dwell with you — Rhm
Please allow my . . . to come and live among you — Ber
Allow my . . . to stay with you — Jerus
. . . come and make their living-place with you — Bas
till I know what God will do for me.
until I know what God intends to do for me — Jerus

4. And he brought them before the king of Moab:
. . . set them before . . . — Rhm
. . . left them in the presence of . . . — AAT
. . . left them with the . . . — RSV
. . . brought them under the care of . . . — Ber
and they dwelt with him all the while that David was in the hold.
. . . was in the fortress — Rhm
. . . was in the stronghold — Sprl
they went on living with him while David was in his safe place — Bas
. . . all the time that David was in Mizpah — Lam

5. And the prophet Gad said unto David, Abide not in the hold:
. . . Do not remain in Mizpah — AAT
. . . Thou must not abide in the fortress — Rhm
. . . Do not stay in the stronghold — Jerus
the prophet Gad bade him leave his hill-fastness — Knox
depart, and get thee into the land of Judah.
. . . get away to the land of . . . — Mof
. . . but go and enter the . . . — AAT
. . . move out to the Judah country — Ber
Then David departed and came into the forest of Hareth.
. . . went off to the forest of . . . — Mof
. . . moved to the Hereth woods — Ber
. . . went away and came to the woodland of . . . — Bas

6. When Saul heard that David was discovered, and the men that were with him,
Saul heard of it, for David and his band had been detected — Ber
(now Saul abode in Gibeah under a tree in Ramah,
Saul being seated in Gibeah under the tamarisk-tree — Rhm
. . . abode in Gibeah beneath a grove in a high place — Sprl
. . . was sitting in Gibeah under a tamarisk tree — AAT
Saul was at Gibeah, seated under the tamarisk on the high place — Jerus
. . . sitting under the Gibeah oak tree on the high place — Ber
. . . was staying in Gibeah under the almond tree in Ramtha — Lam
Saul was dwelling . . . , and held his court . . . — Knox
having his spear in his hand, and all his servants were standing about him;)

. . . with all his officers standing . . . — Mof
. . . all his attendants . . . — Ber
. . . all his servants were in their places before him — Bas

7. Then Saul said unto his servants that stood about him,
. . . his servants who were stationed by him — Rhm
. . . his vassals who stood there by his side — Knox
Hear now, ye Benjamites;
Benjamites, listen! — Mof
Listen, men of Benjamin — Jerus
will the son of Jesse give every one of you fields and vineyards,
is the son of Jesse ready to give . . . — Jerus
Do you imagine that the son of . . . — Ber
Do you think the son . . . is like to give . . . — Knox
and make you all captains[1] of thousands, and captains of hundreds;
. . . commanders of thousands . . . — Jerus

8. That all of you have conspired against me,
so that all of you . . . Ber
and there is none that sheweth me that my son hath made a league with the son of Jesse,
. . . none to uncover mine ear as to the covenanting of my son with . . . — Rhm
. . . none declareth to me how my son . . . — Sprl
No one tells me when my son makes a compact with . . . — Mof
not one of you gave me word when . . . — Bas
and there is none of you that is sorry for me,
. . . that taketh pity upon me — Rhm
. . . sympathizes with me — AAT
Nobody has enough sympathy with me to . . . — Ber
Is there none of you that will feel my wrongs, and . . . — Knox
or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?
or disclose to me that my son has incited my servant against me as an enemy — AAT
. . . has incited . . . to lie in ambush, as is the case today — Ber
or has made my eyes open to the fact that my servant has been moved by my son against me, as at this day — Bs

9. Then answered Doeg the Edomite, which was set over the servants of Saul, and said,
. . . he being stationed near the servants of . . . — Rhm
. . who was appointed over . . . — AAT
. . . who was in attendance upon Saul's officers . . . — Mof
. . . who stood by the servants of Saul — ASV
. . . who had the care of Saul's asses — Sept
I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub.

10. And he inquired of the LORD for him,
. . . consulted the Eternal . . . — Mof
. . . got directions from the Lord for him — Bas
Ahimelech consulted the Lord to find out what David should do — Tay
and gave him victuals, and gave him the sword of Goliath the Philistine.
and supplied him with provisions . . — Ber
and gave him weapons and provisions — Lam

11. Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house,
. . . sent a summons to . . . — AAT
. . . sent for . . . — Mof
. . . sent to summon . . . — RSV
the priests that were in Nob: and they came all of them to the king.

12. And Saul said, Hear now, thou son of Ahitub. And he answered, Here I am, my lord.
Attention, you son of . . . He replied. Present, your majesty — Ber
. . . Yes, my lord? — NEB

13. And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse,
. . . Why have you and the son of Jesse plotted against me? — NEB
in that thou hast given him bread, and a sword, and hast inquired[1] of God for him,
that he should rise against me, to lie in wait, as at this day?

---

[1]Compare 8:12.
[1]Compare verse 10.

so that he has rebelled against me and is now waylaying for me — Ber
for him to rebel against me as is now the case — Jerus

14. Then Ahimelech answered the king, and said, And who is so faithful among all thy servants as David,
. . . Who among all your servants is trusted as is David — AAT
. . . is as loyal as . . . — Ber
. . . is equal to David, a trusted officer — Mof
. . . is so true to you as David — Bas
which is the king's son in law, and goeth at thy bidding, and is honourable in thine house?
being both the king's son-in-law and commander of your body-guard and honored in . . . — AAT
who is the king's son-in-law, and is taken into thy council, and is honorable in thy house — ASV
. . . son in law, and thy prime minister, and . . . — Sept
. . . and has access to thy private ear . . . — ABPS

15. Did I then begin to inquire of God for him?
Is this the first time I have consulted . . . — Mof
Have I to-day begun to inquire . . . — ASV
Did I commence it that day by inquiring . . . — Sprl
be it far from me:
No, no — Mof
No indeed! — NAB
Not at all — Ber
Far be it from me to do otherwise — Jerus
let not the king impute anything unto his servant nor to all the house of my father.
Let not the king accuse his servant or anyone in my family of such a thing — NAB
. . . bring any charge against . . . — Jerus
for thy servant knew nothing of all this, less or more.
knew nothing at all about this — AAT
. . . nothing whatever of the whole affair — Jerus
. . . has no knowledge, great or small, of this thing — Bas

16. And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house.

17. And the king said unto the footmen that stood about him,
. . . unto the runners that were stationed by him — Rhm
. . . unto the guard that stood about him — Sprl
. . . to his escort — Mof
. . . to the light infantry who stood before him — Sept
Turn, and slay the priests of the LORD;
Wheel round and kill . . . — Mof
Step forward and put . . . to death . . . — Jerus
About face! Execute the . . . — Ber
because their hand also is with David,
because they too side with David — Ber
. . . have supported David — Jerus
and because they knew when he fled, and did not shew it to me.
. . . and unveiled not mine ear — Rhm
. . . and have not uncovered mine ear — YLT
. . . did not declare it to me — Sprl
although they knew he was a fugitive, they never informed me — Ber
they knew he was making his escape yet did not tell me — Jerus
But the servants of the king would not put forth their hand to fall upon the priests of the LORD.
. . . were not willing to thrust forth their hand to . . . — Rhm
. . . the king's retainers were afraid to lay hands on . . . Knox

18. And the king said to Doeg, Turn thou, and fall upon the priests.
And Doeg the Edomite turned, and he fell upon the priests,
and slew on that day fourscore and five persons that did wear a linen ephod.
. . . eighty five men who wore the . . . — Ber
. . . who wore the linen apron — AAT
. . . who wore the linen sacerdotal apron — Mof
. . . who could carry the ephod — NEB
. . . that wore the linen mantle — Knox
. . . all wearing their priestly robes — Tay

19. And Nob, the city of the priests, smote he with the edge of the sword,
As for Nob . . . Saul put it to the sword — Jerus
both men and women, children and sucklings,
. . . children and infants — AAT

. . . children and babes on the breast — Ber

and oxen, and asses, and sheep, with the edge of the sword.

and oxen, asses and sheep — NAB

. . . cattle and donkeys and sheep — Jerus

20. And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David.

21. And Abiathar shewed David that Saul had slain the LORD'S priests.

22. And David said unto Abiathar, I knew it that day, when Doeg the Edomite was there, that he would surely tell Saul:

. . . would be certain to tell . . . — Mof

. . . would be sure to inform . . . — Jerus

I have occasioned the death of all the persons of thy father's house.

I am chargeable with all the lives of the house of . . . — Rhm

I myself am responsible for all the lives . . . — AAT

I am to blame for the death of all your father's clan — Mof

I am the occasion of death for your entire family — Ber

23. Abide thou with me, fear not:

Remain with me . . . — AAT

for he that seeketh my life seeketh thy life:

my enemies are thine — Knox

whoever is after your life is after mine — Ber

but with me thou shalt be in safeguard.

with me you are perfectly safe — Ber

you are in safe keeping with me — Mof

with me you shall be protected — Lam

for with me thou art well guarded — ABPS

CHAPTER 23

1. Then they told David, saying, Behold, the Philistines fight against Keilah, and they rob the threshingfloors.

. . . were attacking Keilah and plundering the . . . — Mof

. . . are making war on . . . they are ravaging, and destroying the . . . — Sept

. . . and are taking the grain from the . . . — Bas

2. Therefore David inquired of the LORD, saying,

Shall I go and smite these Philistines?

. . . go and fight . . . — Mof

. . . go and attack . . . — AAT

and the LORD said unto David, Go, and smite the Philistines, and save Keilah.

. . . and rescue Keilah — Mof

. . . and bring these townspeople relief — Knox

3. And David's men said unto him, Behold, we be afraid here in Judah:

. . . We go in fear here in Judah — Jerus

. . . See here! We live in fear here . . . — Ber

how much more than if we come to Keilah against the armies of the Philistines?

how much worse, then, if we move to Keilah to face the . . . — Ber

4. Then David inquired of the LORD yet again. And the LORD answered him and said, Arise, go down to Keilah;

March away down to Keilah — Mof

. . . Be on your way; go down to . . . — Jerus

. . . March out; move down to . . . — Ber

for I will deliver the Philistines into thine hand.

I am about to deliver the . . . — AAT

5. So David and his men went to Keilah, and fought with the Philistines,

. . . marched . . . and fought — Ber

and brought away their cattle,

and drave forth their cattle — Rhm

drove off their cattle — AAT

carried off . . . — Mof

and smote them with a great slaughter.

and caused them heavy loss of life — AAT

. . . inflicted heavy slaughter on them — Mof

. . . inflicted a great defeat — Jerus

So David saved the inhabitants of Keilah.

. . . delivered the dwellers of . . . — Ber

. . . relieved the inhabitants . . . — AAT

. . . rescued the . . . — Mof

6. And it came to pass, when Abithar the son of Ahimelech fled to David to Keilah, that he came down with an ephod in his hand.

. . . took refuge with David, he went down to Keilah with . . . in his hand — Jerus

. . . brought the ephod with him — Ber

7. And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand;
. . . delivered him into my power — Jerus
. . . handed him over to me — Mof
. . . sold him into my hand — AAT
for he is shut in, by entering into a town that hath gates and bars.
. . . a city with folding doors and bar — Rhm
. . . a town that has double doors and bars — AAT
. . . by going into a walled town with locked doors — Bas

8. And Saul called all the people together to war,
. . . summoned all the people . . . — Rhm
. . . the whole of the people to battle . . . — YLT
. . . called all the people to arms — Jerus
to go down to Keilah, to besiege David and his men.

9. And David knew that Saul secretly practised mischief against him;
. . . ascertained that against him Saul was contriving mischief — Rhm
. . . knew the mischief that Saul was plotting against him — Mof
. . . was aware that Saul was . . . — Jerus
and he said to Abiathar the priest, Bring hither the ephod.
. . . Bring the ephod here — Ber

0. Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah,
. . . has indeed heard . . . — AAT
. . . has heard for certain . . . — Mof
. . . has heard that Saul is preparing to come . . . — Jerus
to destroy the city for my sake.
. . . on my account — Mof
because of me — AAT

1. Will the men of Keilah deliver me up into his hand?
Will the citizens of . . . — AAT
will Saul come down as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down.

2. Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the LORD said, They will deliver thee up.

3. Then David and his men, which were about six hundred, arose and departed out of Keilah,
At this, David made off with his men, about six hundred in number — Jerus
and went whithersoever they could go.
and went to and fro, whithersoever they could — Rhm
and they went on their wanderings as they used to go — AAT
and roamed whereever they could go — Ber
and went back to their wandering life — Knox
And it was told Saul that David was escaped from Keilah; and he forbare to go forth.
. . . he gave up the campaign — AAT
. . . he abandoned the trip — Ber
. . . said no more about his purposed attack — Knox

14. And David abode in the wilderness in strong holds
. . . in the wilderness in the fortresses — Rhm
. . . in the desert in the strongholds — AAT
. . . stayed in desert strongholds — Ber
. . . kept in the waste land, in safe places — Bas
and remained in a mountain in the wilderness of Ziph.
. . . in the hilly country, in the Desert of Ziph — AAT
and remained in the mountainous parts of the Ziph desert — Ber
And Saul sought him every day, but God delivered him not into his hand.
Saul sought him continually . . . Rhm
Saul searched for him every day . . . — Sprl

15. And David saw that Saul was come out to seek his life:
Now David was afraid because Saul had come . . . — AAT
David learned how Saul was on the march to take his life — Ber
David was afraid because Saul had mounted an expedition to take his life — Jerus
and David was in the wilderness of Ziph in a wood.
David lay close in the woods of Ziph — Knox
David is in the wilderness of . . . in a forest — YLT
David was then in the Ziph desert at Horesh — Ber

16. And Jonathan Saul's son arose, and went to David in the wood,

. . . and went out to David in the thicket — Rhm

and strengthened his hand in God.

and made his hands strong in God — Bas

and encouraged him in the name of God — Jerus

and encouraged him from God — Mof

and strengthened his confidence in God — Sept

17. And he said unto him, Fear not: for the hand of Saul my father shall not find thee;

. . . the hand of . . . will not reach you — Jerus

. . . my father Saul will never find thee — Knox

and thou shalt be king over Israel, and I shall be next unto thee;

you are the one who is to reign over Israel, and I shall be second to you — Jerus

. . . and I will be by your side — Bas

and that also Saul my father knoweth.

my father Saul knows well that it must be so — Knox

yea and my father Saul knoweth this — Rhm

18. And they two made a covenant before the LORD:

. . . made a pact in the presence of Yahweh — Jerus

. . . made an agreement . . . — Bas

and David abode in the wood,[1] and Jonathan went to his house.

19. Then came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in the strong holds in the wood, in the hill of Hachilah, which is on the south of Jeshimon?

. . . Is not David stealing from one hiding place to another among us . . . of Hachilah, which is to the south of the Desolate Waste — AAT

. . . to the south of the wastelands — Jerus

. . . on the south of the desert — ASV

. . . on the Hachilah hill in the south part of the desert — Ber

. . . which is south of Jeshimon — RSV

20. Now therefore, O king, come down according to all the desire of thy soul to come down;

. . . according to all your heart's desire, come down — AAT

Now whenever you wish to go down, O king, do so — Jerus

and our part shall be to deliver him into the king's hand.

and it will remain for us to put him into . . . — Mof

and we, for our part, will give him up into . . . — Bas

21. And Saul said, Blessed be ye of the LORD;

. . . The LORD bless you — Ber

. . . The Lord's blessing on you! — Knox

for ye have compassion on me.

for coming to help me — Jerus

you have had pity on me — Mof

for having sympathy with me — Ber

22. Go, I pray you, prepare yet,

Go now, make still more sure — AAT

. . . make yet more sure — ASV

Now go and make further plans — Mof

. . . learn more particularly — Sprl

and know and see his place where his haunt is,

take good care to enquire where he has halted on his march — Knox

find out and make sure of the spot where his fleeting foot rests — Mof

Find out and note the place his footsteps hurry to — Jerus

. . . and find out for sure where his haunt is located — Ber

and who hath seen him there: for it is told me that he dealeth very subtilly.

. . . for I have been told he is very cunning — Jerus

. . . for they say that he is expert in deceit — Bas

. . . he behaves very shrewdly — Ber

. . . he deals very craftily — ABPS

23. See therefore, and take knowledge of all the lurking places where he hideth himself,

. . . know and see and learn all the secret places where he is accustomed to conceal himself — AAT

Be on the alert, then, ascertain all the hiding-places where he lurks — Mof

and come ye again to me with the certainty, and I will go with you:

and return to me with evidence . . . — AAT

and come ye again to me of a certainty . . . — ASV

. . . come back . . . with sure information . . . — RSV

[1]Compare verse 15.

. . . come back . . . when you are certain . . . — Jerus

and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah.

and, if he is in the country I will hunt him through all the divisions of Judah — Mof

Let him go to ground as he will, I will hunt him out among all the multitudes of Judah — Knox

If he is anywhere in the land, I will trace him among you . . . — Ber

. . . I will track him down through all the clans of Judah — Jerus

24. And they arose and went to Ziph before Saul:

So they started ahead of Saul for Ziph — Mof

. . . they went back to Ziph to prepare the way for Saul — Knox

. . . and went to Ziph, preceding Saul — Sprl

but David and his men were in the wilderness of Maon, in the plain on the south[1] of Jeshimon.

. . . of Maon, in the Arabah to the south of . . . — AAT

. . . in the dry land south of the waste land — Bas

. . . in the plain by the side of the desert — Lam

. . . in the Maon plain in the southern part of the desert — Ber

25. Saul also and his men went to seek him.

. . . went hunting David — Ber

And they told David: wherefore he came down into a rock, and abode in the wilderness of Maon.

he went down to the crag which is in the Desert of Maon — AAT

. . . the crag that is in the steppes of Maon — Mof

. . . he moved down to the rock in the Maon plain — Ber

And when Saul heard that, he pursued after David in the wilderness of Maon.

26. And Saul went on this side of the mountain, and David and his men on that side of the mountain:

. . . proceeded along one side of the . . . — Jerus

. . . was traversing one side of . . . — Knox

. . . moving on one side of the ridge . . . — Ber

and David made haste to get away for fear of Saul:

David was in desperate straits to escape from Saul — AAT

David's purpose was to get away as quickly as possible, for fear of Saul — Bas

David had lost hope of slipping through Saul's hands — Knox

For Saul and his men compassed David and his men round about to take them.

Saul and . . . were at the point of surrounding . . . — AAT

Saul . . . were at the point of circling . . . and capturing . . . — Ber

Saul . . . closed around upon David . . . — ABPS

27. But there came a messenger unto Saul, saying, Haste thee, and come;

But a message reached Saul, Come with all speed — Knox

for the Philistines have invaded the land.

. . . have spread over the land — Rhm

. . . have pushed against the land — YLT

. . . have made a raid upon . . . — AAT

28. Wherefore Saul returned from pursuing after David,

. . . gave up pursuing David — Ber

and went against the Philistines:

and departed to meet the . . . — Rhm

and went to fight the . . . — Mof

therefore they called that place Sela-hammah-lekoth.

. . . called that place the Crag of Division — AAT

. . . the Crag of Escapes — Mof

. . . the Cliff of Separation — Rhm

. . . the Rock of Divisions — YLT

. . . Escape Rock — Ber

29. And David went up from thence, and dwelt in strong holds[1] at En-gedi.

David moved out from there and housed in the Engedi strongholds — Ber

---

[1]Compare verse 19.

[1]Compare verse 14.

CHAPTER 24

1. And it came to pass when Saul was returned from following the Philistines, that it was told him, saying, Behold, David is in the wilderness of En-gedi.
. . . steppes of Engedi — Mof
. . . Desert of Engedi — AAT
. . . waste land of . . . — Bas

2. Then Saul took three thousand chosen men out of all Israel,
. . . three thousand picked men . . . — Knox
. . . choice men . . . — Ber
. . . men selected out of . . . — Sept
. . . three thousand of the best men . . . — Bas
and went to seek David and his men upon the rocks of the wild goats.
. . . to the east of the Wildgoat crags — Mof
. . . over the face of the rocks . . . — Rhm
. . . in front of the Wildgoats-Rocks — RSV
among rocks that were so steep that only the wild goats could find a footing — Knox
. . . upon the mountains of the wild goats — Lam

3. And he came to the sheepcotes by the way, where was a cave;
. . . the sheepfolds by the way . . . — AAT
. . . to the walled folds of sheep by the road . . . — Sprl
. . . to the sheepfolds along the route . . . — Jerus
And on the way he came to a place where sheep were kept . . . — Bas
and Saul went in to cover his feet:
into which Saul went to ease himself — Knox
Saul went inside to relieve himself — Mof
Saul went in for a private purpose — Bas
Saul went into the cave and lay down there — Lam
Saul went into it to prepare himself — Sept
and David and his men remained in the sides of the cave.
David . . . in the hinder part of the cave, having taken up their abode — Rhm
David . . . were lodging in the inner recesses of the cave — AAT
. . . were seated in the recesses of . . . — Mof
. . . were sitting in the innermost parts of . . . — RSV

4. And the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand,
. . . truly I am about to give your enemy into . . . — AAT
. . . Here is the day on which the Eternal promised that he would put your enemy in your power — Mof
. . . Today is the day of which Yahweh said . . . I will deliver . . . — Jerus
. . . This is the day in which the LORD said to you, Now I put your enemy . . . — Ber
that thou mayest do to him as it shall seem good unto thee.
therefore shalt thou do unto him, as shall be good in thine eyes — Rhm
that thou mayest act towards him as seemeth right in thine eyes — Sprl
and let you do what you like to him — Mof
. . . do to him what you wish — Ber
Then David arose, and cut off the skirt of Saul's robe privily.
. . . and secretly cut off the skirt of Saul's mantle — AAT
. . . cut off the corner of the robe which belonged to Saul — Rhm
. . . and cutteth of the skirt of the upper robe which is on Saul — gently — YLT
and, unobserved, cut off the border of Saul's cloak — Jerus
Unobserved . . . cut off the tail end of Saul's robe — Ber
David, getting up, took the skirt of Saul's robe in his hand, cutting off the end of it without his knowledge — Bas

5. And it came to pass afterward, that David's heart smote him,
. . . David reproached himself for having . . . — Mof
. . . David was conscience-stricken — AAT
. . . David was full of regret — Bas
because he had cut off Saul's skirt.
for having cut off a piece of Saul's robe — Ber

6. And he said unto his men, The LORD

forbid that I should do this thing unto my master, the LORD'S anointed,
. . . May the LORD keep me from doing such a thing to my master . . . — Ber
. . . Yahweh preserve me from doing . . . — Jerus
. . . Before the Lord, never let it be said, that my hand was lifted up against my lord, the man of the Lord's selection — Bas
. . . God be merciful to me . . . never may I do such despite to the Lord's unction — Knox
to stretch forth my hand against him, seeing he is the anointed of the LORD.
as to lay hands on the king he has anointed — Knox
to raise my hand against him who is the LORD'S anointed — Ber

7. **So David stayed his servants with these words,**
. . . checked his men . . . — ASV
. . . did chide his men . . . — Rhm
. . . persuaded his men . . . — AAT
. . . prevented his men . . . — Sprl
. . . restrained his men . . . — Mof
and suffered them not to rise against Saul.
and did not permit them . . . — AAT
forbidding them to . . . — Jerus
But Saul rose up out of the cave, and went on his way.
Meanwhile Saul left the cave and . . . — Mof
Meanwhile Saul had arisen and had left the cave and had gone . . . — Ber

8. **David also arose afterward, and went out of the cave, and cried after Saul, saying,**
Then David also got up and went out of the cave, calling after . . . — Mof
My lord the king.
Your majesty the king — Ber
And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.
. . . David inclined his face to the earth and . . . — Rhm
. . . David bowed his face . . . and did obeisance — AAT
. . . bowed to the ground and did homage — Jerus
. . . bowed deeply, his face touching the ground — Ber

9. **And David said to Saul, Wherefore hearest thou men's words, saying,**
Why did you listen to the words of the men who said — AAT
Why do you give any attention to those who say — Bas
Behold, David seeketh thy hurt?
See, David seeks your hurt — AAT
David means to harm you — Jerus
David schemes evil against you — Ber

10. **Behold, this day thine eyes have seen how that the LORD had delivered thee today into mine hand in the cave:**
Why, you see for yourself to-day that the Eternal put you in my power inside the cave — Mof
Thou canst see with thy own eyes that the Lord put thee at my mercy in yonder cave — Knox
and some bade me kill thee:
and some would have had me put you to death — Bas
but mine eye spared thee;
but no, I looked down and spared thee — Knox
but I spared you — Ber
but I refused to kill you — AAT
but mine eye hath pity on thee — YLT
but I had compassion on thee — Sprl
and I said, I will not put forth mine hand against my lord; for he is the LORD'S anointed.
. . . Never will I lift a hand, thought I, against the king the Lord has anointed — Knox
. . . my lord, who has been marked with the holy oil — Bas

11. **Moreover, my father, see, yea see the skirt[1] of thy robe in my hand:**
for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand,
. . . I have no evil or rebellion in mind — Ber
. . . there is neither wrong nor crime in my hands — AAT
. . . you may be sure there is neither evil nor guilt on my hands — Mof
. . . neither mischief or wickedness is in my hand — Sprl
. . . you must acknowledge frankly that there is neither malice nor treason in my mind — Jerus
Think on this, and tell thyself that there

[1]Compare verse 4.

was never despite or wrong on my part — Knox

and I have not sinned against thee:
and I have done you no wrong — Bas
yet thou huntest my soul to take it.
yet art thou hunting my life to . . . — Rhm
while you intend to take my life — Ber

12. The LORD judge between me and thee,
Let Yahweh do justice betwixt . . . — Rhm
and the LORD avenge me of thee:
may the Lord give me my rights against you — Bas
but mine hand shall not be upon thee.
. . . my hand shall never strike you — Mof
. . . shall not be against you — AAT
. . . shall not be laid on you — Jerus
. . . will never be lifted up against you — Bas

13. As saith the proverb of the ancients,
As runs the old saying — AAT
as saith the simile of the ancients — YLT
as the old-time proverb has it — Ber
As the old proverb runs — Mof
Wickedness proceedeth from the wicked:
From the lawless proceedeth lawlessness — Rhm
Evil men bring evil on themselves — Mof
but mine hand shall not be upon thee.

14. After whom is the king of Israel come out? after whom dost thou pursue?
A fine quarry thou huntest, king of Israel, a fine quarry indeed! — Knox
After whom, really, is the king of Israel? Whom are you pursuing — Ber
after a dead dog? after a flea?
a dead dog? a single flea? — AAT
a cur! a flea! — Mof

15. The LORD therefore be judge, and judge between me and thee,
. . . and decide between . . . — Mof
. . . and execute justice between . . . — AAT
and see, and plead my cause,
the Lord witness and redress my wrongs — Knox
May He take notice, be my Advocate — Ber
may he take up my cause and defend it — Jerus
and deliver me out of thine hand.
and rescue me from thy power — Knox
and free me from your hand — Mof
and acquit me from your hand — AAT

16. And it came to pass when David had made an end of speaking these words unto Saul, that Saul said,
Now as David finished speaking these . . . — AAT
Is this thy voice, my son David? And Saul lifted up his voice, and wept.
. . . And Saul wept aloud — Mof
. . . raised his voice and wept — Ber
. . . Saul was overcome with weeping — Bas

17. And he said to David, Thou art more righteous than I:
. . . Thou givest better measure, he said, than I — Knox
. . . You are a better man than I am — Mof
. . . You are right and I am wrong — Bas
. . . You are fairer than I am — Ber
. . . You are a more upright man than I — Jerus
for thou hast rewarded me good, whereas I have rewarded thee evil.
thou returnest good for evil, and I evil for good — Knox
for you have shown me kindness, while I shown you evil — AAT

18. And thou hast shewed this day how that thou hast dealt with me:
You have shown exceptional kindness in what you have done to me — AAT
And today you have crowned your kindness to me — Mof
And you have made clear to me how good you have been to me today — Bas
forasmuch as when the LORD had delivered me into thine hand, thou killedst me not.

19. For if a man find his enemy, will he let him go well away?
. . . will he let him get easily away Rhm
When one surprises his enemy, will he let him go unharmed — Ber
When a man comes on his enemy, will he let him go unmolested — Jerus
wherefore the LORD reward thee good for that thou hast done unto me this day.
The Lord reward thee for this day's kindness — Knox
May the LORD be good to you for your dealings with me today — Ber
May Yahweh reward you for the goodness . . . — Jerus

20. And now, behold, I know well that thou shalt surely be king,
I know for certain that you . . . — Ber
This I know past all doubt, that one day thou wilt be king — Knox
and that the kingdom of Israel shall be established in thine hand.
and that by your hand the kingdom shall . . . — AAT
. . . the kingship will be enduring under your direction — Ber
. . . the sovereignty in Israel will be secure in your hands — Jerus

21. Swear now therefore unto me by the LORD,
So, make oath to me . . . — Ber
So give me your oath . . . — Bas
that thou wilt not cut off my seed after me,
that thou wilt not destroy the posterity which survives me — Knox
. . . not cut off my descendants after me — AAT
. . . not cut off my offspring when I am gone — Mof
. . . not destroy my descendants — Ber
and that thou wilt not destroy my name out of my father's house.
nor wipe out my name from my father's family — Ber

22. And David sware unto Saul.
David bound himself to Saul by oath — Knox
. . . gave Saul his oath — Bas
And Saul went home; but David an his men gat them up unto the hold.
. . . David . . . went up to the fastness — Mof
. . . went back to the stronghold — Jerus
. . . went up to their safe place — Bas
. . . up unto the fortress — YLT

CHAPTER 25

1. And Samuel died; and all the Israelites were gathered together and lamented him,
. . . gathered to mourn for him — Mof
. . . all Israel came together, weeping for him — Bas
and buried him in his house at Ramah.
. . . at his Ramah home — Ber
And David arose, and went down to the wilderness[1] of Paran.
David set off and went down to the wilderness of Maon — Jerus
. . . to the steppes of Maon — Mof
. . . to the waste land of Maon — Bas

2. And there was a man in Maon, whose possessions were in Carmel:
. . . whose cattle were in Carmel — Rhm
whose business was . . . — AAT
. . . and had lands at Carmel — Knox
and the man was very great,
. . . very prosperous — AAT
and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.
. . . he was engaged in shearing . . . — Jerus
. . . He was at Carmel attending to the sheepshearing — Ber
. . . he was cutting the wool of his sheep at . . . — Bas

3. Now the name of the man was Nabal; and the name of his wife Abigail: and she was woman of good understanding, and of a beautiful countenance:
. . . the woman had good sense and was fair — AAT
. . . of good understanding and of beautiful figure — Rhm
. . . of good understanding and of fair form — YLT
. . . of sound understanding and of lovely appearance — Sprl
. . . the woman was shrewd and handsome — Mof
. . . a woman of intelligence and beauty — Jerus
but the man was churlish and evil in his doings;
. . . unfeeling and of evil practices — Rhm
. . . churlish and evil in his transactions — Sprl
. . . cruel and evil in his ways — Bas
. . . rough and uncouth — AAT
. . . rough and boorish — Mof
. . . brutish and ill-mannered — Jerus
. . . morose and ill-natured — Sept
. . . a churlish fellow, wicked and spiteful in all his dealings — Knox
and he was of the house of Caleb.
and of surly disposition — Sept
and like a dog — Lam
a Calebite — NEB

[1]Compare 23:14.

4. And David heard in the wilderness that Nabal did shear his sheep.
. . . was at his sheepshearing — Jerus
. . . was shearing his sheep — ASV

5. And David sent out ten young men,
. . . ten soldiers — Jerus
and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name:
. . . and go to Nabal, and greet him with peace in my name — Sprl
. . . and call on Nabal. Inquire in my name after his welfare — Ber

6. And thus shall ye say to him that liveth in prosperity,
and say thus, Long life to thee — Rhm
and you shall say thus to my brother . . . — AAT
Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast.
Mayest thou prosper, And thy household prosper and . . . — Rhm
Health and prosperity to thee . . . — Sept

7. And now I have heard that thou hast shearers:
. . . that you have the shearers — Jerus
. . . that you have woolcutters — Bas
now thy shepherds which were with us, we hurt them not,
thy shepherds have now been with us, and we did them no hurt — ASV
. . . and we did not insult them — AAT
. . . we have not put them to shame — YLT
. . . we never molested them — Ber
neither was there aught missing unto them, all the while they were in Carmel.
Neither missed they anything all the days . . . — Rhm
nothing of theirs was missing all the time they were in Carmel — AAT

8. Ask thy young men, and they will shew thee.
. . . and they will tell you — ASV
. . . and they will confirm it — Ber
Wherefore let the young men find favour in thine eyes.
. . . find favour with you — Mof
for we come in a good day:
. . . on a propitious day — AAT
. . . on a joyous day — Sprl
. . . on a feast day — Ber
. . . at an auspicious time — Knox
give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.
give anything you have at hand to . . . — Mof
Give therefore whatever you have at hand . . . — AAT
Whatever you have to hand please give . . . — Jerus

9. And when David's young men came, they spake to Nabal according to all those words in the name of David, and ceased.
. . . said all this in David's name, and waited — Jerus
. . . they repeated this entire message, and waited — Ber
. . . they said all this . . . and said nothing more — Bas

10. And Nabal answered David's servants, and said, Who is David? and who is the son of Jesse?
. . . From David? said he. From the son of Jesse? — Knox
there be many servants now a days that break away every man from his master.
. . . that have broken away, every one from the presence of his lord — Rhm
There are many slaves today who connivingly break away, each from his master — AAT
There are many servants nowadays who are breaking away from their masters — RSV

11. Shall I then take my bread, and my water, and my flesh that I have killed for my shearers,
. . . my bread . . . my wine . . . my slain beasts — Rhm
. . . my bread . . . my water . . . my meat — AAT
. . . my food . . . my wine . . . and the meat I have butchered — Ber
and give it unto men, whom I know not whence they be?
. . . whose origin I do not know — AAT
. . . who come from I do not know where — RSV

12. So David's young men turned their way, and went again,
. . . turned away from their journey and came back — Rhm
. . . retraced their steps, and returned — AAT
and came and told him all those sayings.

13. And David said unto his men, Gird ye on every man his sword.

. . . Every man buckle on his sword — Mof
. . . Put on your swords, every one of you — Bas
And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff.
. . . the other two hundred were left to guard the baggage — Knox
. . . remained with the supplies — Ber

14. But one of the young men told Abigail, Nabal's wife, saying,
But a certain of her young men told . . . — Rhm
Behold, David sent messengers out of the wilderness to salute our master;
. . . sent messengers to bless our lord — Rhm
. . . messengers from the steppes to greet . . . — Mof
. . . to say kind words to . . . — Bas
and he railed on them.
. . . treated them with contempt — Rhm
. . . insulted them — Sprl
. . . flared out at them — Jerus
. . . scoffed at them — Ber

15. But the men were very good unto us, and we were not hurt, neither missed we any thing,[1]
as long as we were conversant with them, when we were in the fields:
as long as we went with them, when we . . . — ASV
as long as we were associated with them, while we were in the field — AAT

16. They were a wall unto us both by night and day
A wall became they unto us . . — Rhm
they were a protection to us . . . — Jerus
They formed a wall around us . . . — Ber
all the while we were with them keeping the sheep.
while we pastured our flocks among them — Knox
as long as we pastured the sheep in their neighborhood — Ber
all the time we were in their neighbourhood minding the sheep — Jerus

17. Now therefore know and consider what thou wilt do;
. . . know and see what thou canst do — Rhm
. . . consider well what you are to do — Ber
So now, give thought to what you are going to do — Bas
Take thought, then, and resolve what thou wilt do — Knox
for evil is determined against our master, and against all his household:
. . . mischief is determined . . . — Rhm
. . . there is trouble brewing against . . . — Mof
for he is such a son of Belial, that a man cannot speak to him.
. . . he is such an abandoned man, that one cannot . . . — Rhm
. . . he is too much a son of worthlessness to be spoken to — YLT
for he is such a base rascal that no one can . . . — AAT
. . . he is such a wicked man . . . — Amp
. . . he is such a good-for-nothing person . . . — Bas
. . . he is so cross-grained a man that there is no reasoning with him — Knox

18. Then Abigail made haste,
Abigail wasted no time; — Knox
and took two hundred loaves, and two bottles of wine, and five sheep ready dressed,
. . . loaves . . . skins of wine . . . five dressed sheep — AAT
. . . loaves . . . bottles of wine . . . roasted sheep — Mof
. . . cakes of bread . . . skins full of wine . . . sheep ready for cooking — Bas
and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs,
. . . five pecks of flour . . . clusters of raisins . . . cakes of dried figs — Knox
five measures of dry grain and a hundred parcels of dry grapes and two hundred cakes of figs — Bas
and laid them on asses.
and put them on the asses — Rhm
. . . packed them on donkeys — Ber

19. And she said unto her servants, Go on before me; behold, I come after you.
and told her young men to go on in front of her, and she would follow — Mof
and bade the drivers go on before; she herself would follow — Knox
You move on ahead of me; I will follow — Ber

[1]Compare verse 7.

But she told not her husband Nabal.
But to her husband Nabal told she nothing — Rhm
. . . she did not inform her husband . . . — Ber

20. And it was so, as she rode on the ass, that she came down by the covert of the hill,
She was riding on her ass down the side of the hill — Mof
Seated on her donkey, she was coming down a mountain pass — Ber
As she was riding her donkey down behind a spur of the mountain — Jerus
while she was going down under cover of the mountain on her ass — Bas
. . . that she came down by a sheltered part of the mountain — ABPS
She had mounted her ass, and was now at the bottom of the valley — Knox
and behold, David and his men came down against her; and she met them.
. . . David and his men were also coming down in her direction, so that she met them — AAT

21. Now David had said,
David had decided — Jerus
David uttered threats — Knox
Surely in vain have I kept all that this fellow hath in the wilderness,
It was thankless care of mine to protect all this man's goods, out in the desert — Knox
So it was all for nothing that I guarded that fellow's goods and chattles in . . . — Mof
What was the use of my taking care of this man's goods . . . — Bas
It was waste of time guarding all this man's property . . . — Jerus
so that nothing was missed of all that pertained unto him:
. . . of all that belongs to him — AAT
Not one of his belongings went a-missing — Mof
Nothing was missing of all he had — Jerus
and he hath requited me evil for good.
seeing he hath returned to me evil . . . — Rhm

22. So and more also do God unto the enemies of David,
God do so unto the enemies of David, and more also — ASV
May God requite David and worse — AAT
God do so to David, and more also — Sept
May God do this to David and more — Jerus
The LORD do so and more also to his servant David — Lam
if I leave of all that pertain to him by the morning light any that pisseth against the wall.
if I let any male in this man's house live till morning — Knox
if I leave of all that belongs to him until tomorrow as much as a single male person — AAT
if by morning I leave a single male alive among all those who belong to him — NAB

23. And when Abigail saw David, she hasted, and lighted off the ass,
. . . she quickly dismounted from her donkey — Ber
and fell before David on her face, and bowed herself to the ground,

24. And fell at his feet, and said,
kneeling at his feet . . . — Knox
Upon me, my lord, upon me let this iniquity be:
On me . . . be the transgression — Rhm
Upon me . . . be the blame — AAT
On me . . . let the guilt fall — Mof
On me, sir, falls the blame — Ber
and let thine handmaid, I pray thee, speak in thine audience,
. . . let thy handmaid speak in thy ears — Rhm
Allow your maid, please, to address you — Ber
pray, let your handmaid speak in your ears — RSV
and hear the words of thine handmaid.

25. Let not my lord, I pray thee, regard this man of Belial, even Nabal:
Let not my lord . . . take seriously this worthless individual . . . — AAT
Ah . . . pay no heed to that worthless creature . . . — Mof
Let my master pay no attention, I beg of you, to this worthless man — Ber
Pay no attention to this ill-tempered man . . . — Jerus
. . . give no attention to Nabal, that good-for-nothing — Bas
for as his name is, so is he:
he is like his name — Mof
for as his name, so is the man — Ber
for his nature is like his name — Jerus

Nabal is his name, and folly is with him:
Nabal [Base] is his name, and baseness is with him — Rhm
'Nabal' ['Churl'] is his name and churl is his nature — Mof
'Fool' is his name, and folly his boon companion — AAT
'Brute' is his name and brutish his character — Jerus
Nabal is his name, and churlishness is with him — JPS
but I thine handmaid saw not the young men of my lord, whom thou didst send.
. . . did not see the soldiers whom . . . — Jerus

26. Now, therefore, my lord, as the LORD liveth, and as thy soul liveth,[1]
seeing the LORD hath withholden thee from coming to shed blood,
since the LORD has restrained you from shedding blood — AAT
and from avenging thyself with thine own hand,
and from saving thyself with . . . — Rhm
and from finding redress for yourself by your own hand — AAT
and from taking the law into your own hands — Ber
and from taking vengeance with . . . — Jerus
and from taking into your hands the punishment for your wrongs — Bas
now let thine enemies, and they that seek evil to my lord, be as Nabal.
. . . and those who seek to harm my lord . . . — AAT
. . . may your enemies . . . fare like Nabal — Mof
. . . and all who plan against my master . . . — Ber
. . . and all who plan evil against my lord become like Nabal — Jerus

27. And now this blessing which thine handmaid hath brought unto my lord,
Here is a present which your servant . . . — Mof
And let this offering, which your servant gives . . . — Bas
let it even be given unto the young men that follow my lord.
. . . who are enlisted with my master — Ber
. . . the soldiers of my lord's following — Jerus

28. I pray thee, forgive the trespass of thine handmaid:
. . . the transgression of . . . — AAT
Pray, forgive aught that your humble servant has done amiss — Mof
And may the sin of your servant have forgiveness — Bas
Forgive . . . what is amiss in thy servant — Sept
for the LORD will certainly make my lord a sure house;
. . . an assured house — Rhm
. . . certainly set up for my master a lasting dynasty — Ber
. . . for then Yahweh will grant my lord a lasting dynasty — Jerus
. . . will make your family strong — Bas
because my lord fighteth the battles of the LORD,
. . . the wars of the LORD — AAT
and evil hath not been found in thee all thy days.
. . . and wrong shall not be found . . . — Rhm
. . . evil shall not be found . . . — ASV
therefore there must never be iniquity found in thee — Sept

29. Yet a man is risen to pursue thee, and to seek thy soul:
And though man be risen up . . . — ASV
Should man rise up to pursue you . . . — AAT
Should anyone undertake to persecute you — Ber
Should men set out to hunt you down and try to take your life — Jerus
but the soul of my lord shall be bound in the bundle of life with the LORD thy God;
. . . in the bundle of the living . . . — Rhm
. . . in the bundle of the living along with the LORD your God — AAT
. . . shall be wrapt up safe among the living in care of the Eternal — Mof
. . . my lord's life will be kept close in the satchel of life with . . . — Jerus
and the souls of thine enemies, them shall he sling out, as out of the middle of a sling.
. . . shall be slung out as from the midst of the sling's bow — Sprl
. . . he will sling out the life of your enemies as from the hollow of a sling — AAT
as for the lives of your enemies, he will

[1]Compare 20:3.

fling them away,like stones out of a sling — Mof

30. And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee,
. . . has fulfilled all his good promises to my master — Ber
. . . when the Lord has granted thee all his promised blessings — Knox
. . . has done . . . all those good things which he has said he will do for you — Bas
and shall have appointed thee ruler over Israel;
and shall put thee in charge as leader over . . . — Rhm
and shall appoint you prince over . . . — AAT

31. That this shall be no grief unto thee, nor offence of heart unto my lord,
then shall this not become . . . a staggering and stumbling of heart — Rhm
. . . a qualm of conscience or a burden of remorse — AAT
then your heart will suffer from no self-accusations — Ber
you do not want to have any reason to grieve or feel remorse — Jerus
my lord shall have no cause of grief, or pangs of conscience — RSV
either that thou hast shed blood causeless,
that thou didst either shed blood without need — Rhm
either to shed blood for nought — YLT
either that thou hast shed blood without cause — ASV
or that my lord hath avenged himself.[1]
but when the LORD shall have dealt well with my lord, then remember thine handmaid.
When therefore the LORD shall prosper my lord . . . — AAT
when Yahweh has shown his goodness to . . . — Jerus

32. And David said to Abigail, Blessed be the LORD God of Israel, which sent thee this day to meet me:

33. And blessed be thy advice,
. . . thy discreet judgment — Rhm
. . . thy discretion — YLT
. . . thy counsel — Sprl
. . . your discernment — AAT
. . . your tact — Mof
. . . your wisdom — Jerus
. . . thy understanding — ABPS
and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand.[1]

34. For in very deed, as the LORD God of Israel liveth, which hath kept me back from hurting thee,
. . . who hath restrained me from harming thee — Rhm
. . . who hath kept me back from doing evil with thee — YLT
except thou hadst hasted and come to meet me,
unless you had hurried to meet me — Mof
had you not hurried to . . . — Jerus
if you had not hurriedly met me — Ber
surely there had not been left unto Nabal by the morning light any that pisseth against the wall.
by dawn Nabal would not have had a single male or boy left alive — NAB

35. So David received of her hand that which she had brought him,
David then took from what she had brought him — NAB
. . . accepted from her . . . — Ber
and said unto her, Go up in peace to thine house;
see, I have hearkened to thy voice, and have accepted thy person.
. . . See, I have listened to your plea, and shown you favor — AAT
. . . and granted your request — Mof
. . . I have listened to your voice, and personally I like you — Ber
. . . and have accepted thee — ABPS

36. And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king;
. . . he was just holding a drinking bout in . . . — AAT
. . . was holding a feast, a princely feast — Jerus
. . . was feasting in his house like a king — Bas
. . . and found him feasting royally — Knox
and Nabal's heart was merry within him,
. . . was in a happy mood — Ber
for he was very drunken:
he having drunk deeply — Rhm
. . . he was quite drunk — Mof
for he had taken much wine — Bas

[1]Compare verse 26.

wherefore she told him nothing, less or more, until the morning light.
so that she could not tell him anything at all until . . . — AATrs
she did not tell him any particulars until . . . — Ber
. . . she told him nothing at all till it was daylight — Jerus

37. But it came to pass in the morning, when the wine was gone out of Nabal,
. . . when the effects of the wine upon Nabal were passing off — AAT
when Nabal's spree was over — Ber
and his wife had told him these things, that his heart died within him, and he became as a stone.
. . . his spirits sank, he became motionless like stone — Mof
. . . his heart gave out within him; he became like stone — Ber
. . . his heart went dead within him, cold as a stone — Knox
. . . all the heart went out of him, and he became like stone — Bas

38. And it came to pass about ten days after, that the LORD smote Nabal, that he died.
. . . the LORD inflicted a stroke upon . . . — AAT

39. And when David heard that Nabal was dead, he said, Blessed be the LORD that hath pleaded the cause of my reproach from the hand of Nabal,
. . . who hath maintained the plea of my . . . at the hand of Nabal — Rhm
. . . that has given me redress for Nabal's ill usage of me — Knox
who has executed justice for Nabal's insult to me — Ber
and hath kept his servant from evil:
. . . hath restrained his servant from wrong — Rhm
. . . has kept . . . from wrongdoing — Ber
keeping his servant clear of wrong — Knox
for the LORD hath returned the wickedness of Nabal upon his own head.
. . . has made Nabal's evil-doing fall back on . . . — Mof
And David sent and communed with Abigail, to take her to him to wife.
David sent and spake concerning Abigail . . . — ASV
. . . and wooed Abigail to make her his wife — RSV
. . . sent and made his proposal . . . to take her to him to be his wife — AAT

40. And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.
. . . that he may take you as his wife — NAB

41. And she arose, and bowed herself on her face to the earth,
. . . bowed her face toward the earth — Ber
. . . bowed down her face to the ground — Jerus
and said, Behold, let thine handmaid be a servant to wash the feet of the servants of my lord.
. . . Behold your female slave, a maid-servant to wash . . . — AAT
. . . Your humble servant here is a slave, ready to wash . . . — Mof
. . . Yes, your maid will be a servant girl to wash . . . — Ber
. . . See, I am ready to be a servant girl, washing . . . — Bas
. . . Your handmaid would become a slave to wash the feet of my lord's servants — NAB

42. And Abigail hasted, and arose, and rode upon an ass,
. . . hastily arose and mounted an ass — AAT
Then, without more ado, Abigail mounted . . . — Knox
. . . mounted a donkey — Jerus
with five damsels of hers that went after her;
with her five damsels that used to journey at her feet — Rhm
. . . who waited upon her — Sprl
five of her maidens followed in her train — AAT
and her five maidens attended her — RSV
followed by five of her slave-girls — Jerus
and she went after the messengers of David, and became his wife.

43. David also took Ahinoam of Jezreel; and they were also both of them his wives.
. . . and they two became his wives — Rhm
. . . both of these were wives to David — Knox
. . . and he kept both of them as wives — Jerus

44. But Saul had given Michal his daughter,

David's wife, to Phalti the son of Laish, which was of Gallim.
. . . the son of Laish, who belonged to Gallim — Mof
. . . of Laish, from Gallim — Jerus
But Saul gave David's wife Michal, Saul's own daughter, to Phalti, son of Laish, who was from Gallim — NAB

CHAPTER 26

1. And the Ziphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill[1] of Hachilah, which is before Jeshimon?

2. Then Saul arose and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.[2]

3. And Saul pitched in the hill of Hachilah,
Saul encamped in . . . — Rhm
. . . on the slopes of Hachila — Knox
. . . put up his tents on . . . — Bas
which is before Jeshimon, by the way.
which overlooketh Jeshimon . . . — Rhm
which is east of the Desolate Waste — AAT
which is on the edge of the wastelands by the roadside — Jerus
But David abode in the wilderness,
David was then living in . . . — Jerus
David remained in . . . — RSV
. . . was staying in the . . . — Rhm
. . . was keeping to the desert — Mof
and he saw that Saul came after him into the wilderness.
when he saw that Saul had come to the desert in pursuit of him — AAT
. . . was pursuing him into the desert — Mof
. . . was coming after him there — Jerus

4. David therefore sent out spies,
. . . sent runners — Rhm
. . . sent out watchers — Bas
. . . had sent men to watch his movements — Knox
and understood that Saul was come in very deed.
and took knowledge that Saul had come for a certainty — Rhm

5. And David arose, and came to the place where Saul had pitched:
. . . where Saul was encamped — AAT
. . . started and reached the spot where Saul had camped — Mof
. . . moved up and approached Sauls encampment — Ber
. . . got up and came to the place where Saul's tents were — Bas
Setting off, David went to the place where Saul had pitched camp — Jerus
and David beheld the place where Saul lay, and Abner the son of Ner, the captain[1] of his host:
He observed the location where Saul lodged with his general . . . — Ber
. . . took a look at the spot where Saul was lying, with Abner . . . — Mof
David had a view of the place where Saul was sleeping . . . — Bas
and Saul lay in the trench,
. . . was lying within the circular trench — Rhm
. . . lay within the barricade — AAT
. . . lay within the place of the wagons — ASV
. . . in the circular camp — Sprl
. . . inside the camp — Jerus
. . . inside the wagon barricade — Ber
. . . inside the ring of carts — Bas
. . . in the wagon-rampart — ABPS
and the people pitched round about him.
. . . with the people encamped round about him — Rhm
. . . with the troops posted round him — Mof
and the tents of the people were all round him — Bas

6. Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying,
David spoke up and said . . . — AAT
Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

7. So David and Abishai came to the people by night:
. . . made their way into the lines by night — Mof
. . . invaded the camp by night — Ber
. . . went to the army by night — RSV
and, behold, Saul lay sleeping within the trench,[1]
and his spear stuck in the ground at his bolster:
with his spear driven into the ground by his pillow — Knox

[1]Compare 23:19.
[2]Compare this verse with 24:2.
[1]Compare 14:50.
[1]Compare 26:7.

. . . thrust into the earth at his head — AAT
. . . stuck in the ground at his head — ASV
but Abner and the people lay round about him.
. . . and Abner . . . were sleeping too — Bas
All around him, Abner and the rest of his army . . . lay sleeping too — Knox

8. Then said Abishai to David, God hath delivered thine enemy into thine hand this day:
. . . God hath surrendered today thine enemy . . . — Rhm
. . . has put your enemy into your power — Mof
. . . has left thy enemy at thy mercy — Knox
now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time.
. . . at one stroke, I will not do it twice — Rhm
. . . Do let me pin him to the ground with his own spear! Just one stroke! I will not need to strike him twice! — Mof

9. And David said to Abishai, Destroy him not:
. . . Do not murder him — Mof
for who can stretch forth his hand against the LORD'S anointed, and be guiltless?
. . . no one can lay hands on the king whom the Lord has anointed, but he incurs guilt — Knox
who, without sin, may put out his hand against . . . — Bas

10. David said furthermore, As the LORD liveth, the LORD shall smite him; or his day shall come to die;
By the life of Yahweh, surely Yahweh himself must smite him, or his day must come that he die — Rhm
. . . the Eternal shall strike him, his day of death shall come — Mof
"As the LORD lives," David continued, "it must be the LORD himself who will strike him, whether the time comes for him to die — NAB
or he shall descend into battle, and perish.
or he goes out and perishes in battle" — NAB
or into battle must he go down, and be swept away — Rhm

11. The LORD forbid that I should stretch forth my hand against the LORD'S anointed:[1]
but I pray thee, take thou now the spear that is at his bolster,[2] **and the cruse of water, and let us go.**
. . . the jug of water . . . — Mof
. . . the vessel of water . . . — Bas

12. So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw it, or knew it, neither awaked:
. . . and back they went; none saw, none knew of it, none stirred — Knox
for they were all asleep; because a deep sleep from the LORD was fallen upon them.
all lay tranced in deep sleep the Lord had sent down upon them — Knox

13. Then David went over to the other side, and stood on the top of an hill afar off;
David crossed over . . . and took his stand on the top of the mountain . . . — Rhm
. . . on the top of a mountain at a safe distance — AAT
As soon as David had crossed over, he took his stand on . . . at a good distance — Ber
a great space being between them.
with a wide space between — Mof
with plenty of space between them — Ber

14. And David cried to the people, and to Abner the son of Ner, saying,
. . . called to the troops . . . — Mof
Answerest thou not, Abner?
Have you no answer to give . . . — Bas
Then Abner answered and said, Who art thou that criest to the king?
. . . Who are you that calls . . . — AAT
. . . Who are you, calling to the king — Ber
. . . Who art thou, that criest so, disturbing the king's sleep — Knox

15. And David said to Abner, Art thou not a valiant man?
Then David twitted Abner, What a hero you are — Ber
Thou wast ever a brave man, Abner, David said — Knox
. . . Are you not a man of war — Bas
. . . Art thou not a chief man — Sept

[1]Compare 24:6
[2]Compare verse 7.

and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king?
. . . what guard is this thou keepest over thy lord the king — Knox
. . . why then have you not kept guard over . . . — Mof
. . . why then have you not guarded your master . . . — Ber
for there came one of the people in to destroy the king thy lord.
Some man of the people came to kill . . . — Jerus

16. **This thing is not good that thou hast done.**
What you did is not commendable — Ber
What you have done is not good — Bas
As the LORD liveth, ye are worthy to die, because ye have not kept[1] your master, the LORD's anointed.[2]
. . . you deserve to die for failing to keep watch over . . . — Mof
And now see where the king's spear is, and the cruse of water that was at his bolster.[3]

17. **And Saul knew David's voice, and said, Is this thy voice, my son David?**
Saul himself recognized David's . . . — Knox
Saul, conscious that the voice was David's said . . . — Bas
And David said, It is my voice, my lord, O king.

18. **And he said, Wherefore doth my lord thus pursue after his servant?**
. . . Why is my lord pursuing his servant — AAT
. . . Why does my master pursue me — Ber
for what have I done? or what evil is in mine hand?
what have I done amiss, what guilt lies at my door — Knox
. . . what guilt stains my hands — Mof

19. **Now therefore, I pray thee, let my lord the king hear the words of his servant.**
Will my master the king please listen to your servant's plea — Ber
Pray let my lord listen to what his servant says — Mof
If the LORD have stirred thee up against me,
If Yahweh have goaded thee on against . . . — Rhm
. . . hath roused thee up against me — Sprl
let him accept an offering:
let him accept the sweet smell of a gift — Rhm
let him accept a present — YLT
let him be appeased by an offering — AAT
but if they be the children of men, cursed be they before the LORD;
But if it be men, a curse on them in the presence of . . . — Mof
for they have driven me out this day from abiding in the inheritance of the LORD:
. . . from joining myself with the inheritance . . . — Rhm
for they have cast me out to-day from being admitted into . . . — YLT
for they have banished me this day from all contact with the Eternal's own land — Mof
saying, Go, serve other gods.
. . . worship alien gods — Knox

20. **Now therefore, let not my blood fall to the earth before the face of the LORD:**
. . . to the earth away from the presence of Yahweh — Rhm
do not let my blood be drained out on the earth away from the face of . . . — Bas
Why must the earth be stained with my blood, under the Lord's eye — Knox
for the king of Israel is come out to seek a flea,
. . . hath come out to hunt for a single flea — Rhm
for the king of Israel has gone out in quest of my life — Jerus
. . . has come forth to seek my life — AAT
. . . is on the move to find a lone flea — Ber
A fine quarry for the king of Israel! a flea — Knox
as when one doth hunt a partridge in the mountains.
like a vulture hunting a partridge on the hills — Mof
as the night hawk pursueth on the mountains — Sept

21. **Then said Saul, I have sinned:**
. . . I have done thee wrong — Knox
return, my son David, for I will no more do thee harm,
. . . I will never hurt you again — Mof

[1]Compare verse 15.
[2]Compare 25:6.
[3]Compare with verses 7 and 11.

. . . I will not harm you — Ber
. . . I will do you no more wrong — Bas
because my soul was precious in thine eyes this day:
since you have shown such respect for my life . . . — Jerus
because my life was held sacred by you this dawn — AAT
because my life was dear to you today — Bas
behold, I have played the fool, and have erred exceedingly.
. . . I have acted senselessly, I have gone far astray — Mof
. . . I have acted the fool; I have gravely erred — Ber

22. And David answered and said, Behold the king's spear!
. . . Here is the king's spear — AAT
. . . Here is the spear, O king — RSV
and let one of the young men come over and fetch it.
. . . let one of the soldiers come across and . . . — Jerus

23. The LORD render to every man his righteousness and his faithfulness:
The Lord will make every man the return his own faith and honour have deserved — Knox
The LORD will recompense every man's righteousness and fidelity — AAT
May the Eternal reward each of us for his honesty and fidelity — Mof
. . . will reward each person's fairness and loyalty — Ber
Yahweh repays everyone for his uprightness and loyalty — Jerus
. . . rewards every man for his righteousness and his faithfulness — RSV
for the LORD delivered thee into my hand today, but I would not stretch forth mine hand against the LORD's anointed.[1]

24. And, behold, as thy life was much set by this day in mine eyes,
. . . was highly valued in my sight — AAT
Take note! As your life was held precious . . . — Ber
Just as today your life counted for much in my sight — Jerus
so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation.
. . . let him rescue me out of . . . — Rhm
. . . out of all distress — YLT
. . . may He save me out of every difficulty — Ber
. . . may he make me free from all my troubles — Bas

25. Then Saul said to David, Blessed be thou, my son David: thou shalt both do great things, and also shalt still prevail.
. . . thou shalt both do, and shalt prevail — Rhm
. . . thou shalt both do mightily, and shalt surely prevail — ASV
. . . you will do great things, and are sure to win — Mof
. . . you will certainly succeed in whatever you undertake — AAT
. . . you will do many things and will succeed in them — RSV
. . . Thou wilt both assay great things, and also wilt surely prevail — ABPS
. . . you will do great things and without doubt you will overcome — Bas
. . . much thou shalt achieve, much win — Knox

26. So David went on his way, and Saul returned to his place.
And with that, David passed on, and Saul went back whence he came — Knox

CHAPTER 27

1. And David said in his heart,
. . . said to himself — AAT
. . . thought to himself — Knox
. . . said within himself — Sprl
I shall now perish one day by the hand of Saul:
Now I shall be swept off in a single day by . . . — Rhm
. . . I shall be captured some day by . . . — AAT
. . . I shall be killed . . . some day — Mof
Any day now may I fall into Saul's hands — Ber
there is nothing better for me than that I should speedily escape into the land of the Philistines;
were it not better to escape, and take refuge in the country of . . . — Knox
the only thing for me is to . . . — Mof
I had better seek refuge in . . . — Ber

[1]Compare verses 8 and 11.

I can do no better than to . . . — Jerus
and Saul shall despair of me, to seek me any more in any coast of Israel:
Then Saul will give up the hope of hunting me down within the borders of . . . — Knox
So Saul shall give up seeking . . . in any of the bounds of . . . — Rhm
. . . in all the territory of . . . — AAT
. . . will give up tracking me through the length and breadth of Israel — Jerus
. . . despair of seeking me any longer within the borders of . . . — RSV
so shall I escape out of his hand.
and I shall be safe from him — Jerus
. . . escape from his grip — Ber

2. **And David arose, and he passed over with the six hundred men that were with him unto Achish, the son of Maoch, king of Gath.**
David arose and went over . . . — AAT
David removed, and betook himself, with six hundred . . . at his heels — Knox

3. **And David dwelt with Achish at Gath, he and his men, every man with his household,**
. . . stayed with Achish . . . — Mof
David . . . lived with . . . — Ber
even David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.

4. **And it was old Saul that David was fled to Gath:**
Now when it was told Saul that . . . — AAT
When news reached Saul that . . . — Jerus
and he sought no more again for him.
. . . gave up entirely his search for him — AAT
. . . searched for him no longer — Mof

5. **And David said unto Achish, If I have now found[1] grace in thine eyes,**
. . . If you will grant me a favour — Mof
. . . If you feel friendly toward me — Ber
let them give me a place in some town in the country, that I may dwell there:
make me a grant of land in one of the townships there — Knox
let me settle in one of the towns in the open country — Mof
allow me space in one of your country towns for residence — Ber
let me have a place in one of the smaller towns in the land, to be my living-place — Bas
for why should thy servant dwell in the royal city with thee?
Why should your servant live with you in the royal city — NAB

6. **Then Achish gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day.**
. . . therefore Ziklag has belonged to the . . . — AAT
. . . that is why Ziklag belongs to . . . — Mof

7. **And the time that David dwelt in the country of the Philistines was a full year and four months.**
The duration of David's stay . . . was a year and — Ber

8. **And David and his men went up, and invaded the Geshurites, and the Gezites, and the Amalekites:**
. . . and made a raid against the . . . — Rhm
for those nations were of old the inhabitants of the land,
for those nations were the inhabitants of the land, who were of old — ASV
for these are the tribes inhabiting the region that goes from Telam — Jerus
as thou goest to Shur, even unto the land of Egypt.
as thou enterest Shur, even as far as . . . — Rhm
as one goes to Shur, even to the . . . — AAT
on the approach to Shur, and the land of Egypt — NAB

9. **And David smote the land, and left neither man nor woman alive,**
Now when David would smite a land he used to save alive neither man nor . . . — Rhm
When David conquered a country, he left neither . . . — Mof
David laid the countryside waste and left neither man . . . — Jerus
David again and again made attacks on the land till not a man . . . was still living — Bas
and took away the sheep, and the oxen, and the asses, and the camels, and the apparel,
sheep . . . cattle . . . camels . . . clothing — AAT

[1]Compare 20:3.

and returned, and came to Achish.
and made his way back to . . . — Mof
bringing them to Achish — Jerus

10. **And Achish said, Whither have ye made a road today?**
Against whom have ye made a raid today — ASV
Where have you been raiding today — Mof
Where have you raided this time — Ber
And every time Achish said, Where have you been fighting today — Bas
And David said, Against the south of Judah,
And David answered, "The Negeb of Judah" — NAB
. . . against the southern part of Judah — Mof
and against the south of the Jerahmeelites, and against the south of the Kenites.
or "The Negeb of Jerahmeel," or "The Negeb of the Kenites" — NAB
. . . against the southern tract of the Kenites — Mof

11. **And David saved neither man nor woman alive, to bring tidings to Gath, saying,**
David would never leave alive . . . to bring them to Gath — AAT
. . . to bring in word to Gath — YLT
David let neither man . . . live to be brought to Gath — Ber
Lest they should tell on us, saying,
Lest they should inform against us . . . — ABPS
because he reasoned, They may betray us . . . — Ber
fearing that they would betray him by saying — NAB
So did David, and so will be his manner all the while he dwelleth in the country of the Philistines
'Thus David has done!' Such was his custom as long as he remained in . . . — AAT
'David behaved this way.' As long as he remained on Philistine territory this was his custom — Ber
"This is what David did." This was his custom as long as he lived in . . . — NAB

12. **And Achish believed David, saying,**
Achish, however, trusted David, reasoning — Ber
He hath made his people Israel utterly to abhor him;
He has surely made himself abhorrent to . . . — AAT
He has made himself hated by his own people — Jerus
He must certainly be detested by his people Israel — NAB
Therefore he shall be my servant for ever.
. . . he shall be my servant permanently — AAT
. . . will remain permanently in my service — Ber

CHAPTER 28

1. **And it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel.**
. . . mustered all their array, to levy war on Israel — Knox
. . . assembled their armed camps in order to make war upon — AAT
And Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men.
. . . Be sure of this, you must march out with me in the army . . . — Mof
. . . You and your men, mind you, are to march . . . — Ber
. . . It is understood that you join forces with me, you and . . . — Jerus

2. **And David said to Achish, Surely thou shalt know what thy servant can do.**
Why then, David answered, thou shalt have proof, now, of thy servant's worth — Knox
. . . what thy servant will do — ASV
. . . Then you shall know what your servant is capable of — AAT
. . . Splendid! You will discover what your servant is able to do — Ber
And Achish said to David, Therefore will I make thee keeper of mine head for ever.
. . . supporter of my authority . . . — Sprl
. . . my body-guard from this time forth — AAT
. . . captain of my body-guard for life — Mof
. . . I will make thee captain of my body guard during thy life — Sept
. . . appoint you as my permanent body-guard — Jerus

3. Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city.[1]
And Saul had put away those that had familiar spirits, and the wizards, out of the land.
Saul had cleared the mediums and wizards out of the country — Mof
Saul purged the country of soothsayers and diviners — Knox
. . . had driven the mediums and the fortunetellers out of . . . — Ber
. . . had expelled the necromancers and wizards from . . . — Jerus
. . . them that had divining-spirits, and the wizards . . . — ABPS
. . . all those who had control of spirits and who made use of secret arts — Bas

4. And the Philistines gathered themselves together, and came and pitched in Shunem:[1]
and Saul gathered all Israel together, and they pitched in Gilboa.
Saul mustered all Israel and they encamped at . . . — Jerus
. . . and made camp at Gilboa — Ber
Saul got all Israel together and they took up their positions at Gilboa — Bas

5. And when Saul saw the host of the Philistines, he was afraid,
. . . the army of the Philistines . . . — Lam
and his heart greatly trembled.
. . . mind was filled with misgivings — AAT
. . . mind was shaken — Ber
. . . heart was exceedingly dismayed — Sept

6. And when Saul inquired[2] of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets.
. . . by dream or priest or prophet — Knox
. . . Neither by Dreams, nor by the Lights, nor by prophets — Rhm
. . . dreams . . . sacred lot . . . prophets — Mof
. . . dream . . . oracle . . . prophet — Jerus

7. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit,
. . . a woman that owneth a familiar spirit — Rhm
. . . a woman who has a divining talisman — AAT
. . . Find me a witch — Mof
. . . a woman that divineth by a ghost — JPS
. . . a woman who contacts spirits — Ber
. . . a woman who is a medium — Amp
. . . a woman who has control of a spirit — Bas
. . . a woman who is a necromancer — Jerus
. . . a woman that has a divining-spirit — ABPS
that I may go to her, and inquire of her.
so that he could go and question her — Knox
that I may go and consult her — Mof
And his servants said to him, Behold, there is a woman that hath a familiar spirit at En-dor.

8. And Saul disguised himself, and put on other raiment,
disguised . . . by putting on other garments — AAT
and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit,
. . . Divine now for me by the talisman — AAT
. . . Inquire for me as a medium — Mof
. . . Divine . . . by a ghost — JPS
and bring me him up, whom I shall name unto thee.
bring me up the ghost of some one whom . . . — Mof
. . . the one I shall mention — Ber
Conjure up the one I shall name to you — Jerus
bring up from the dead the man I name. — Knox

9. And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land:[1]
. . . how he has been at pains to rid the country of diviners and soothsayers — Knox
wherefore then layest thou a snare for my life, to cause me to die?
wherefore then art thou striking at my life to put me to death — Rhm
. . . to bring about my death — AAT

[1]Compare 25:1.
[1]Compare 13:5.
[2]Compare 23:10.
[1]Compare verse 3.

. . . are you laying a trap . . . to have me put to death — Mof
why would you, by a trick, put me in danger of death — Bas
why are you setting a trap for my life, then, to have me killed — Jerus
why wouldst thou entrap a poor soul, to bring her death — Knox

10. And Saul sware to her by the LORD, saying, As the LORD liveth,[1]
there shall no punishment happen to thee for this thing.
no punishment befall thee . . . — Rhm
no guilt shall come upon you from this matter — AAT
this will not involve you in any guilt — Mof
this affair will bring no guilt on you — Ber
no blame shall attach to you for this business — Jerus

11. Then said the woman, Whom shall I bring up[2] unto thee? And he said, Bring me up Samuel.

12. And when the woman saw Samuel, she cried with a loud voice:
. . . she gave a great shriek — AAT
And the woman saw that it was Saul, and she gave a loud cry — Bas
and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul.
Wherefore hast thou . . . thou thyself being Saul — Rhm
Why have you . . . , for you are Saul? — AAT
Why have you . . . ? You are Saul! — Mof

13. And the king said unto her, Be not afraid: for what sawest thou?
Do not be alarmed. What have you seen — AAT
Have no fear! What do you see — Mof
And the woman said unto Saul, I saw gods ascending out of the earth.
. . . A god saw I coming up out of . . . — Rhm
. . . a divine being coming up . . . — AAT
. . . a godlike form rising from . . . — Ber
. . . a ghost rising up . . . — Jerus

14. And he said unto her, What form is he of?
. . . What was his form — Rhm
. . . his appearance — AAT
And she said, An old man cometh up; and he is covered with a mantle.
. . . wrapped in a cloak — Knox
. . . wrapped about in a robe — Rhm
. . . he is covered with an upper robe — YLT
And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.
. . . bowed his face . . . and did obeisance — AAT
. . . bowed down his face . . . and did homage — Jerus

15. And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered,
. . . Why have you disturbed my rest, conjuring me up — Jerus
. . . Why have you made me come up, troubling my rest — Bas
. . . Why have you disturbed me by bringing me up — RSV
I am sore distressed; for the Philistines make war against me, and God is departed from me,
. . . in deep trouble . . . the Philistines are attacking me and God has abandoned me — Mof
. . . God hath turned away from me — Rhm
and answereth me no more, neither by prophets, nor by dreams:[1]
therefore I have called thee, that thou mayest make known unto me what I shall do.
. . . have sent for you to make clear to me what I am to do — Bas

16. Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?
. . . and is become thine adversary — ASV
. . . and hath come to be with thy neighbor — Rhm
. . . and now is with your neighbor David — Lam

17. And the LORD hath done to him, as he spake by me:
He means to make good the threat that I uttered in his name — Knox

---

[1]Compare 14:39, 45; 19:6; 25:34; 26:10.
[2]Compare verse 8.
[1]Compare verse 6.

The LORD has done to you as he spoke by me — AAT
The LORD has done what He announced through me . . . — Ber
. . . has done to you as he foretold through me — Jerus
for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David.
. . . has wrenched the kingdom . . . and has given . . . — AAT
. . . has torn the kingdom . . . — Mof
. . . has snatched the sovereignty . . . — Jerus

18. Because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek,
. . . didst not hearken unto . . . neither didst execute the glow of his anger . . . — Rhm
. . . the fierceness of his wrath . . . — AAT
. . . did not carry out his fierce anger . . . — Mof
therefore hath the LORD done this thing unto thee this day.

19. Moreover the LORD will also deliver Israel with thee into the hand of the Philistines:
. . . will give Israel along with you into the hand . . . — AAT
along with you the LORD will also hand Israel over to the Philistines — Ber
and tomorrow shalt thou and thy sons be with me:
By tomorrow you and your sons will be with me — NAB
the LORD also shall deliver the host of Israel into the hand of the Philistines.

20. Then Saul fell straightway all along on the earth,
Immediately Saul fell at full length upon . . . — AAT
Saul hastened and fell prostrate — the whole length of him — to the earth — Rhm
With that, Saul fell his full length on the ground — Knox
and was sore afraid, because of the words of Samuel:
so daunted was he by Samuel's words — Knox
and was exceedingly fearful because of the words of Samuel — AAT
. . . aghast at what Samuel said — Mof
. . . terrified by Samuel's message — Ber
and there was no strength in him; for he had eaten no bread all the day, nor all the night.
One reason why his strength had left him was that for a day and a night he had eaten nothing — Ber
besides this, he was weakened by having eaten nothing at all that day and all that night — Jerus

21. And the woman came unto Saul, and saw that he was sore troubled,
. . . was greatly terrified — Rhm
. . . in agony — Mof
. . . in distress — Ber
. . . panic-stricken — AAT
. . . much disturbed — NEB
. . . quite terror-stricken — NAB
and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand,
. . . I obeyed thee at the peril of my life — Knox
. . . your maid has obeyed your orders and I have endangered my life — Ber
and have hearkened unto thy words which thou spakest unto me.

22. Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid.
. . . wilt thou not humour this handmaid of thine — Knox
Now, please, do as your maid suggests — Ber
So now in your turn listen to what your servant says — Jerus
and let me set a morsel of bread before thee;
. . . a bit of food — AAT
and eat, that thou mayest have strength, when thou goest on thy way.
so you may eat and have strength to travel — Ber

23. But he refused, and said, I will not eat.
. . . and said, I cannot eat — AAT
. . . would not, saying, I have no desire for food — Bas
But his servants, together with the woman, compelled him;
But when his servants . . . strongly urged him — Rhm
and he hearkened unto their voice.
until he yielded to their entreaty — AAT
and he listened to them — Mof
So he arose from the earth, and sat upon the bed.
. . . got up from the ground and sat on the couch — Mof

he rose from the ground and sat on the divan — Jerus

24. And the woman had a fat calf in the house;
. . . had a calf fattening in the shed — Rhm
. . . owned a fattened calf — Jerus
and she hasted, and killed it,
this she killed without more ado — Knox
Hurriedly the woman butchered . . . — Ber
and took flour and kneaded it, and did bake unleavened bread thereof:
. . . took meal . . . and baked . . . unleavened cakes — Rhm

25. And she brought it before Saul, and before his servants; and they did eat.
. . . set it before . . . — AAT
This she served Saul and his men — Ber
Then they rose up, and went away that night.
. . . rose to go, and on they journeyed the whole night through — Knox
. . . and went away the same night — Bas

CHAPTER 29

1. Now the Philistines gathered together all their armies to Aphek:
. . . mustered all their forces . . . — Mof
consolidated all their forces . . . — Ber
and the Israelites pitched by a fountain which is in Jezreel.
. . . were encamping by the fountain which . . . — Rhm
. . . camped at the Jezreel fountain — Ber
. . . near the spring which . . . — Jerus

2. And the lords[1] of the Philistines passed on by hundreds and by thousands:
. . . paraded in their groups of a hundred and a thousand — Jerus
. . . were passing in review by . . . — Lam
. . . were on their march, at the head of their hundreds and . . . — Sept
but David and his men passed on in the rear with Achish.
. . . were passing on in the rear with Achich — Rhm
. . . were bringing up the rear with . . . — AAT
. . . formed the rear with . . . — Ber

3. Then said the princes of the Philistines,
. . . the commanders of . . . — AAT
. . . the authorities of . . . — Mof
What do these Hebrews here?
What about these Hebrews — Ber
Why are these men marching here — Lam
And Achish said unto the princes of the Philistines, Is not this David, the servant of Saul the king of Israel, which hath been with me these days, or these years,
. . . who hath been with me this year or two — Rhm
. . . who has been with me two years — AAT
. . . He hath been long with us — Sept
. . . with me for over a year — Ber
. . . for the last one or two years — Jerus
. . . with me . . . for days and years — RSV
. . . with me a long time, more than a year now — Knox
and I have found no fault in him since he fell unto me unto this day?
I have never found anything wrong with him from the time he joined me up till now — Mof
. . . from the day of his desertion to me until now — AAT
. . . from the day of his coming over unto me unto this day — Rhm

4. And the princes of the Philistines were wroth with him;
. . . raged against him — Rhm
. . . were enraged against him — AAT
and the princes of the Philistines said unto him, Make this fellow return, that he may go again to his place which thou hast appointed him,
. . . Send the man back . . . let him return to the place you assigned him — Jerus
. . . return to the post you assigned him — Mof
. . . return to the place where you have assigned him residence — AAT
. . . and remain at the post thou hast allotted him — Jerus
and let him not go down with us to battle,
he must not march down with us . . . — Mof

[1] Compare 5:8.

Let him not join us in the battle — Ber
lest in the battle he be an adversary to us:
lest he thwart us when we are at war — Mof
so shall he not become to us a traitor in the battle — Rhm
lest in the fighting he turn against us — Ber
in case he turns on us once battle is joined — Jerus
for wherewith should he reconcile himself unto his master?
wherewith should this fellow gain favour with his lord — Rhm
How could this fellow best appease his master — Mof
How could he more readily gain favor with . . . — Ber
Would there be a better way for the man to regain his master's favour — Jerus
should it not be with the heads of these men?
Might it not be with . . . — AAT
Surely by letting him have the heads of our men here — Mof
than with the heads of our soldiers — Ber

5. **Is not this David of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands?**[1]

6. **Then Achish called David, and said unto him, Surely, as the LORD liveth, thou hast been upright,**
. . . I know thee for a good man and true — Knox
. . . you are reliable — AAT
. . . you are an honest fellow — Mof
. . . you are loyal — Jerus
and thy going out and thy coming in with me in the host is good in my sight:
and to my mind it is right that you should share all my enterprises in war — Mof
and it would please me to have you in the army marching out and coming back . . . — Ber
and to me it seems only right you should accompany me in the campaign — Jerus
and everything you have done with me in the army has been pleasing — Bas
for I have not found evil in thee since the day of thy coming unto me unto this day:
never . . . have I had any fault to find with thee — Knox
nevertheless the lords favour thee not.
But the chiefs look askance at thee — Knox
but in the eyes of the lords displeasing thou art — Rhm
you are not acceptable in the eyes of . . . — AAT
But the trouble is, the town princes have no use for you — Ber

7. **Wherefore now return, and go in peace, that thou displease not the lords of the Philistines.**
. . . that you may do nothing offensive in the sight of . . . — AAT
So you better withdraw peacefully without antagoning the Philistine princes — Ber

8. **And David said unto Achish, But what have I done? and what hast thou found in thy servant so long as I have been with thee unto this day,**
. . . What fault have you found . . . all the time I have been in your service down to . . . — Mof
. . . from the day I entered your service — Jerus
that I may not go fight against the enemies of my lord the king?
so that I may not go along to battle against . . . — Ber
that I may not go and take up arms against those who are now making war on . . . — Bas

9. **And Achish answered and said to David, I know that thou art good in my sight, as an angel of God:**
Nay, answered Achish, I can vouch for it that to myself thou art welcome as an angel of God — Knox
I acknowledge that pleasing thou art . . . as a messenger of God — Rhm
. . . you are as acceptable as a messenger of . . . — AAT
. . . you are as blameless to my mind as an angel of God — Mof
notwithstanding the princes of the Philistines have said, He shall not go up with us to the battle.
. . . the chiefs . . . have decreed . . . — Knox

10. **Wherefore now rise up early in the morning with thy master's servants that are come with thee: and as soon as ye be**

[1] Compare 21:11.

up early in the morning, and have light, depart.
. . . you must get up . . . and when it is light enough you must be off — Jerus
. . . and go to the place where I have fixed thee, and harbour not an evil thought in thy heart; for thou art good in my sight — Sept

11. So David and his men rose up early to depart in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel.

CHAPTER 30

1. And it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire;
. . . and burnt it to the ground — Knox
. . . the Amalekites had invaded the southland including Ziklag which they had burned — Ber
. . . the Amalekites had raided the Negeb and Ziklag, had stormed the city, and had set it on fire — NAB

2. And had taken the women captive, that were therein:
. . . taken captive the women and all who were in it — RSV
taking prisoners the women and all in the town — Mof
they slew not any, either great or small, but carried them away, and went on their way.
They did not put anyone to death, of high or low degree, but . . . — Knox
from the least to the greatest, but without slaying any, and carried them off and went their way — AAT

3. So David and his men came to the city, and, behold, it was burned with fire; and their wives, and their sons, and their daughters, were taken captives.

4. Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep.
. . . raised a cry and wept until they were without strength even to weep — AAT
. . . wept aloud, till they could weep no more — Mof
. . . wept aloud till they were too weak to weep any more — Jerus

5. And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

6. And David was greatly distressed;
Moreover David was in a serious predicament — AAT
. . . was in serious difficulties — Mof
. . . was in great trouble — Jerus
. . . was greatly perplexed — Sprl
for the people spake of stoning him, because the soul of all the people was grieved,
. . . the souls of all . . . were embittered — Rhm
. . . the spirit . . . was embittered — AAT
. . . all the people were in an ugly mood — Ber
every man for his sons and for his daughters: but David encouraged himself in the LORD his God.
. . . emboldened himself . . . — Rhm
. . . doth strengthen himself . . . — YLT
. . . relied on the Eternal his God and took courage — Mof
. . . laid hold on . . . — Ber
. . . took courage from . . . — Jerus
. . . found refuge in . . . — Knox

7. And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod.
. . . Now bring to me . . . — AAT
. . . Bring out the sacred mantle — Knox
And Abiathar brought thither the ephod to David.

8. And David inquired at the LORD, saying,
David questioning the Lord, said — Bas
David consulted . . . — Mof
Shall I pursue after this troop? shall I overtake them?
Am I to go in pursuit of these raiders, Shall I . . . — Jerus
Shall I pursue this band, Shall I . . . — AAT
Shall I pursue these bandits, Shall I . . . — Ber
And he answered him, Pursue: for thou shalt surely overtake them, and without fail recover all.
. . . you shall assuredly overtake, and as certainly, rescue — AAT
you will be sure to overtake them, you will be sure to effect a rescue — Mof
. . . you will surely overtake and free the captives — Ber

9. So David went, he and the six hundred men that were with him, and came to the brook Besor,
. . . marched all the way to the ravine of Besor — Knox
. . . as far as the Wadi Besor — NAB
where those that were left behind stayed.
where some, for very weariness, must halt — Knox
where those who had to be left behind remained — Mof
where those who were to remain behind halted — NAB

10. But David pursued, he and four hundred men: for two hundred men abode behind, which were so faint that they could not go over the brook Besor.
David then continued the pursuit with . . . , two hundred men staying behind who were too exhausted to cross the wadi Besor — Jerus

11. And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water;
The troops found an Egyptian in the prairie, and when they took him to David they gave him food to eat . . . — Mof
. . . an Egyptian, out there on the plain . . . — Knox
They found an Egyptian in the open country . . . — RSV

12. and they gave him a piece of a cake of figs, and two clusters of raisins:
. . . part of a cake of dried figs, and two bunches of raisins — Knox
and when he had eaten, his spirit came again to him:
. . . his energy came back to him — AAT
. . . after eating, he revived — Mof
. . . his spirits revived — Jerus
for he had eaten no bread, nor drunk any water, three days and three nights.

13. And David said unto him, To whom belongest thou?
. . . whose man are you — Bas
. . . Whose art thou — Rhm
. . . Who are your people — Ber
and whence art thou?
And where are you from — RSV
And he said, I am a young man of Egypt, servant to an Amalekite.
. . . a young Egyptian, the slave of . . . — Jerus
. . . an Egyptian youth, a slave of . . . — AAT
and my master left me, because three days agone I fell sick.
. . . left me when I fell sick . . . — AAT
. . . abandoned me because I turned ill . . . — Mof

14. We made an invasion upon the south of the Cherethites, and upon the coast which belongeth to Judah,
. . . a raid upon the Negeb of the Cherethites and upon that which belongs to Judah — AAT
and upon the south of Caleb;
and upon the Negeb of Caleb — AAT
. . . the south land of . . . — Ber
. . . the South of Caleb — Rhm
and we burned Ziklag with fire.
we burnt Ziklag down — Jerus

15. And David said to him, Canst thou bring me down to this company?
. . . Will you bring me down to this band — AAT
. . . down to these raiders — Mof
. . . down unto this troop — YLT
And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master,
. . . thou wilt not put me to death, neither . . . surrender me into . . . — Rhm
and I will bring thee down to this company.
. . . will lead you to the band — Ber

16. And when he had brought him down, behold, they were spread abroad upon all the earth,
. . . they were scattered over the face of the whole landscape — AAT
. . . they were left to themselves over the face of all the land — Rhm
. . . scattered over all the country — Mof
they saw them all, seated about on all sides — Bas
eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.
. . . because of all the vast booty which they had taken . . . — AAT
. . . and making holiday over their plunder, the spoils they had won from . . . — Knox
feasting and drinking among all the mass of goods which they had taken from . . . — Bas

. . . and rejoicing, because of the enormous booty . . . — Jerus

17. And David smote them from the twilight even unto the evening of the next day:
But David slaughtered them from dawn until evening in order to exterminate them — AAT
David harried them from twilight to evening, in order to wipe them out — Mof
All the rest of that day and all the next David drove them before him — Knox
and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.
. . . except for four hundred soldiers who mounted camels and fled — Jerus
. . . who mounted camels and sped away — Ber

18. And David recovered all that the Amalekites had carried away:
David rescued all whom the Amalekites had taken — Rhm
. . . all whom the Amalekites had captured — Mof
and David rescued his two wives.

19. And there was nothing lacking to them, neither small nor great,
and not one was missing, young or old — Mof
Nothing belonging to them was missing, whether much or little — AAT
They lost practically nothing, small or great — Ber
neither sons nor daughters, neither spoil, nor anything that they had taken to them: David recovered all.

20. And David took all the flocks and the herds, which they drave before those other cattle, and said, This is David's spoil.
. . . took all the sheep and cattle and drove them before him and . . . — AAT
David captured all the sheep and cattle, which the men drove ahead of the caravan, saying . . . — Ber

21. And David came to the two hundred men, which were so faint that they could not follow David,
. . . the two hundred men, who because of weariness had not gone with him — Bas
whom they had made also to abide at the brook Besor:
whom they had suffered to remain at the ravine of Besor — Rhm
those he had left at . . . — Jerus
and who had been left at . . . — RSV
and they went forth to meet David, and to meet the people that were with him: and when David came near to the people, he saluted them.
. . . they saluted him — AAT
. . . on drawing near they saluted the company — Mof
when David came near . . . they enquired of his success — Rhm

22. Then answered all the wicked men and men of Belial, of those that went with David, and said,
Then responded every man who was bad and abandoned from among the men who . . . — Rhm
Then every base and worthless rascal among . . . — AAT
But the scoundrels and low creatures in David's company . . . — Mof
But there were churlish, graceless fellows among his own following who reasoned thus: — Knox
Then the evil and worthless characters among . . . started to argue — Ber
Because they went not with us, we will not give them aught of the spoil that we have recovered,
. . . we will not give them any share of the spoil which . . . — AAT
. . . we will give them nothing of the goods which we have got back — Bas
save to every man his wife and his children, that they may lead them away, and depart.
. . . that he make take them away and be gone — AAT

23. Then said David, Ye shall not do so, my brethren, with that which the LORD hath given us,
. . . Do not do so after what the LORD has given us — AAT
. . . this is not the way to handle what the LORD gave us — Ber
who hath preserved us, and delivered the company that came against us into our hand.
. . . and the way in which he has kept us and delivered the band that . . . — AAT
. . . preserving us and handing over the invaders to us — Mof

24. For who will hearken unto you in this matter?
Who would agree with you on this — Jerus

Who would obey such an order — Mof
Who should listen to you on this score — Ber

but as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff:

Surely like the share of him . . . so shall be the share of . . . — Rhm
As is the share of the fighting men, So is the share of the man who stays by the stores — Mof
The share of him who stays with the baggage shall be equal to the share of him who marches to battle — Ber
for an equal part will be given to him who went to the fight, and to him who was waiting by the goods — Bas
For as his share is who goes down into battle, so shall his share be who stays by the baggage — RSV

they shall part alike.

alike shall they share — Rhm

25. And it was so from that day forward, that he made it a statute and an ordinance for Israel unto this day.

. . . statute and for a custom . . . — Rhm
. . . a rule and a statute . . . to the present — Ber
. . . a rule and a precedent . . . it is so to this day — Mof
Ever since that day this rule has been recognized and established: it is the law still observed in Israel — Knox

26. And when David came unto Ziklag, he sent of the spoil unto the elders of Judah, even to his friends, saying,

. . . he sent . . . to the elders of Judah, and to their neighbors, saying — Lam
. . . he sent a share of the loot to the elders of Judah with the message — Ber

Behold, a present for you of the spoil of the enemies of the LORD;

Here is a gift for you from the booty of . . . — AAT
Here is a present for you of the prize from the LORD's enemies — Ber
Here is an offering for you from the goods of those who were fighting against the Lord — Bas

27. To them which were in Beth-el, and to them which were in south Ramoth, and to them which were in Jattir,

. . . them who were in Ramoth of the South . . . — Rhm
. . . Ramoth of the Negeb . . . — AAT

28. And to them which were in Aroer, and to them which were in Siphmoth, and to them which were in Eshtemoa,

29. And to them which were in Rachal, and to them which were in the cities of the Jerahmeelites, and to them which were in the cities of the Kenites,

30. And to them which were in Hormah, and to them which were in Chor-ashan, and to them which were in Athach,

31. And to them which were in Hebron, and to all the places where David himself and his men were wont to haunt.

. . . and to all the places where David . . . had been to and fro — Rhm
. . . all the places which David . . . had frequented — AAT
. . . where David . . . had been accustomed to stay — Mof
. . . where David . . . used to gather — Ber
. . . had once made their home — Knox
. . . had roamed — RSV

CHAPTER 31

1. Now the Philistines fought against Israel:

Meanwhile, the Philistines were fighting . . . — Ber

and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.

. . . fled . . . and the wounded fell on mount . . . — AAT
. . . fled . . . and dropped slain upon . . . — Mof
. . . fled . . . and were cut down on . . . — Knox
. . . fled . . . and were slaughtered on . . . — Jerus

2. And the Philistines followed hard upon Saul and upon his sons;

The Philistines overtook Saul . . . — AAT
Ever harder the Philistines pressed on the retreat of Saul — Knox

and the Philistines slew Jonathan, and Abinadab, and Malchi-shua, Saul's sons.

3. And the battle went sore against Saul, and the archers hit him;

. . . the archers discovered him — Rhm
. . . the archers, men with bows, found him out — Sprl
Thus the battle raged about Saul, and the archers found their mark — AAT
Against Saul himself the battle went heavily; and bowmen made him their target — Ber
. . . the archers overtook him — ASV
The fighting grew heavy about Saul; the bowmen took him off his guard — Jerus
And the fight was going badly for Saul, and the archers came across him — Bas

and he was sore wounded of the archers.

and he was terrified at the archers — Rhm
and he was seriously wounded in the abdomen — AAT
and he was badly wounded by . . . — Mof
so that he fell wounded by the bowmen — Jerus

4. Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith;

. . . and pierce me through — Rhm
. . . and run me through with it — AAT

lest these uncircumcised come and thrust me through, and abuse me.

. . . and make sport of me — AAT
. . . and mock me — Sprl
lest these uncircumcised creatures come and make a fool of me — Mof
I do not want these uncircumcised men to come and gloat over me — Jerus

But his armourbearer would not; for he was sore afraid.

. . . for he was terrified — AAT
. . . his armor bearer refused, repelled by the horror of it — Ber
But his servant, full of fear, would not do so — Bas

Therefore Saul took a sword, and fell upon it.

. . . and threw himself upon it — Ber
and falling on it, put an end to himself — Bas

5. And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6. So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

7. And when the men of Israel that were on the other side of the valley, and they that were on the other side of Jordan, saw that the men of Israel fled, and that Saul and his sons were dead they forsook the cities, and fled; and the Philistines came and dwelt in them.

. . . came and occupied them — AAT

8. And it came to pass on the morrow, when the Philistines came to strip the slain,

. . . to strip the wounded — YLT
. . . to strip the fallen — Ber
. . . to strip the dead — Jerus
. . . to take their goods from the dead — Bas

that they found Saul and his three sons fallen in mount Gilboa.

. . . lying dead on Mount Gilboa — Mof
. . . lying prostrate in Mount . . . — Rhm

9. And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about,

. . . and dispatched them throughout the land — AAT
. . . sending messengers all round the Philistine country — Mof
. . . and sent these from place to place in the Philistine country — Knox

to publish it in the house of their idols, and among the people

. . . to carry the tidings unto . . . — ASV
. . . to broadcast the news all over Philistia in the temples of their idols and . . . — Ber

10. And they put his armour in the house of Ashtaroth:

. . . in the temple of Ashtaroth — RSV
. . . in the temple of Ashtart — AAT
. . . in a house of Ashtoreths — Rhm
. . . they place his weapons in the house of . . . — YLT

and they fastened his body to the wall of Beth-shan.

. . . impaled his body on the wall . . . — AAT
his body they exposed on the walls . . . — Mof

11. And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul;

12. All the valiant men arose, and went all night,

. . . all the men of valour and journeyed all night — Rhm
all the braves set out to march by night — Mof

all the warriors set out, marching throughout the night — Jerus

and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and burnt them there.

. . . on reaching Jabesh they cremated them — Ber

13. And they took their bones, and buried them under a tree at Jabesh, and fasted seven days.

. . . under the tamarisk tree at . . . — AAT

. . . under the Jabesh oak — Ber

. . . under the almond tree — Lam

THE BOOK OF SECOND SAMUEL

CHAPTER 1

1. Now it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites,
. . . had returned from overcoming the . . . — AAT
. . . from the smiting of the . . . — Rhm
. . . from slaying the . . . — Mof
. . . from his rout of the . . . — Jerus
. . . from the destruction of the . . . — Bas
and David had abode two days in Ziklag;
David remained two days . . . — AAT

2. And it came even to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head:
. . . with his garments rent and . . . — AAT
. . . a man arrived who had been with Saul in the army; his clothes were torn, and he had dust on his head — Ber
and so it was, when he came to David, that he fell to the earth, and did obeisance.
. . . he bowed to the ground and prostrated himself before him — Ber
. . . he went down to the earth and gave him honour — Bas
. . . he fell to the ground and did homage — Jerus
. . . he fell to the earth, and bowed himself — ABPS

3. And David said unto him, From whence comest thou?
. . . Where do you come from — Mof
. . . Where have you come from — Bas
And he said unto him, Out of the camp of Israel am I escaped.
. . . from Saul's army — Ber
. . . I have come in flight from the tents of Israel — Bas

4. And David said unto him, How went the matter? I pray thee, tell me.
. . . What is the situation — AAT
. . . How turned out the matter — Rhm
. . . Tell me, how did things go — Mof
And he answered, That the people are fled from the battle, and many of the people are also fallen and dead;
. . . The men gave up the battle and fled; not only have many fallen (but Saul, too, is dead) — Ber
and Saul and Jonathan his son are dead also.

5. And David said unto the young man that told him,
David asked the young soldier who brought the news — Jerus
How knowest thou that Saul and Jonathan his son be dead?

6. And the young man that told him said, As I happened by chance upon mount Gilboa, behold,
. . . I happened to be on mount . . . — Mof
. . . By chance I happened to be — RSV
Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.
. . . and at the same time the chariotry and the leaders of the horsemen were sweeping toward him — AAT
I saw Saul supporting himself on his spear; and the war-carriages and horsemen overtook him — Bas

7. And when he looked behind him, he saw me, and called unto me.
. . . looking back, he saw me and gave a cry to me — Bas
Just then he looked around, saw me, and called out to me — Ber
And I answered, Here am I.

8. And he said unto me, Who art thou? And I answered him, I am an Amalekite.

9. He said unto me again, Stand, I pray thee, upon me, and slay me:
. . . Stand over me and despatch me — Mof
. . . Stand . . . over me and put me to death — YLT
. . . Come here to my side, and put me to death — Bas
for anguish is come upon me, because my life is yet whole in me.
because my coat of mail hindereth, for still all my life is in me — Sprl
for the cramp hath seized me — even for as long as my life shall be in me — Rhm
because even though I am still alive, weakness has seized me — Ber
for the pain of death has me in its grip but my life is still strong in me — Bas

for a giddiness has come on me, though my life is wholly in me still — Jerus
for anguish has seized me, and yet my life still lingers — RSV
for I am seized with a gloomy horror, because all my life is in me — Sept

10. So I stood up him, and slew him, for I was sure that he could not live after that he was fallen:
because I knew, since he had fallen, that his life was over — Ber
. . . I knew that once he fell he could not survive. — Jerus
and I took the crown that was upon his head, and the bracelet that was on his arm,
. . . and the armlet from his arm — Mof
. . . and the band from his arm — Bas
and have brought them hither unto my lord.

11. Then David took hold on his clothes, and rent them;
. . . grasped his garments and tore them — AAT
Then David gave way to bitter grief — Bas
and likewise all the men that were with him.

12. And they mourned, and wept, and fasted until even for Saul, and for Jonathan his son,
they lamented aloud, and wept and . . . — Rhm
they wailed, and wept, and . . . — JPS
and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.
. . . because they had come to their end by the sword — Bas

13. And David said unto the young man that told him
. . . the young man who had brought the report — Ber
Whence art thou? And he answered, I am the son of a stranger, an Amalekite.
. . . the son of an Amalekite sojourner — AAT
. . . the son of a resident alien — Mof
. . . the son of a man from a strange land — Bas

14. And David said unto him, How wast thou not afraid to stretch forth thine hand to destroy the LORD's anointed?
. . . How is it you felt no compunction against raising your hand . . . — Ber
. . . Had you no fear of stretching out your hand to put to death the one marked with the holy oil — Bas

15. And David called one of the young men, and said, Go near, and fall upon him.
. . . Here! Cut him down — AAT
. . . Go up to him and strike him down — Mof
. . . Go near and put an end to him — Bas
. . . Approach! Strike him down! — Ber
And he smote him that he died.
So he struck him a blow, and he died — AAT

16. And David said unto him, Thy blood be upon thy head;
for thy mouth hath testified against thee, saying, I have slain the LORD's anointed.
your own lips have borne witness against you . . . — Mof

17. And David lamented with this lamentation over Saul and over Jonathan his son:
Then David chanted this dirge . . . — Rhm

18. (Also he bade them teach the children of Judah the use of the bow:
and he thought to teach the sons of Judah (the song of) the bow — Rhm
and he gave orders that this "Song of the Bow" be taught to . . . — Ber
behold, it is written in the book of Jasher.)
the words are to be found in the Book of the Upright — Knox
. . . in the book of the righteous — ABPS

19. The beauty of Israel is slain upon thy high places:
Thy glory, O Israel, is slain upon . . — ASV
The beauty of Israel! on thy high places — slain! — Rhm
The gazelle of Israel is stabbed upon . . . — SPRL
Alas, the glory of Israel has been slain on your heights — Jerus
Thy honor, O Israel, is dead upon . . . — Ber
how are the mighty fallen!
How have the heroes fallen — AAT
How have fallen — the mighty! — Rhm
How have the great ones been made low! — Bas

20. Tell it not in Gath, publish it not in the streets of Ashkelon;
Do not speak of it in . . . nor announce it in the . . . — Jerus

lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.
. . . exult — AAT
. . . gloat — Jerus

21. **Ye mountains of Gilboa, let there be no dew, neither let there be rain, upon you, nor fields of offerings:**
O mountains of Gilboa, distil no dew, Neither, O ye clouds, rain upon you, or its lofty fields — Sprl
. . . nor rain upon you, Neither fields of choice fruits — JPS
. . . neither let there be rain upon you, nor upon the choicest fields — Lam
for there the shield of the mighty is vilely cast away,
For there was the shield . . . thrown aside — AAT
For there a hero dropped his shield — Mof
there the warrior's shield lies dishonoured — Knox
the arms of the strong have been shamed — Bas
the shield of Saul, as though he had not been anointed with oil.
The shield of Saul, not anointed with oil — ASV
the shield of Saul, the anointed no more — Ber
the shield of Saul, bright with oil no more — Knox
The shield of Saul, as if un-anointed with oil — ABPS

22. **From the blood of the slain, from the fat of the mighty,**
. . . from the flesh of the mighty — Mof
from the blood of the dead, from the fat of the strong — Bas
the bow of Jonathan turned not back, and the sword of Saul returned not empty.
The bow of . . . ne'er drew back, And the sword . . . ne'er returned empty — Rhm
The bow of . . . recoiled not empty . . . the sword of . . . bended not in vain — Sept

23. **Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided:**
Delightfully loving in their lives, . . . — Rhm
They are loved and pleasant in their lives, And in their death they have not been parted — YLT
How lovely and how delightful in their lives! And in their death they were not separated — Sprl
. . . so well beloved, so beautiful: death no more than life could part them — Knox
they were swifter than eagles, they were stronger than lions.
never was eagle so swift, never was lion so strong — Knox

24. **Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights,**
. . . Who arrayed you in scarlet, with other elegances — Sprl
. . . who clothed you in scarlet daintily — AAT
. . . who decked you in scarlet and jewels — Mof
. . . who clothed you in scarlet delicately — ASV
who put on ornaments of gold upon your apparel.
who adorned your apparel with . . . — Sprl
who adorned your garments with gold and jewels — Smith
who adorned your robes with gold — Mof
who decked your apparel out with trinkets of gold — Knox

25. **How are the mighty fallen in the midst of the battle!**
Alas for heroes fallen low in the thick of the fray — Mof
How did the heroes fall in the thick of the battle? — Jerus
How have the great ones been made low in the fight — Bas
O Jonathan, thou wast slain in thine high places.
O Jonathan, in your death I am stricken — Jerus
O Jonathan! by your death I am mortally wounded — AAT

26. **I am distressed for thee, my brother Jonathan:**
my heart is sore for you, O Jonathan, my brother — Mof
I am grieving for thee, my brother — Ber
very pleasant hast thou been unto me:
Delightful to me exceedingly — Rhm
You were exceedingly dear to me — AAT
thy love to me was wonderful, passing the love of women.

your love for me was a wonder, far beyond a woman's love — Mof
Your love was more marvelous to me than the love of women — AAT

27. How are the mighty fallen, and the weapons of war perished!

Alas for heroes fallen low, for weapons that once felled the foe! — Mof
How fell such warriors, what could blunt such swords as these? — Knox
How have the great ones been made low, and the arms of war broken! — Bas

CHAPTER 2

1. And it came to pass after this, that David inquired of the LORD, saying,
. . . David asked the Eternal — Mof
. . . David, questioning the Lord — Bas
Shall I go up into any of the cities of Judah?
Should I go up . . . — Ber
May I go up . . . — Sept
Am I to go up . . . — Bas
And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.

2. So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite.

3. And his men that were with him did David bring up, every man with his household:
David also brought up the men . . . — AAT
and they dwelt in the cities of Hebron.
and they stayed in the citadel of . . . — Mof
and they settled in the towns around . . . — Ber

4. And the men of Judah came, and there they anointed David king over the house of Judah.
. . . and with the holy oil made David king over the people of Judah — Bas
And they told David, saying, That the men of Jabesh-gilead were they that buried Saul.
Now when they told David . . . — AAT

5. And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed be ye of the LORD,
. . . saying, The Eternal's blessing be on you — Mof
that ye have shewed this kindness unto your lord, even unto Saul, and have buried him.
that ye did this lovingkindness unto . . . — Rhm
because of this act of faithfulness toward your leader . . . giving him a decent burial — Ber
you have done this kind act to . . . and have put his body to rest — Bas

6. And now the LORD shew kindness and truth unto you:
Yahweh requite you with . . . — Rhm
So may the Eternal be kind and true to you — Mof
the LORD deal faithfully and truly with you — Ber
the LORD show steadfast love and faithfulness to you — RSV
and I also will requite you this kindness, because ye have done this thing.
I will requite you for this noble deed, in that ye did this thing — Rhm
I will be good to you for having done this — Mof
I myself will see that your kind act is rewarded, because you have . . . — Bas

7. Therefore now let your hands be strengthened, and be ye valiant:
. . . let your hands be made firm, and become ye sons of valour — Rhm
Strong be those arms of yours, keep your courage high — Knox
Moreover, keep heart, and prove worthy citizens — Ber
And now take courage and be men of valour — Jerus
for your master Saul is dead, and also the house of Judah have anointed me king over them.
because, though your ruler Saul is dead, the house of — Ber

8. But Abner the son of Ner, captain of Saul's host, took Ish-bosheth the son of Saul, and brought him over to Mahanaim;
. . . Ishbaal . . . — AAT

9. And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

10. Ish-bosheth Saul's son was forty years old when he began to reign over Israel, and reigned two years.

But the house of Judah followed David.
Only the House of Judah supported David — Jerus
But Judah was on the side of David — Bas
David had no following except the tribe of Judah — Knox

11. And the time that David was king in Hebron over the house of Judah was seven years and six months.

12. And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to Gibeon.

13. And Joab the son of Zeruiah, and the servants of David, went out, and met together by the pool of Gibeon:
Joab . . . with David's adherents also marched out, and met them at the reservoir of Gibeon — Mof
Joah . . . with David's followers . . . encountered them by the reservoir — Ber
and they sat down, the one on the one side of the pool, and the other on the other side of the pool.
The two parties sat down, one on the one side . . . — Mof
Coming together, they halted by the reservoir, one force on one side . . . — Ber
and they took up their position, facing one another on opposite sides of the pool — Bas
they sat down, these young men on the one side, and the other young men on the other — Lam

14. And Abner said to Joab, Let the young men now arise, and play before us.
. . . and make sport before us — Rhm
. . . and have a fight before us — Mof
If it seems satisfactory, have the young men get up for a contest before us — Ber
Let the young soldiers come forward and hold a contest before us — Jerus
Let the young men give a test of their strength before us — Bas
And Joab said, Let them arise.

15. Then there arose and went over by number twelve of Benjamin, which pertained to Ish-bosheth the son of Saul, and twelve of the servants of David.
Then they arose and were numbered off: twelve for Benjamin . . . and twelve for the servants of . . . — AAT
So a number that were selected got up and went across: twelve for Benjamin, for Ish-bosheth . . . and twelve of David's men — Ber

16. And they caught every one his fellow by the head,
Thereupon they seized each his adversary by the head — AAT
and thrust his sword in his fellow's side;
stabbing his sword into his side — Ber
so they fell down together:
so that they all dropped together — Mof
consequently all of them fell — Ber
so they all went down together — Bas
wherefore that place was called Helkath-hazzurim, which is in Gibeon.
. . . Helkath-hazzadim (="Field of Plotters") — Rhm
So they called that place the Portion of Ground of the Sides, which is in . . . — AAT
so the place was called, "Field of the Sword-Edges" . . . — Ber

17. And there was a very sore battle that day;
the battle became exceeding obstinate on that day — Rhm
the battle is very hard on that day — YLT
and there was a very hard-fought battle — Sprl
That day the fight that followed was most fierce — Mof
That day a very fierce battle took place — Jerus
and Abner was beaten, and the men of Israel, before the servants of David.
Abner . . . went down in defeat before the soldiers of David — Ber

18. And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel was as light of foot as a wild roe.
. . . as a wild gazelle — Rhm
. . . was swift of foot as any gazelle that is of the field — Sprl
. . . was swift-footed as a wild deer — Mof
. . . was a fast runner, like a deer in the field — Ber

19. And Asahel pursued after Abner;
. . . pursued straight after — Ber
and in going he turned not to the right hand nor to the left from following Abner.
and as he ran he never turned to right or left in his pursuit of . . . — Mof

20. Then Abner looked behind him, and said, Art thou Asahel? And he answered, I am.

21. And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armour.
. . . and take for yourself his spoil — AAT
. . . overtake one of my men, and from him secure thy spoils — Knox
. . . Get your captive from one of the young men; strip him for your plunder — Ber
. . . catch one of the soldiers and take his spoil — Jerus
But Asahel would not turn aside from following of him.
. . . from pursuing him — Rhm
. . . would not turn aside from his chase — Mof

22. And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground?
. . . Why should I fell you to the earth — AAT
. . . Go to one side, do not keep coming after me: why will you make me put an end to you — Bas
. . . Stop pursuing me, unless you want me to strike you to the ground — Jerus
how then should I hold up my face to Joab thy brother?
how could I look your brother . . . in the face after that — Mof

23. Howbeit he refused to turn aside:
Asahel would not be diverted — Ber
But still he did not go to one side — Bas
wherefore Abner with the hinder end of the spear smote him under the fifth rib,
. . . smote him . . . in the belly — Rhm
with the after end of the spear smote him under the loins — Sprl
Abner gave him a backward stroke in the belly — Mof
. . . smote him in the body — ASV
. . . smote him in the groin — JPS
. . . gave him a backthrust in the abdomen — Ber
. . . gave him a back blow in the stomach with his spear — Bas
. . . with the butt of his spear — RSV
with a backward thrust of his spear, smote him through the groin — Knox
that the spear came out behind him;
and the spear passed quite through him — Sept
and the spear came out at his back — Lam
and he fell down there, and died in the same place:
he fell there and died on the spot — Rhm
and it came to pass that as many as came to the place where Asahel fell down and died stood still.
On coming to the place where Asahel had fallen and died, everyone halted — Jerus

24. Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah,
Then Joab and . . . took up the pursuit, and as the sun was setting they came . . . — AAT
. . . and by sunset they had reached the hill of . . . — Ber
that lieth before Giah by the way of the wilderness of Gibeon.
that overlooketh Giah . . . — Rhm
east of the road through the open country of Gibeon — Mof
in front of Giah on the road to the desert of Gibeon — Ber
which is to the east of the road through the waste land of Geba — Bas

25. And the children of Benjamin gathered themselves together after Abner, and became one troop,
the Benjamites gathered behind Abner in a solid phalanx — Mof
The Benjamites had rallied their forces around Abner and formed into one line — AAT
and stood on the top of a hill.
and halted on a hilltop — AAT
and had taken their stand on the top of a certain hill — Rhm

26. Then Abner called to Joab, and said, Shall the sword devour forever?
. . . To the uttermost must the sword devour — Rhm
. . . Is the sword to devour forever — Mof
. . . Is the sword going to keep on consuming us forever — Ber
. . . Must the sword devour to a complete victory — Sept
. . . Is there no glutting that sword of thine — Knox
knowest thou not that it will be bitterness in the latter end?

Dost thou not well know that bitter shall it be in . . . — Rhm
Do you not know that the outcome will be bitter — Mof
Do you know that in the long run this will only produce bitterness — Ber
. . . that this will end in disaster — Jerus

how long shall it be then, ere thou bid the people return from following their brethren?

. . . from pursuing their own brethren — Rhm
How long . . . before you order the troops to give up pursuing their fellow-countrymen — Mof
How long then before you are going to tell the people to give up the pursuit of their brothers — AAT

27. **And Joab said, As God liveth, unless thou hadst spoken, surely then in the morning the people had gone up every one from following his brother.**

. . . then in the morning the people would of themselves have gone up . . . — Rhm
. . . then only in the morning would the people have given up, each from pursuing his . . . — AAT
. . . By God's life . . . unless you had said the word, not one of the men would have stopped pursuing his fellow till morning — Mof
. . . the people would have gone on attacking their countrymen till the morning — Bas
. . . Had you but spoken sooner, the people would have withdrawn, every man from his brother, this morning — Ber

28. **So Joab blew a trumpet, and all the people stood still,**

. . . sounded the trumpet, and all the troops stopped — Mof

and pursued after Israel no more, neither fought they any more.

. . . nor was there any more fighting — AAT
and gave up going after Israel and fighting them — Bas

29. **And Abner and his men walked all that night through the plain,**

. . . journeyed through the waste plain all . . . — Rhm
All that forenoon Abner and . . . made their way through the wady of Arabah — Mof
. . . marched all that night through the Arabah — AAT
. . . marched through the Jordan Valley — Ber
. . . made their way through the Arabah — Jerus
. . . the desert — Lam

and passed over Jordan, and went through all Bithron, and they came to Mananaim.

having crossed the Jordan and passed over the adjoining plain, they came to the camp — Sept
crossing Jordan and passing right through the ravine till they reached Mahanaim — Mof

30. **And Joab returned from following Abner: and when he had gathered all the people together,**

. . . when he had mustered all the troops — Mof
. . . when he had assembled all the people — AAT
. . . when he got all his men together — Bas

there lacked of David's servants nineteen men and Asahel.

David's followers had lost nineteen men in addition to Asahel — Jerus

31. **But the servants of David had smitten of Benjamin, and of Abner's men, so that three hundred and threescore men died.**

while the servants of . . . had slain from Benjamin and among Abner's men three hundred — AAT

32. **And they took up Asahel, and buried him in the sepulchre of his father, which was in Bethlehem.**

And Joab and his men went all night, and they came to Hebron at break of day.

CHAPTER 3

1. **Now there was long war between the house of Saul and the house of David:**

And the war . . . was prolonged — Rhm
Moreover the war between . . . grew more strenuous — AAT
The war . . . was long drawn out — Ber

but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

2. And unto David were sons born in Hebron: and his firstborn was Amnon, of Ahinoam the Jezreelitess;

3. And his second, Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah the daughter of Talmai king of Geshur;

4. And the fourth, Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abitai;

5. And the sixth, Ithream, by Eglah David's wife. These were born to David in Hebron.

6. And it came to pass that while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul.
Now, while there was war . . . Abner was strengthening himself in the house of Saul — AAT
. . . Abner was making himself strong among the supporters of Saul — Bas
. . . Abner was strengthening his own among the supporters of Saul — Bas

7. And Saul had a concubine, whose name was Rizpah, the daughter of Aiah:
and Ish-bosheth said to Abner, Wherefore hast thou gone in unto my father's concubine?
. . . Why do you go in unto — AAT
. . . Why have you slept with — Jerus

8. Then was Abner very wroth for the words of Ish-bosheth
And it provoked Abner greatly on account of the words — Rhm
But Abner was furious at . . . — Mof
. . . became infuriated at the charge of . . . — Ber
and said, Am I a dog's head, which against Judah
Am I the mere head of a cur . . . — Mof
Am I a dog's head that belongeth to Judah — JPS
Am I a dog's head, to lick the palm of Judah — Ber
Am I the leader of vicious men in Judah — Lam
do shew kindness this day unto the house of Saul thy father,
Here I work faithfully for the house of . . . — Ber
I am this day doing all in my power for the cause of your father Saul — Bas
Here I am full of goodwill towards the House of — Jerus
This day I keep showing loyalty to the house of . . . — RSV
to his brethren, and to his friends, and have not delivered thee into the hand of David,
to his kinsfolk and his friends, I who have saved you from the grasp of David — Mof
that thou chargest me today with a fault concerning this woman?
yet thou hast charged upon me the transgression of the woman today — Rhm
that you find fault with me about a wench — Mof
that you now charge me with guilt in relation to a woman — AAT
and today you have brought up a misstep with a woman against me — Ber

9. So do God to Abner, and more also, except, as the LORD hath sworn to David, even so I do to him.
. . . if I do not help David to what the Eternal swore to give him — Mof
May God get even and worse with Abner, if I do not for David what the LORD swore to him — Ber

10. to translate the kingdom from the house of Saul,
to transfer the kingdom . . . — ASV
to take the sovereignty from . . . — Jerus
and to set up the throne of David over Israel and over Judah, from Dan even to Beer-sheba.
and by establishing the throne of . . — AAT

11. And he could not answer Abner a word again, because he feared him.
. . . dared not say a single word in answer to Abner — Jerus

12. And Abner sent messengers to David on his behalf, saying,
Accordingly, Abner sent messengers to David to Hebron, saying — AAT
Whose is the land?
To whom does the land belong — RSV
saying also, Make thy league with me,
. . . Make a pact with me — Mof
. . . Make your covenant with me — RSV
. . . Come, make your agreement with me — Ber
and, behold, my hand shall be with thee, to bring about all Israel unto thee.
and you will get my help in bringing over all Israel to your side — Mof

I will help thee, and reduce all Israel to thy obedience — Knox

13. And he said, Well; I will make a league with thee:
but one thing I require of thee, that is,
but one thing I demand of you — AAT
But there is one matter on which I insist — Ber
Thou shalt not see my face
Never appear in my presence — Mof
you are not to see my face — Ber
except thou first bring Michal Saul's daughter, when thou comest to see my face.
. . . when you come to see me — AAT

14. And David sent messengers to Ish-bosheth Saul's son, saying, Deliver me my wife Michal,
. . . Give up my wife — Rhm
. . . Give me back my wife — Jerus
which I espoused to me for an hundred foreskins of the Philistines.
. . . whom I acquired for . . . — AAT
. . . whom I bought for . . . — Mof
to whom I became engaged at the price of . . . — Ber

15. And Ish-bosheth sent, and took her from her husband, even from Phaltiel the son of Laish.
. . . sent and had her taken away from . . . — Knox
. . . sent for her to be taken from . . . — Jerus

16. And her husband went with her along weeping behind her to Bahurim.
. . . weeping as he went behind her — Rhm
Her husband set off with her, and followed her, weeping — Jerus
Then said Abner unto him, Go, return. And he returned.
. . . "Back you go!" And back he went — Mof

17. And Abner had communication with the elders of Israel, saying,
Then had Abner speech with the . . . — Rhm
Now Abner had conversation with the . . . — Sprl
. . . had consulted with the . . . — Ber
Ye sought for David in times past to be king over you:
Already some considerable time ago you were seeking to have David king over you — AAT
You have long wanted David as your king — Mof
In times past you were looking for David to be . . . — Ber
It was but yesterday you were eager to have David for your king — Knox

18. Now then do it:
now act — Mof
Now therefore act — Rhm
Now you must take action — Jerus
for the LORD hath spoken of David, saying,
Yahweh has given this promise about David — Jerus
By the hand of my servant David I will save my people Israel out of the hand of the Philistines and out of the hand of all their enemies.
. . . I will rescue my people . . . from the power of the Philistines . . . — Mof
. . . I will make my people . . . safe from the Philistines, and from all who are against them — Bas

19. And Abner also spake in the ears of Benjamin:
. . . also talked to the Benjamites — Mof
And Abner said the same things to Benjamin — Bas
and Abner also went to speak in the ear of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.
and then Abner went away to tell David all that Israel . . . had determined to do . . . — Mof

20. So Abner came to David to Hebron, and twenty men with him.
When Abner met David . . . he had twenty men with him — Ber
And David made Abner and the men that were with him a feast.
. . . a banquet — Rhm

21. And Abner said unto David, I will arise and go, and will gather all Israel unto my lord the king,
. . . I will be off to rally all Israel round my lord the king — Mof
. . . I will verily arise and go and gather . . . — Rhm
. . . I will get up and go and bring all Israel here to my master the king — Ber
that they may make a league with thee,
. . . solemnise a covenant . . . — Rhm
. . . make a compact . . . — Mof

Then they can make the contract with you — Ber
so that they may make an agreement with you — Bas
They will make an alliance with you — Jerus
and that thou mayest reign over all that thine heart desireth.
and that you may reign as far as you please — Mof
and that you may be king over all, as you personally desire — AAT
and your kingdom may be as wide as your heart's desire — Bas
And David sent Abner away; and he went in peace.
So David dismissed Abner, who went off in peace — Mof
So David allowed Abner to go, and he went unmolested — Jerus

22. And behold, the servants of David and Joab came from pursuing a troop,
. . . came from an incursion — Sprl
At that point the troops of David, under Joab, came in from a raid — Ber
and brought in a great spoil with them:
bringing rich spoil with them — Mof
with a great store of goods taken in the fight — Bas
but Abner was not with David in Hebron; for he had sent him away, and he was gone in peace.

23. When Joab and all the host that was with him were come,
Joab and all the force that was with him came in — AAT
they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.
Joab was told how Abner . . . had visited the king and of their friendly parting — Knox

24. Then Joab came to the king, and said, What hast thou done?
. . . What is this? — Knox
. . . What is this you have done — Mof
behold, Abner came unto thee; why is it that thou hast sent him away, and he is quite gone?
Here Abner came to you! Why have you dismissed him, and let him get clean away — Mof
See! Abner has called on you. Why have you sent him off and let him get away — Ber

25. Thou knowest Abner the son of Ner, that he came to deceive thee,
You know quite well that . . . came only to deceive you — Mof
Do you not know Abner . . . , that he has come to . . . — AAT
and to know thy going out and thy coming in,
to learn your comings and goings — Ber
to know your every move — Jerus
and to know all that thou doest.

26. And when Joab was come out from David, he sent messengers after Abner,
Then Joab left David, and sent . . . — Mof
which brought him again from the well of Sirah: but David knew it not.
. . . without David's knowledge — AAT
. . . back from the pit of Sirah, but David was unaware of what he did — Ber

27. And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him quietly,
. . . took him apart to the side of the town-gate for a quiet talk — Mof
. . . Joab beckoned him to the side of the gate to speak with him privately — AAT
. . . took him aside . . . as if to talk privately with him — Ber
. . . took him in one side by the doorway of the town to have a word with him quietly — Bas
and smote him there under the fifth rib, that he died, for the blood of Asahel his brother.[1]

28. And afterward, when David heard it, he said, I and my kingdom are guiltless before the LORD for ever from the blood of Abner the son of Ner:
. . . Guiltless am I . . . — Rhm
. . . Acquitted am I . . . — YLT
. . . I and my kingdom are innocent . . . — Sprl
. . . May I and my kingdom be clear forever in the eyes of the Lord from the . . . — Bas

29. Let it rest on the head of Joab, and on all his father's house;
Let it be hurled upon the head of . . . — Rhm
Let it act as a boomerang on the head of . . . — Ber
. . . and all his family — Jerus

[1]Compare 2:23.

and let there not fail from the house of Joab one that hath an issue,
May Joab's house never lack some one that has a running issue — Mof
May the house . . . always have someone with running sores — Ber
May the house . . . never be without one who has a discharge — RSV
may there never be wanting . . . a person afflicted with gonorrhea — Sept
or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.
or some leper, or some effeminate creature, or a murdered victim, or a poverty stricken waif — Mof
. . . or works at the disstaff like a woman, or falls in battle, or begs his bread — Knox
a leper, a man with a crutch, a victim of the sword, or someone starving — Ber
who is leprous, or who holds a spindle, or who is slain by the sword, or who lacks bread — RSV
or lepers, or who do the work of women, or are put to the sword, or are wasted from need of food — Bas

30. So Joab and Abishai his brother slew Abner, because he had slain their brother Asahel at Gibeon in the battle.

31. And David said to Joab, and to all the people that were with him,
Rend your clothes, and gird you with sackcloth, and mourn before Abner.
. . . and lament aloud before . . . Rhm
. . . and mourn before the corpse of Abner — Sprl
. . . and wail in front of Abner's body — Mof
. . . and go mourning at Abner's funeral — Knox
Go in grief, and put haircloth about you, in sorrow for Abner — Bas
And king David himself followed the bier.
. . . walked behind the bier — Ber

32. And they buried Abner in Hebron:
they put Abner's body to rest in Hebron — Bas
and the king lifted up his voice, and wept at the grave of Abner; and all the people wept.
the king raised a loud wailing at the grave of Abner, and all the people wept — AAT
the king wept aloud . . . and all the troops wept — Mof
at the grave the king wept aloud, as did all the people — Ber

33. And the king lamented over Abner, and said,
. . . addressed this dirge unto Abner — Rhm
Died Abner as a fool dieth?
As a base man dieth should Abner have died — Rhm
Should Abner die as a fool dieth — ASV
Was this how Abner had to die, as dies a godless wretch — Mof
Died Abner as the ignoble die — Knox
Should Abner die as the godless dies — ABPS

34. Thy hands were not bound, nor thy feet put into fetters:
Your hands no man did tie, none chained your feet — Mof
Your hand never had to be bound. Your feet were never held in fetters — Ber
Your hands were free, your feet were not chained — Bas
as a man falleth before wicked men, so fellest thou.
As one falleth before assassins so didst thou fall — Rhm
as falls a godless wretch, you fell to ruthless men — Mof
As one falls before bandits, you have fallen — AAT
And all the people wept again over him.
Again, all Israel wept over him — Ber

35. And when all the people came to cause David to eat meat while it was yet day,
. . . the people came to persuade . . . to eat food while it was still day — AAT
. . . to have some food while it was still daylight — Jerus
all the people came to induce David to eat the funeral bread while . . . — Sept
Then, while it was still full day, they came together to eat, and would have David eat with them — Knox
David sware, saying, So do God to me, and more also, if I taste bread, or aught else, till the sun be down.
. . . before the sun sets — AAT

36. And all the people took notice of it, and it pleased them:
All the troops marked this, and . . . — Mof
. . . and it was noble in their eyes — Rhm
All the people took note and approved — Ber

as whatsoever the king did pleased all the people.
for everything the king did was pleasing in the eyes of . . . — AAT

37. For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner.
all the troops . . . were then convinced that the king had nothing to do with the murder of Abner — Mof
Thus in that day all the people, and indeed all Israel recognized that the death of . . . had not been of the king's doing — Ber

38. And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?
. . . said to his officers . . . — Mof
. . . told his attendants . . . — Ber

39. And I am this day weak, though anointed king;
As for me, I stand powerless today, even though anointed king — Ber
While I, though I am crowned king, have little strength — Bas
I, though I am king by anointing, am weak at this present time — Jerus
and these men the sons of Zeruiah be too hard for me:
. . . are too difficult for me — AAT
. . . are more severe than I — Rhm
. . . are too harsh for me — Ber
. . . are too ruthless for me — Jerus
the LORD shall reward the doer of evil according to his wickedness.
Yahweh repay the doer of . . . — Rhm
Jehovah . . . — YLT
May the Eternal requite the wrongdoer for the wrong he did — Mof
may the LORD repay in kind the man who does wrong — Ber

CHAPTER 4

1. And when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled.
. . . his hands became feeble and all Israel were dismayed — Rhm
. . . he lost heart and all the . . . were alarmed — Mof
. . . his hands became listless and all Israel was dismayed — AAT
. . . he was a broken man, and all Israel was in confusion — Knox

2. And Saul's son had two men that were captains of bands:
. . . two men who were captains of guerilla bands — Mof
Now there were too military commanders of his — Ber
. . . had two freebooting chieftains — Jerus
the name of the one was Baanah, and the name of the other Rechab, the sons of Rimmon the Beerothite, of the children of Benjamin:
(for Beeroth also was reckoned to Benjamin:
Beeroth is included in Benjamin — Mof
. . . is regarded as belonging to Benjamin — Jerus

3. And the Beerothites fled to Gittaim, and were sojourners there until this day,)
. . . to Gittaim where they are resident aliens to this day — Mof
but these Beerothites were exiles, and lived in Gethaim ever after — Knox
but its people withdrew to Gittam and live there as foreign residents up the present — Ber

4. And Jonathan, Saul's son, had a son that was lame of his feet.
. . . had a son whose feet were lame — Mof
It might also be noted that Saul's son, Jonathan, had a son with crippled feet — Ber
He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled:
. . . his nurse snatched him up . . . — Ber
and it came to pass, as she made haste to flee, that he fell, and became lame.
But as she hurried he fell and became lame — Mof
But in her hurry to get away he fell and . . . — Ber
. . . as she fled in her haste, he fell and . . . — RSV
And his name was Mephibosheth.
His name was Meribbaal — AAT

5. And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon.
went forth and came to the house of

. . . as he was taking his mid-day siesta — AAT
. . . when he was lying on his noonday couch — Rhm

6. And they came thither into the midst of the house, as though they would have fetched wheat;
Here they came to the center of the house, apparently to take out wheat . . . — Ber
and they smote him under the fifth rib:[1] and Rechab and Baanah his brother escaped.

7. For when they came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him,
. . . and they struck him and killed him — AAT
and beheaded him, and took his head, and gat them away through the plain all night.
and cut off his head. Then they took his head and journeyed all night by the way of the Arabah — AAT
. . . and traveled by the way of the Jordan valley all night — Ber

8. And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth the son of Saul thine enemy, which sought thy life;
. . . of Saul, that man who was your enemy and who tried to get your life — Ber
. . . of Saul, your hater, who would have taken your life — Bas
and the LORD hath avenged my lord the king this day of Saul, and of his seed.
Thus the LORD has granted vengeance . . . on Saul and his descendants — AAT

9. And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, As the LORD liveth, who hath redeemed my soul out of all adversity,
. . . who has delivered my soul out of every distress — AAT
. . . who has saved me out of every trouble — Ber

10. When one told me, saying, Behold, Saul is dead, thinking to have brought good tidings,
. . . considering himself a messenger of good tidings — AAT
. . . supposing he had brought good news — Mof
. . . and thought he was bringing me good news — Ber
I took hold of him, and slew him in Ziklag,
I seized him and killed him — Mof
who thought that I would have given him a reward for his tidings:
which was how I gave him reward for his . . . — Rhm
instead of my giving him for the tidings — YLT
that was what I gave him for his tidings — Sprl
that was the reward I gave him for his good news — Mof

11. How much more, when wicked men have slain a righteous person in his own house upon his bed?
And now, when scoundrels have murdered an honest man . . . — Mof
What do you think is going to happen when criminals murder a good man lying on his couch in his own house — Ber
And here are wretches that have murdered an innocent man in his own home, as he lay asleep — Knox
shall I not therefore require his blood of your hand,
shall I not hold you responsible for his blood — AAT
how much more shall I requite you murderers — Mof
do you think I will not exact blood-vengeance from you — Knox
Am I not bound to demand account of his blood from you — Jerus
and take you away from the earth?
and so consume you of the earth — Rhm
and wipe you off the earth — Mof
and destroy you from the earth — AAT

12. And David commanded his young men,
With that, David gave the word to his attendants — Ber
Then David gave orders to his soldiers . . . — Jerus
and they slew them, and cut off their hands and their feet, and hanged them up over the pool in Hebron.
. . . and hung them up beside the reservoir at . . . — Mof
These they hung up beside the reservoir . . . — Ber
But they took the head of Ish-bosheth, and buried it in the sepulchre of Abner in Hebron.

[1]Compare 2:23.

CHAPTER 5

1. Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh.

. . . We are kith and kin of thine . . . — Knox

. . . we are your own flesh and blood . . . — Jerus

2. Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel:

Also formerly . . . it was you who led out and brought in Israel — AAT

. . . you went at the head of Israel when they went out or . . . — Bas

. . . it was you who led Israel in all their exploits — Jerus

and the LORD said to thee, Thou shalt feed my people Israel,

. . . Thou shalt be shepherd unto . . . — Rhm

. . . you are to be the keeper of my people Israel — Bas

and thou shalt be a captain over Israel.

and thou shalt become leader over Israel — Rhm

you shall be sovereign over Israel — Ber

you shall be prince over Israel — Mof

3. So all the elders of Israel came to the king to Hebron;

Then all the sheikhs of Israel came . . . — Mof

and king David made a league with them in Hebron before the LORD:

. . . solemnised to them a covenant — Rhm

. . . made a compact with them — Mof

. . . made an agreement with them — Bas

and they anointed David king over Israel.

and they put the holy oil on David and made him king . . . — Bas

4. David was thirty years old when he began to reign, and he reigned forty years.

5. In Hebron he reigned over Judah seven years and six months: and In Jerusalem he reigned thirty and three years over all Israel and Judah.

6. And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land:

The king and his troops marched on Jerusalem against the people of Jebus, the natives of the territory — Ber

which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither:

. . . You shall not come in here, but the blind and lame shall prevent you — AAT

they met him with the taunt, Thou must rid thyself of blind men and lame, before thou canst make thy way in here — Knox

. . . You will not come in here, but the blind and lame will ward you off — RSV

thinking, David cannot come in hither.

(They thought David would never get in) — Mof

assuming, David cannot gain access here — Ber

(That is to say: David will never get in here) — Jerus

7. Nevertheless David took the stronghold of Zion: the same is the city of David.

So then David captured the citadel of Zion, the same is . . . — Rhm

And David captureth the fortress of Zion, it is the city of David — YLT

But David took . . . which is now called the city of David — Sprl

But David did capture the stronghold of Zion — which is David's burg — Mof

But take it he did, the Citadel of Sion that is David's Keep — Knox

8. And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and captain.

And David said on that day, Whosoever smiteth the Jebusites, let him get up to the watercourse, and smite the lame and the blind, that are hated of David's soul . . . — ASV

. . . Whoever would smite the Jebusites, let him get up the water shaft to attack the lame . . . — RSV

. . . Whosoever is smiting the Jebusites, then let him reach as far as the aqueduct. But as for the lame and the blind they were the hated of David's soul, — Rhm

For David said on that day: Whoso reacheth the subterraneous passage, and whoso smiteth the Jebusite sentinels and patrols, who detest the per

son of David, . . . he shall be chief — Sprl
. . . He who would smite the Jebusites, let him gain the water shaft, and all will be as the lame and blind who hate David's life . . . — AAT
On that day David had given orders," Whoever would strike down the men of Jebus, let him reach them by way of the water tunnel, even these 'lame' and 'blind' whom the soul of David hates!" — Ber
David's orders for the day were, Whoever strikes down a Jebusite is liable to death! David has no feud with 'blind men and cripples'! — Mof
Wherefore they said, The blind and the lame shall not come into the house.
for which cause they kept on saying, Blind and lame! he will not enter the place — Rhm
because the blind and lame say, He doth not come into the house — YLT
Therefore it is said, The blind and the lame shall not come into the house — RSV
That was how the saying arose, No entry into the precincts for the blind and the lame — Knox
for this cause they say, The blind and the lame shall not come into the house of the Lord — Sept

9. So David dwelt in the fort, and called it the city of David.
. . . dwelt in the citadel and . . . — Rhm
. . . dwelt in the stronghold and . . . — ASV
David took up his residence in the stronghold: he called it "David's burg" — Mof
David occupied the fortress and . . . — Ber
David went to live in the fortress and called it the Citadel of David — Jerus
And David built round about from Millo and inward.
David also built an encircling wall from the Millo and inward — AAT
. . . and built a wall round the town, starting from the Millo rampart, and also round his own residence — Mof
He also did construction work around it from Millo and in the interior — Ber
And David built the city round about from the Millo inward — RSV

10. And David went on, and grew great,
. . . went on and on waxing great — Rhm
. . . progressed, and grew great — Sprl
. . . became greater and greater — Mof
. . . kept on increasing in power — AAT
and the LORD God of hosts was with him.
. . . was on his side — Mof
the LORD, the God armies, was with him — Bas
Yahweh, God of Sabaoth . . . — Jerus

11. And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons:
. . . messengers offering him cedar planks and carpenters, and stone-masons for the walls — Knox
. . . messengers and then logs of cedar, with men skilled in carpentry and in stonecutting for walls — Ber
and they built David an house.
who built a palace for him — Mof

12. And David perceived that the LORD had established him king over Israel,
David realized that the Eternal had set him to be king over Israel — Mof
No doubt could David have that the Lord had ratified his sovereignty over Israel — Knox
David saw that the Lord had made his position safe as king over Israel — Bas
and that he had exalted his kingdom for his people Israel's sake.
for his kingdom had been exalted for the sake of his people Israel — AAT
and that he had made his kingdom great because of his . . . Bas
and for the sake of his people Israel was making his reign glorious — Jerus

13. And David took him more concubines and wives out of Jerusalem, after he was come from Hebron:
From Jerusalem, however, after his move from Hebron, David took . . . — Ber
So, when he removed from Hebron to Jerusalem, he provided himself with fresh wives and concubines there — Knox
and there were yet sons and daughters born to David.
and there were other sons and . . . — AAT

14. And these be the names of those that were born unto him in Jerusalem: Shammua, and Shobab, and Nathan, and Solomon,

15. Ibhar also, and Elishua, and Nepheg, and Japhia,

16. And Elishama, and Eliada, and Eliphalet.

17. But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David:
. . . they mustered their forces to hunt him down — Knox
. . . they advanced in full force to attack him — Ber
and David heard of it, and went down to the hold.
. . . went down to his stronghold — Mof
. . . into the citadel — Rhm
. . . goeth down unto the fortress — YLT

18. The Philistines also came and spread themselves in the valley of Rephaim.
Meantime the Philistines had gone raiding through the valley of Ephraim — Mof
. . . they went in every direction in the valley of Rephaim — Bas
When the Philistines arrived they deployed in the Valley of Rephaim — Jerus

19. And David inquired of the LORD, saying, Shall I go up to the Philistines?
David asked . . . Shall I attack the . . . — Mof
David, desiring directions from the Lord, said. . . . — Bas
wilt thou deliver them into mine hand?
. . . into my power — Jerus
And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine hand.
. . . Attack them, I will certainly put the Philistines into your hands — Mof

20. And David came to Baal-perazim, and David smote them there, and said,
So David entered . . . , and as he struck them down there, he exclaimed — Ber
The LORD hath broken forth upon mine enemies before me, as the breach of waters.
. . . like a breaking forth of waters — Rhm
The Eternal has broken my foes before me like water bursting a dam — Mof
The Lord has parted the enemy's ranks before me . . . as easily as water parts this way and that — Knox
Yahweh has made a breach in my enemies for me like a breach the waters make — Jerus
Therefore he called the name of that place Baal-perazim.
and he called the spot Baal-perazim (or "lord of bursts") — Mof
so the place came by its name, Baal-Pharsim, The Master of the Breach — Knox

21. And there they left their images, and David and his men burned them.
Moreover they left their gods there, and David and his men carried them away — AAT
. . . and David and his men took them away — ASV

22. And the Philistines came up yet again,
Back came the Philistines to the attack — Mof
But the Philistines resumed the offensive — Ber
and spread themselves in the valley of Rephaim.

23. And when David inquired of the LORD, he said, Thou shalt not go up;
. . . You must not march against them — Mof
. . . Do not go to the attack — Knox
. . . Do not attack them from the front — Jerus
but fetch a compass behind them, and come upon them over against the mulberry trees.
Get round behind them, and come in upon them over against — Rhm
get round to the rear of them and attack them in front of the balsam-trees — Mof
go around to their rear and come upon them opposite the balsam trees — AAT
circumvent them and come upon them from the direction of the pea-trees yonder — Knox
circle them to the rear, and come in on them by the front of the balsam trees — Ber
. . . and come on them opposite the spice-trees — Bas

24. And let it be when thou hearest the sound of a going in the tops of the mulberry trees,
. . . the sound of marching in the tops of . . . — ASV
. . . a sound of movement among the tops of . . . — Mof
. . . the sound of rustling in the tops of . . . — Sprl
. . . the sound of marching on the top of the mountain of Bachim — Lam
that then thou shalt bestir thyself:

then thou shalt act with decision — Rhm
then thou dost move sharply — YLT
then thou shalt act vigorously — Sprl
make haste — AAT
then offer battle — Knox
at that instant you shall take decisive action — Ber
for then shall the LORD go out before thee, to smite the host of the Philistines.
then is Jehovah gone out before thee . . . — ASV
the Eternal will have gone out in front of you to rout the Philistine army — Mof
at that moment the LORD has gone forth before you to fall upon the camp of the Philistines — AAT

25. And David did so, as the LORD had commanded him;
. . . did as the LORD had ordered him — Ber
and smote the Philistines from Geba until thou come to Gazer.
and he joined battle with the Philistines from Gibeon as far as Gezer — AAT
and routed the Philistines from Geba as far as Gezer — Mof

CHAPTER 6

1. Again, David gathered together all the chosen men of Israel, thirty thousand.
David again mustered all the picked men of Israel . . . — Mof
Then David mustered anew the fighting men of Israel . . . — Knox
. . . gathered together all the young men of Israel . . . — Lam

2. And David arose, and went with all the people that were with him from Baale of Judah,
to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts that dwelleth between the cherubims.
. . . the name whereof is called by the name of Yahweh of hosts who inhabiteth the cherubim thereupon — Rhm
. . . the ark of God, before which the Name, even the Name of JEHOVAH God of hosts who dwelleth between the cherubim, was called upon — Sprl
. . . the ark . . . which is called by the name of the LORD of hosts who is seated upon the cherubim. — AAT
. . . the ark . . . over which the holy name is named, the name of the Lord of armies, whose places is between the winged ones — Bas
. . . the ark . . . which bears the name of Yahweh Sabaoth who is seated on the cherubs — Jerus

3. And they set the ark of God upon a new cart,
So they carried the ark . . . in a new waggon — Rhm
and brought it out of the house of Abinadab that was in Gibeah,
and brought it out of the house of . . . who was in Gibeah — Rhm
. . . the house . . . which was on the hill — AAT
and Uzzah and Ahio,the sons of Abinadab, drave the new cart.
and Uzzah and . . . were driving the new waggon — Rhm

4. And they brought it out of the house of Abinadab which was at Gibeah, accompanying the ark of God:
And they brought it . . . with the ark of God — ASV
and Ahio went before the ark.
and Ahio was walking in front of the ark — Ber

5. And David and all the house of Israel played before the LORD on all manner of instruments made of fir wood,
And David and . . . were dancing for joy before Yahweh, with all boldness and with songs — Rhm
And David and . . . played before Jehovah with all their might, and with songs — Sprl
David and . . . were dancing lustily before the Eternal and singing . . . — Mof
at the same time David and . . . were reveling before the LORD with all their might with songs . . . — AAT
Meanwhile, David and . . . were dancing . . . with all kinds of instruments made of cypress wood — Ber
while David and the Israelites played music, there in the Lord's presence, on instruments of rare workmanship — Knox
even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

— lyres . . . harps . . . timbrels . . . sistrums . . . cymbals — Rhm
. . . harps . . . lyres . . . tambourines . . . castanets . . . cymbals — AAT
. . . lutes . . . lyres . . . drums . . . rattles . . . cymbals — Mof
with corded instruments and instruments of brass — Bas

6. And when they came to Nachon's threshingfloor, Uzzah put forth his hand to the ark of God,
and took hold of it; for the oxen shook it.
and took hold of it, for the oxen were restive — Rhm
and layeth hold on it, for they released the oxen — YLT
. . . because the oxen stumbled — Sprl
and caught hold of it because the oxen had slipped — Ber
. . . the oxen began to kick and tilted it to one side — Knox
and took hold of it; for the oxen broke loose from harness — Lam

7. And the anger of the LORD was kindled against Uzzah;
. . . blazed out . . . Mof
and God smote him there for his error: and there he died by the ark of God.
God struck him down there because he put his hand to the ark and there he died beside the ark of God — AAT
and he died on the spot beside the ark of . . . — Mof

8. And David was displeased, because the LORD had made a breach upon Uzzah;
And it was sadness unto David, for that Yahweh had broken in with a breach against Uzzah — Rhm
And it is displeasing to David because that Jehovah hath broken forth a breach upon Uzzah. — YLT
And David was grieved, because . . . — Sprl
David was angry . . . because the Eternal had broken out upon — Mof
Great grief it was to David, this ruin the Lord had brought on Oza — Knox
David was deeply moved at the Lord's outbreak — Ber
David was disheartened because . . . — Sept
and he called the name of the place Perez-uzzah to this day.
Therefore that place is called Perez-uzzah (Breach of Uzzah) to this day — AAT

9. And David was afraid of the LORD that day, and said,
In his fear at that time toward the LORD, he exclaimed — Ber
and David feareth Jehovah on that day . . . — YLT
How shall the ark of the LORD come to me?
How can the . . . ever come to me — Mof

10. So David would not remove the ark of the LORD unto him into the city of David:
. . . was unwilling to take the ark . . . into David's burg — Mof
. . . did not let the ark . . . come back to him to the town of David — Bas
David decided not to take the ark . . into . . . — Jerus
but David carried it aside into the house of Obed-edom the Gittite.
but redirected it to . . . who had come from Gath — Ber

11. And the ark of the LORD continued in the house of Obed-edom the Gittite three months:
. . . the ark . . . remained in the house of . . . — ASV
. . . the ark . . . abode in the house of . . . — Rhm
and the LORD blessed Obed-edom, and all his household.
and the LORD prospered Obed-edom . . . — Ber

12. And it was told king David, saying, the LORD hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God.
. . . the household of . . . and all that he hath . . . — Rhm
So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.
. . . with rejoicing — Rhm
. . . with joy — YLT
. . . with great rejoicing — Jerus

13. And it was so, that when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings.
. . . he sacrificed an ox and a fatling — ASV
. . . an ox and an heifer — Rhm
he made an offering of an ox and a fat young beast — Bas
. . . an ox and a fat sheep — Jerus

14. And David danced before the LORD with all his might;

David was dancing with all boldness before . . . — Rhm
David danced round and round with all his might before . . . — Sprl
David whirled before . . . — Mof
and David was girded with a linen ephod.
. . . clothed in a linen ephod — Bas
. . . wearing only a linen kilt round his middle — Mof
. . . clad in the sacred mantle — Knox
. . . girded with a linen apron — AAT
. . . wearing a linen loincloth round him — Jerus

15. So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.
. . . with triumphant shoutings and with the sound of a horn — Rhm
. . . with shouting and with the blast of the . . . — Sprl
. . . with rejoicing and a great din of trumpets — Knox
. . . with shouting at the sound of rams' horns — Ber
. . . with cries of joy and sounding of horns — Bas

16. And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through the window,
and saw king David leaping and dancing before the LORD;
she saw king David leaping and whirling about in the dance . . . — Mof
. . . dancing and jumping before the Lord — Bas
and she despised him in her heart.
and she was filled with contempt for him — Tay

17. And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it:
. . . in the midst of the tent that David had . . . — ASV
they put it down at the appointed place, in the midst of a tabernacle which David had there spread out for it — Knox
and David offered burnt offerings and peace offerings[1] before the LORD.

18. And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the LORD of hosts.
When David had finished offering up . . . — Rhm

19. And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men,
And he apportioned to . . . both to men and to women — Rhm
He also distributed to . . . — AAT
Furthermore, he made an allotment . . . — Ber
to every one a cake of bread, and a good piece of flesh, and a flagon of wine.
. . . a loaf of bread . . . a sweet drink . . . a raisin cake — Rhm
. . . cake of bread . . . a portion of flesh . . . cake of raisins — ASV
cake of bread . . . a slice of meat . . . a bunch of raisins — Mof
a roll of bread . . . a piece of roast beef . . . a flourcake fried in oil — Knox
a ring-shaped loaf of bread, a package of dates . . . a cake of raisins — Ber
So all the people departed every one to his house.
Then all the people went home — Mof

20. Then David returned to bless his household.
. . . to bless his family — AAT
. . . to greet his family — Mof
And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel today,
. . . How honoured today . . . — Rhm
. . . How honourable . . . — YLT
. . . How dignified . . . — AAT
. . . Fine honour did the king gain today — Mof
. . . How glorious the king . . . looked today — Ber
But Michal came out to meet him and exclaimed in disgust, "How glorious the king of Israel looked today! — Tay
who uncovered himself today in the eyes of the handmaids of his servants,
He exposed himself to the girls along the street — Tay
in disrobing himself . . . in the sight of . . . Rhm
exposing himself before women, before his own menials — Mof
as he stripped himself in the sight of the maidservants of his retainers — AAT
that exposed his person to man and maid, his own subjects — Knox
uncovering himself . . . to be ogled by the female servants of his followers — Ber

[1]Compare I Sam. 13:19.

who let himself be seen uncovered by his servant-girls — Bas
as one of the vain fellows shamelessly uncovereth himself!
like a common pervert! — Tay
as one of the low people might disrobe himself — Rhm
as one of the vain ones is openly uncovered — YLT
as a common rake exposes himself — AAT
as any loose fellow would expose himself indecently — Mof
graceless as a common mountebank — Knox
as some worthless fellow would strip himself — Ber
as any buffoon might display himself — Jerus
as one of the vulgar fellows — RSV

21. And David said unto Michal, It was before the LORD, which chose me before thy father, and before all his house,
Before Jehovah, who fixed on me above thy father . . . — YLT
Before the LORD, who chose me above thy father — JPS
. . . who chose me in preference to . . . — Ber
to appoint me ruler over the people of the LORD, over Israel:
putting me in charge as leader over . . . — Rhm
appointing me prince over . . . — Mof
therefore will I play before the LORD.
. . . will I dance before . . . — Rhm
. . . I will disport myself before . . . — AAT
and before his coming play the mountebank I will — Knox
I intend to show my joy before the LORD — Ber
I will make merry before . . . — RSV
So I am willing to act like a fool to show my joy in the Lord — Tay

22. And I will yet be more vile than thus, and will be base in mine own sight:
and will make myself yet more lightly esteemed than this, and become lowly in mine own eyes — Rhm
I will be still more abandoned than that, and I will be vile in your eyes — AAT
I will even be more dishonored than this: I am willing to be humbled in my own eyes — Ber
I will do even worse than this, and make myself even lower in your eyes — Bas
and of the maidservants which thou hast spoken of, of them shall I be had in honour.
with the maid-servants to whom you have referred I shall indeed be held in honor — AAT
and those maids thou speakest of will honour me yet the more — Knox

23. Therefore Michal the daughter of Saul had no child unto the day of her death.
And to the day of her death Michal . . . had no children — Jerus

CHAPTER 7

1. And it came to pass when the king sat in his house, and the LORD had given him rest round about from all his enemies;
when the king had taken up his abode in . . . — Rhm
After the king had taken up residence in his palace . . . — Mof
The king had now a palace of his own to dwell in, and the Lord kept him safe, on every side, from all . . . — Knox

2. That the king said unto Nathan the prophet, See now, I dwell in an house of cedar,
. . . I have my abode in . . . — Rhm
. . . Here I am dwelling in a house all of cedar — Knox
. . . See here! I am living in a cedar palace — Ber
but the ark of God dwelleth within curtains.
while the ark . . . is inside the curtains of a tent — Mof

3. And Nathan said to the king, Go, do all that is in thine heart; for the LORD is with thee.
. . . Go thy own way, fulfil thy purpose . . . — Knox
. . . Go ahead with whatever you have in mind and do it . . . — Ber

4. And it came to pass that night that the word of the LORD came unto Nathan, saying,

5. Go and tell my servant David, Thus saith the LORD,
Go, tell my servant . . . The LORD has spoken thus — Ber
Shalt thou build me an house for me to dwell in?
Are you the one who is to build Me a temple for My residence — Ber

6. Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even unto this day,
I have never stayed in a temple, not from the day . . . — Mof
House was never mine since I rescued the sons of Israel from . . . — Knox
From the time I brought the nation of Israel out of Egypt up to the present, I have lived in no house — Ber
but have walked in a tent and in a tabernacle.
but have been wandering in a tent as my habitation — Rhm
I have always had my Dwelling in a tent — Mof
but have always led a wanderer's life in a tent — Jerus

7. In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel,
Wherever I moved with all the Israelites, did I ever ask a single one of Israel's leaders — Mof
Yet at any point in My journeying with the whole nation of Israel., did I ever say a word to any . . . — Ber
whom I commanded to feed my people Israel, saying,
. . . to shepherd my people . . . — Sprl
to whom I committed the leadership of my people — Ber
whom I had appointed as shepherds of Israel — Jerus
Why build ye not me an house of cedar?
Why have you not built me . . . — AAT
. . . a cedar temple — Ber

8. Now therefore so shalt thou say unto my servant David,
Thus saith the LORD of hosts,
The Lord of armies says — Bas
Yahweh Sabaoth says this — Jerus
I took thee from the sheepcote, from following the sheep,
I myself took thee from the pasture, from after the flock — Rhm
I took you from the pasture-land, from tending sheep — Mof
Out in the pasture-lands where thou wast tending the sheep, I summoned thee away — Knox
to be ruler over my people, over Israel:
that you should be prince over . . . — Mof
to be leader over . . . — Ber

9. And I was with thee whithersoever thou wentest,
I have been with you wherever you have gone — AAT
I have been with you in all that you have undertaken — Ber
and have cut off all thine enemies out of thy sight,
I have eliminated all your enemies . . . — Ber
and have made thee a great name,
I will make thee a name — Rhm
I will give you fame — Jerus
I will make for you a great name — RSV
and made thee renowned — Sept
like unto the name of the great men that are in the earth.
equal in reputation to that of the great men on earth — Ber
as great as the fame of the greatest on earth — Jerus

10. Moreover I will appoint a place for my people Israel, and will plant them
I will moreover establish a place for . . . and plant them — Ber
that they may dwell in a place of their own, and move no more;
and they shall inhabit their place and be unsettled no more — Rhm
. . . and be disquieted no more — JPS
so that they shall inhabit their own land with no more disturbance — Ber
neither shall the children of wickedness afflict them any more as beforetime.
neither shall the sons of perversity again humiliate them, as at first — Rhm
violent men shall no longer distress them as they have done in bygone days — Mof
The wicked shall no more afflict them as formerly — AAT
and never again will they be troubled by evil men as they were at the first — Bas

11. And as since the time that I commanded judges to be over my people Israel,

even from the day when I put judges in charge over . . . — Rhm
ever since I had to raise up champions for my people Israel — Mof
ever since I first gave Israel judges to rule them — Knox

and have caused thee to rest from all thine enemies.

thus will I give thee rest from . . . Rhm

Also the LORD telleth thee that he will make thee an house.

The Eternal also tells you that the Eternal will build up a house, a family for you — Mof
this too the Lord promises, that he will grant thy line continuance — Knox
Now the LORD informs you that He is building a house for you — Ber
And the Lord says to you that he will make you the head of a line of kings — Bas
Yahweh will make you great; Yahweh will make you a house — Jerus

12. And when thy days be fulfilled, and thou shalt sleep with thy fathers,

And when your days are finished, And you are laid with your fathers — AAT
When your days are over and you rest with . . . — Ber
. . . and you are laid to rest with your ncestors — Jerus

I will set up thy seed after thee, which shall proceed out of thy bowels,

then will I raise up thy seed after thee, which proceedeth from thine own body — Rhm
I will raise your offspring, born of your body — Mof
I will raise up an heir after you, Who shall be born of your own body — AAT
I will put in your place your seed after you, the offspring of your own body — Bas

and I will establish his kingdom.

and establish their dynasty — Mof
and make his sovereignty secure — Jerus
and I will confirm his sovereignty — Ber

13. He shall build an house for my name,

Your son shall build a temple for my name — Mof
He, then, will build a house . . . — Ber

and I will stablish the throne of his kingdom for ever.

I will establish his kingly throne unto times age-abiding — Rhm
I will establish his royal throne for all time — Mof

14. I will be his father, and he shall be my son.

I will become his . . . and he shall become my . . . — Rhm
I will be a father to him, And he . . . a son to me — AAT

If he commit iniquity, I will chasten him with the rod of men,

when they go astray, I will punish them as men are punished — Mof
But when your son does what is wrong, I will correct with a rod as men must be corrected — Ber
if he does evil, I will punish him with the rod such as men use — Jerus

and with the stripes of the children of men:

. . . of the sons of Adam — AAT
ever for Adam's sons the plagues of mortality — Knox
and with the strokes that come on the sons of Adam — Ber
. . . with strokes such as mankind gives — Jerus

15. But my mercy shall not depart away from him,

But my lovingkindness shall not depart . . . — Rhm
Yet I will not withdraw my favour from him — Jerus
but I will not take my steadfast love from him — RSV

as I took it from Saul, whom I put away before thee.

as I caused it to depart from Saul, whom I caused to depart from before thee — Rhm
as it left Saul, whom I removed before you — Ber

16. And thine house and thy kingdom shall be established for ever before thee:

So shall thy house . . . be made stead fast unto times age-abiding before thee — Rhm
Thus your house and . . . shall stand firm before Me forever — Ber
Your House and your sovereignty will always stand secure — Jerus

thy throne shall be established for ever.

17. According to all these words and according to all this vision, so did Nathan speak unto David.

In accordance with all these . . . — AAT
All this message, all this revelation, was

handed on by Nathan to king David — Knox

18. Then went king David in, and sat before the LORD,

Then entered King David, and tarried before . . . — Rhm

Then King David, after he had come in, remained in the LORD's presence — Ber

and he said, Who am I, O LORD God? and what is my house, that thou hast brought me hitherto?

. . . that thou hast brought me thus far — Mof

. . . that thou hast elevated me to this place — Lam

. . . that thou hast loved me to such a degree — Sept

19. And this was yet a small thing in thy sight, O LORD God:

and hast yet further made this seem little in thine eyes, My Lord Yahweh — Rhm

but thou hast spoken also of thy servant's house for a great while to come.

and Thou dost speak also concerning the house of Thy servant afar off — YLT

Thou hast spoken . . . in the far distant future — Ber

but your words have been about the far-off future of your servant's family — Bas

And is this the manner of man, O LORD God?

Lord God, can mortal man claim such rights? — Knox

Is such treatment the standard for men . . . — Ber

20. And what can David say more unto thee?

What more shall David presume to say — Sept

What more need David say — Mof

What can David further say in speaking to Thee — Ber

for thou, LORD God, knowest thy servant.

seeing that thou thyself knowest thy servant O My Lord Yahweh — Rhm

since Thou knowest what Thy servant is like, O LORD God — Ber

21. For thy word's sake, and according to thine own heart, hast thou done all these great things,

It is for the sake of Thy promises and in accordance with Thy decree that Thou hast wrought all these astounding things — Ber

For your servant's sake, this dog of yours, you have done so great a thing — Jerus

to make thy servant know them.

making it known to thy servant — Rhm

to cause Thy servant to know it — YLT

to acquaint Thy servant therewith — Sprl

in informing Thy servant — Ber

22. Wherefore thou art great, O LORD God:

For this cause hast thou magnified thyself, O Yahweh Elohim — Rhm

Great thou art, O Lord Eternal — Mof

In this is your greatness, Lord Yahweh — Jerus

for there is none like thee, neither is there any God beside thee,

. . . there is no god save thee — Mof

. . . nor is there any God apart from Thyself — Ber

there is none like you, no God but you alone — Jerus

according to all that we have heard with our ears.

according to all that has come to our ears — Ber

as is clear from everything that has come to our ears — Bas

23. And what one nation in the earth is like thy people, even like Israel,

And what other nation is like thy people Israel — Mof

Who, moreover, is like Thy people, like Israel, a nation unique upon the earth — Ber

whom God went to redeem for a people to himself,

that its God came to buy it back for himself as his own people — Knox

and to make him a name, and to do for you great things and terrible, for thy land,

so to make himself a name and to do for you the great deed, fearful things also for thy land — Rhm

and to make him a name — and to do for you the greatness — even fearful things for Thy land — YLT

to win a name for himself, by doing great and terrible exploits on their behalf — Mof

winning such renown for himself, doing such deeds of wonder and dread against any country — Knox

and so enhanced His own name, doing for them great things and . . . — Ber

before thy people, which thou redee-

medst to thee from Egypt, from the nations and their gods?
to make way for thy people, whom thou hadst redeemed for thyself out of Egypt, [dealing with] nations and their gods — Rhm
as he had done in former days for thy people whom thou savedst for thyself out of Egypt, a people whose God thou art? — Lam
to drive them out before thy people, whom thou hadst redeemed for thyself out of Egypt, nations and wandering hordes! — Sept

24. For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever:
Yea, Thou dost establish to Thee Thy people Israel, to Thee for a people unto the age — YLT
and thou, LORD, art become their God.
thou thyself also O Yahweh becoming their God — Rhm

25. And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said.
. . . confirm for eternity what Thou hast spoken . . . Do according to Thy pledge — Ber
. . . This promise . . . do thou forever fulfill; make thy word good — Knox
. . . Now, Lord Yahweh, always keep the promise you have made — Jerus

26. And let thy name be magnified for ever, saying,
that thy name may be age-abidingly magnified — Rhm
that thy renown may be great forever, when men say — Mof
that Thy name may be forever great, as they say — Ber
Your name will be exalted forever and men will say — Jerus
The LORD of hosts is the God over Israel:
Yahweh of hosts is God over Israel — Rhm
and let the house of thy servant David be established before thee.
and so the house of thy servant David be established before thee — Rhm
and let the family of . . . be made strong before you — Bas

27. For thou, O LORD of hosts, God of Israel, hast revealed to thy servant, saying,
For you, O Lord of armies, have clearly said to your servant — Bas
I will build thee an house:
therefore hath thy servant found in his heart to pray this prayer unto thee.
what wonder that thy servant finds his heart full of such prayers as these? — Knox

28. And now, O LORD God, thou art that God, and thy words be true,
and thou hast promised this goodness unto thy servant:
therefore hast thou spoken unto thy servant this goodness — Rhm
and you have said you will give your servant this good thing — Bas
and thou hast promised this good thing to . . . — ASV

29. Therefore now let it please thee to bless the house of thy servant,
. . . to bless the family of thy servant — Mof
that it may continue for ever before thee:
that it may continue in thy presence always — Mof
and keep it always under thy protection — Knox
so that it may go on for ever before you — Bas
for thou, O LORD God, hast spoken it:
and with thy blessing let the house of thy servant be blessed for ever.
therefore with thine own blessing shall the house of thy servant be age-abidingly blessed — Rhm
May the family of . . . be blessed for ever with thy blessing — Mof
and may your blessing be on your servant's family line for ever — Bas

CHAPTER 8

1. And after this it came to pass that David smote the Philistines, and subdued them:
In process of time David overcame . . . and humbled them — Ber
and David took Metheg-ammah out of the hand of the Philistines.
and David took the bridle of the metropolis out of the hand of the Philistine — Rhm
. . . took the bridle of the mother city out of . . . — ASV
. . . he took the supreme power from . . . — Mof

. . . the control of the metropolis — AAT

2. **And he smote Moab, and measured them with a line,**
. . . and measured them off with a line — AAT
. . . he measured them with a rope — Sprl
. . . he arranged the natives in lines — Mof
and measured out their fate to them by lot — Knox
. . . he had them measured with a line — Bas
casting them down to the ground;
making them lie down on the ground — Mof
bringing them down to the dust — Knox
even with two lines measured he to put to death, and with one full line to keep alive.
and he measured two lines, a line to put to death, and the fulness of a line to keep alive — Sprl
two lines of them were put to death, and one line spared alive — Mof
life and death were the two lots he measured out to them — Knox
two lines he measured to be put to death, and one full line to be spared — RSV
designating two parts for death, but one other full part to be spared alive — Ber
And so the Moabites became David's servants, and brought gifts.
This made the Moabites subject to David; they brought him tribute — Mof
. . . and brought presents — JPS
. . . and gave him offerings — Bas
So Moab became David's, as a subject people paying tribute — Ber

3. **David smote also Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates.**
. . . when he went to lay his hand on the River Euphrates — Rhm
. . . as he went to establish his power at the River — AAT

4. **And David took from him a thousand chariots, and seven hundred horsemen, and twenty thousand footmen:**
And David captured from him a thousand and seven hundred horsemen, and twenty thousand footmen — Rhm
and David houghed all the chariot horses, but reserved of them for an hundred chariots.
and David destroyed all the chariots, but reserved of them a hundred chariots — Rhm
David hamstrung all . . . , but left enough for a hundred chariots — RSV
and David had the leg-muscles of the horses cut, only keeping enough of them for a hundred war-carriages — Bas
David hamstrung all the chariot teams, keeping only a hundred of them — Jerus

5. **And when the Syrians of Damacus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.**
When the Aramaeans from Damascus came . . . — Mof

6. **Then David put garrisons in Syria of Damascus:**
and then posted garrisons among the Aramaeans of Damascus — Mof
. . . put garrisons in Damascene Syria — AAT
and went on to station garrisons in the city — Ber
and the Syrians became servants to David, and brought gifts. And the LORD preserved David whithersoever he went.
So Yahweh gave victory unto David, whithersoever . . . Rhm
Indeed, wherever David went, the Eternal gave him victory — Mof
Undertake what enterprise he would, ever the Lord protected him — Knox

7. **And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jeruslaem.**

8. **And from Betah, and from Berothai, cities of Hadadezer, king David took exceeding much brass.**
also from . . . did King David take bronze, exceeding much — Rhm
. . . a large quantity of bronze — Mof

9. **When Toi king of Hamath heard that David had smitten all the host of Hadadezer,**
. . . had defeated all the forces of . . . — Mof
. . . had overcome all the forces of . . . — Ber

10. **Then Toi sent Joram his son unto king David, to salute him, and to bless him,**
. . . to ask after his welfare and to bless him — Rhm

. . . to ask him for peace, and . . . — Sprl
. . . to greet him and to congratulate him — Smith
. . . to greet David and wish him well — Knox
because he had fought against Hadadezer and smitten him.
out of gratitude for the conquest and rout of Adarezer — Knox
for Hadadezer had wars with Toi.
. . . had been at war with Toi — Mof
. . . had been Toi's opponent — AAT
. . . had repeatedly been at war with Toi — Ber
And Joram brought with him vessels of silver, and vessels of gold, and vessels of brass:
Hadoram brought with him silver, gold, and bronze ware — Mof

11. Which also king David did dedicate unto the LORD,
Them also did King . . . hallow unto . . . — Rhm
also them did king . . . sanctify . . . — YLT
which King David proceeded to devote to . . . — Ber
with the silver and gold that he had dedicated of all nations which he subdued:
along with the . . . he had dedicated as spoils from all the . . . — Mof

12. Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.

13. And David gat him a name when he returned from smiting of the Syrians in the valley of salt, being eighteen thousand men.
David maketh a name in his turning back from his smiting Aram, in the valley of Salt — eighteen thousand — YLT
David got great honour for himself, when he came back, by the destruction of Edom in the . . . — Bas
David thus won a name for himself. On returning he killed eighteen thousand Edomites in the wady of Salt — Mof
David, moreover, won a name for himself at his return from striking down eighteen thousand toops of Edom in . . . — Berk

14. And he put garrisons in Edom; throughout all Edom put he garrisons,
David appointed governors throughout all Edom . . . — Lam
after this he kept troops in Edom to garrison it — Knox
. . . he put armed forces . . . all through the country he had armed forces stationed — Bas
He imposed governors on Edom . . . — Jerus
and all they of Edom became David's servants. And the LORD preserved David whithersoever he went.

15. And David reigned over all Israel; and David executed judgment and justice unto all his people.
and so it was that David used to execute justice and righteousness for . . . — Rhm
David himself administered justice and the law to all his people — Mof

16. And Joab the son of Zeruiah was over the host:
. . . was over the army — Rhm
. . . was in command of the army — Mof
and Jehoshaphat, the son of Ahilud was recorder;
. . . was remembrancer — Rhm
. . . was chancellor — Mof
. . . kept the records — Knox
. . . was keeper of the records — Bas

17. And Zadok the son of Ahitub, and Ahimelech the son of Abiathar, were the priests; and Seraiah was the scribe;
. . . Sousa was his secretary — Mof

18. And Benaiah the son of Jehoiada was over both the Cherethites and the Pelethites;
was in command of the foreign bodyguards — Mof
. . . was over both the nobles and the laborers — Lam
and Benaiah . . . was over the executioners and the couriers — ABPS
and David's sons were chief rulers.
. . . chief ministers — ASV
. . . were chief officers — Sprl
. . . became chief rulers — Rhm
. . . were priests — Mof
. . . were assisting chiefs — Ber

CHAPTER 9

1. And David said, Is there yet any that is left of the house of Saul,
. . . Is anyone left of Saul's family — Mof
that I may shew him kindness for Jonathan's sake?
that I may show him lovingkindness . . . — Rhm

2. And there was of the house of Saul a servant whose name was Ziba.
There was a serving-man left over from Saul's household . . . — Knox
Now Saul's family had a steward named . . . — Ber
And when they had called him unto David, the king said unto him, Art thou Ziba? And he said, Thy servant is he.

3. And the king said, Is there not yet any of the house of Saul, that I may shew the kindness of God unto him?
. . . that I may show unto him godlike favour — Sprl
. . . to whom I may be a friend in God's name — Bas
And Ziba said unto the king, Jonathan hath yet a son, which is lame[1] on his feet.
. . . with lame feet — Ber

4. And the king said unto him, Where is he? And Ziba said unto the king, Behold, he is in the house of Machir, the son of Ammiel, from in Lo-debar.
. . . You will find him at the house of . . . — Ber

5. Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

6. Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence.
. . . he fell on his face and did homage — Rhm
. . . bowed low to do him reverence — Knox
. . . he prostrated himself, falling on his face — Ber
And David said, Mephibosheth. And he answered, Behold thy servant!
David said, Meribaal . . . — Smith
. . . He answered, Here is your servant — Ber
. . . I am at your service — Jerus

7. And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake.
. . . Have no fear, I will certainly be kind to you . . . — Mof
. . . I will show you sincere kindness . . . — Ber
and will restore thee all the land of Saul thy father;
and have given back to thee all the field of . . . — YLT
. . . the entire estate of Saul your grandfather — AAT
and thou shalt eat bread at my table continually.
and you on your part may regularly eat food at my table — Ber
and you will have a place at my table at all times — Bas

8. And be bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am?
. . . for you to take note of a dead dog . . . — Bas
. . . that you should show favour to . . . — Jerus

9 Then the king called to Ziba, Saul's servant, and said unto him,
. . . called for Ziba . . . — Rhm
I have given unto thy master's son all that pertained to Saul and to all his house.
I have assigned to your master's son all the property of Saul and his whole family — Mof

10. Thou therefore, and thy sons, and thy servants, shall till the land for him,
You must work the land for him, you and . . . — Mof
and thou shalt bring in the fruits, that thy master's son may have food to eat:
and bring in the harvest that . . . — AAT
but Mephibosheth thy master's son shall eat bread alway at my table. Now Ziba had fifteen sons and twenty servants.

11. Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do.
Your servant will do exactly as my lord . . . has given orders to his servant — Mof

[1]Compare 4:4

Every order which you have given to . . . will be done — Bas

As for Mephibosheth, said the king, he shall eat at my table, as one of the king's sons.

12. And Mephibosheth had a young son, whose name was Micha.

Mephibosheth, by this time, had a little son — Ber

And all that dwelt in the house of Ziba were servants unto Mephibosheth.

Thus all those that made up Ziba's household became servants of . . . — Ber

13. So Mephibosheth dwelt in Jerusalem: for he did eat at the king's table; and was lame on both his feet.

CHAPTER 10

1. And it came to pass after this that the king of the children of Ammon died, and Hanun his son reigned in his stead.

. . . became king in his place — Bas

2. Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me.

. . . I will be kind to . . . as his father was kind . . . — Mof

. . . I will show the same kindness . . . as his father showed me — Jerus

I will show friendship . . . as his father did to me — Ber

And David sent to comfort him by the hand of his servants for his father.

. . . sent by his servants to comfort him concerning his father — ASV

So David sent some of his officers to condole with him over his father's death — Mof

And David's servants came into the land of the children of Ammon.

But when David's embassy arrived in the land . . . — Ber

3. And the princes of the children of Ammon said unto Hanun their lord, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee?

Do you imagine that David is . . . AAT

. . . that David is paying respect to your father in sending you this message of sympathy — Mof

Do you think, because David has sent comforters, to you, that he is honoring . . . — RSV

hath not David rather sent his servants unto thee, to search the city,

. . . for the sake of exploring the city — Rhm

. . . to get the lay of the city — Ber

and to spy it out, and to overthrow it?

and to spy in it, so he can overthrow it — Ber

to reconnoitre it and so overthrow it — Jerus

4. Wherefore Hanun took David's servants, and shaved off the one half of their beards,

. . . seized David's messengers, shaved their beards on one side — Knox

and cut off their garments in the middle, even to their buttocks,

and cut off the skirts of their clothes right up to the buttocks — Knox

and sent them away.

and let them go — Rhm

5. When they told it unto David, he sent to meet them,

. . . he sent someone to meet them — Jerus

because the men were greatly ashamed:

for they were terribly ashamed — Mof

. . . were greatly humiliated — Sprl

. . . had been greatly dishonoured — Sept

and the king said, Tarry at Jericho until your beards be grown, and then return.

. . . until your beards grow out; then you can come back — Ber

6. And when the children of Ammon saw that they stank before David,

. . . they had made themselves odious with . . . — Rhm

. . . that they had made an enemy of David — Knox

. . . how seriously they had antagonized David — Ber

the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians[1] of Zoba,

they sent and enlisted as mercenary troops twenty thousand Syrian infantry — Ber

twenty thousand footmen, and of king

[1]Compare 8:5, 6

Maacah a thousand men, and of Ish-tob twelve thousand men.
twenty thousand infantry, as well as the king of Maakah with a thousand men, and the men of Tob amounting to . . . — Mof
and got for payment twenty thousand footmen, and they got from the king of Maacah a thousand men, and from Tob twelve thousand — Bas

7. **And when David heard of it, he sent Joab, and all the host of the mighty men.**
. . . and all the army of heroes — Rhm
. . . and all the host — the mighty men — YLT
. . . the whole host of mighty warriors — Sprl
. . . and all the army with the veterans — Mof
. . . and all the army of seasoned troops — AAT
. . . with the entire army, the mighty men — Ber
. . . all the army and the best fighting-men — Bas

8. **And the children of Ammon came out, and put the battle in array at the entering in of the gate:**
. . . at the entrance of the gate — Sprl
The Ammonites marched out and formed up at the entrance to the town — Mof
and the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, were by themselves in the field.
while the . . . posted themselves apart in the open country — Mof
. . . were posted separately in the field — Ber
. . . while the . . . kept their distance in the open country — Jerus

9. **When Joab saw that the front of the battle was against him before and behind.**
Joab, seeing that he was threatened both in front and in the rear — Mof
. . . that he had to meet both a frontal and rear attack — AAT
. . . that he must fight one enemy in front while another was ready to take him in the rear — Knox
Joab, upon discovering that the battle front was against him both in front and in the rear — Ber
he chose of all the choice men of Israel,
. . of all the chosen men — Rhm
. . . of all the choice warriors — Sprl
. . . selected all the picked men — Mof
. . . he made selection from all the picked men — AAT
. . . picked a force out of all the men selected in Israel — Ber
and put them in array against the Syrians.
and arrayed them against the Aramaeans — Mof
and spread them out to engage the Syrians — Ber

10. **And the rest of the people he delivered into the hand of Abishai his brother,**
the rest of the troops he put in charge of . . . — Mof
. . . he placed in command of . . . — AAT
. . . he assigned to the command of . . . — Ber
that he might put them in array against the children of Ammon.
arraying them against the . . . — Mof
and he drew them in line against . . . — AAT
to form for battle against . . . — Ber

11. **And he said, If the Syrians be too strong for me, then thou shalt help me:**
. . . then thou shalt come to my deliverance — Rhm
. . . then you shall be my help — AAT
. . . you are to be my support — Ber
but if the children of Ammon be too strong for thee, then I will come and help thee.
. . . then I will come with deliverance to thee — Rhm
. . . then I will come to your aid — Mof
. . . then I will come to your defense — Ber

12. **Be of good courage, and let us play the men for our people, and for the cities of our God**
Be strong and let us put forth our strength for the sake of . . . — Rhm
Courage! Let us play the man for . . . and for the ark of our God — Mof
Keep up your courage, and let us show strength for the sake of . . . — Ber
Take heart, and let us be strong for . . . — Bas
Act manfully, and let us shew our courage for . . . — Sept
and the LORD do that which seemeth him good.
. . . do what is good in his own eyes — Rhm

And may the Eternal do what he deems right — Mof
Then let the LORD do what is good in His sight — Ber
And may Yahweh do as he thinks right — Jerus

13. And Joab drew nigh, and the people that were with him, unto the battle against the Syrians:
Now when Joab and . . . drew near to join battle with . . . — Smith
So Joab and his forces took up the attack against the Syrians — Ber
and they fled before him.

14. And when the children of Ammon saw that the Syrians were fled,
Whereupon the Ammonites, seeing that . . . had fled — Mof
The Ammonites, too, when they saw the Syrians in flight — Ber
then fled they also before Abishai, and entered into the city.
. . . and got inside the town — Mof
the Ammonites . . . ran before Abishai, and took refuge in the city — Ber
. . . and withdrew into their town — Jerus
So Joab returned from the children of Ammon, and came to Jerusalem.
. . . returned from his attack on . . . — Mof
. . . Joab broke off his campaign against . . . — Ber
. . . returned from fighting against . . . — RSV

15. And when the Syrians saw that they were smitten before Israel,
. . . that they had been defeated . . . — Mof
. . . sensed their defeat at the hands of Israel — Ber
. . . saw that Israel had overcome them — Bas
they gathered themselves together.
. . . mustered the whole of their army — Knox
they drew together — Ber
. . . consolidated their forces — Jerus

16. And Hadarezer sent, and brought out the Syrians that were beyond the river:
. . . sent and summoned the Aramaeans that were beyond the river — Ber
. . . the Euphrates — Mof
and they came to Helam; and Shobach the captain of the host of Hadarezer went before them.

17. And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam.
. . . he mustered all Israel, crossed the Jordan, and . . . — Mof
David, on being informed, mustered . . . and advanced on Helam — Ber
And the Syrians set themselves in array against David, and fought with him.
. . . drew up their lines to meet David and . . . — aat
. . . drew up in array to engage David and joined battle against him — Ber

18. And the Syrians fled before Israel; and David slew the men of seven hundred chariots of the Syrians, and forty thousand horsemen,
. . . David destroyed . . . seven hundred chariots and forty thousand cavalry — Ber
and smote Shobach the captain of their host, who died there.
. . . the commander of their forces so that he died there — Ber
Shobach, too, their general, was wounded and died on the field of battle — Knox

19. And when all the kings that were servants to Hadarezer saw that they were smitten before Israel,
As a result, all the kings under Hadarezer, when they saw that they were overwhelmed before Israel — Ber
they made peace with Israel, and served them.
they revolted, and joined Israel and served them — Sept
So the Syrians feared to help the children of Ammon any more.
So Syria was intimidated from aiding . . . — Sept

CHAPTER 11

1. And it came to pass, after the year was expired,
. . . at the return of the year — ASV
In the spring of the year — RSV
The following year — Ber
at the time when kings go forth to battle,
at the season when the first messengers of David had started — Mof
at the time when kings march forth — Ber

at the time when the king leaves the palace — Lam
that David sent Joab, and his servants with him, and all Israel;
David sent out his officers under Joab with all Israel — Ber
and they destroyed the children of Ammon,
who devastated Ammon — Mof
and they ravaged the Ammonites — AAT
and besieged Rabbah.
But David tarried still at Jerusalem.
. . . was remaining in . . . — Rhm
while he himself remained at . . . — Knox

2. **And it came to pass in an evening tide, that David arose from off his bed,**
One day he had risen from his midday rest — Knox
Then one day at sunset, David got up from his couch — AAT
It happened towards evening when David had risen from . . . — Jerus
It happened, late one afternoon, when . . . — RSV
and walked upon the roof of the king's house:
and walked to and fro on . . . — Rhm
took a walk on the roof of the royal palace — Mof
and from the roof he saw a woman washing herself;
. . . a woman bathing herself — Rhm
. . . when he saw a woman come up to bathe on the roof of a house opposite — Knox
and the woman was very beautiful to look upon.
She was a most beautiful woman to behold — Mof
a woman of rare beauty — Knox
she was exceptionally beautiful — Ber

3. **And David sent and inquired after the woman.**
. . . sent and sought for the woman — AAT
. . . sent to make inquiries about her — Mof
. . . sent to get knowledge who the woman was — Bas
And one said, Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite?
Someone said, That must be . . . — Mof
. . . Is not this Bathsheba . . . — AAT

4. **And David sent messengers and took her;**
. . . messengers and fetched her — Rhm
. . . messengers to take her — Mof
David ordered messengers to get her — Ber
and she came in unto him, and he lay with her;
she came . . . and he took her to his bed — Bas
.. and he slept with her — Jerus
. . . and he mated with her — Knox
for she was purified from her uncleanness:
she having purified herself from . . . — Rhm
and as soon as she was cleansed from her defilement, — Knox
now she had just purified herself from her courses — Jerus
and she returned unto her house.
then she went home — Mof
then she went back to her house — Bas
back she went — Knox

5. **And the woman conceived, and sent and told David, and said, I am with child.**
So the woman conceived; and she sent and informed David, and said . . . — AAT
The woman conceived and informed David, sending the message . . . — Ber

6. **And David sent to Joab, saying, Send me Uriah the Hittite.**
David's move was to communicate with Joab, . . . — Ber
And Joab sent Uriah to David.

7. **And when Uriah was come unto him, David demanded of him how Joab did, and how the people did, and how the war prospered.**
. . . put questions to him about how Joab and the people were, and how the war was going — Bas

8. **And David said to Uriah, Go down to thy house, and wash thy feet.**
. . . and bathe thy feet — Rhm
. . . Go home and enjoy yourself — Mof
. . . and wash the dust from his feet — Mof
. . . and let your feet be washed — Bas
And Uriah departed out of the king's house, and there followed him a mess of meat from the king.
. . . there followed him a present from the king — Rhm
. . . there goeth after him a gift from the king — YLT

the king sent food after him from the royal table — Knox

9. But Uriah slept at the door of the king's house
. . . at the entrance of the king's house — Rhm
with all the servants of his lord
along with all his lord's courtiers — Mof
among his master's attendants — Knox
with all his commander's officers — Ber
with his master's bodyguard — Jerus
and went not down to his house.

10. And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from thy journey?
Have you not come in from journey — Ber
Have you not just arrived from . . . — Jerus
why then didst thou not go down into thy house?

11. And Uriah said unto David, The ark, and Israel, and Judah, abide in tents;
. . . are dwelling in huts — Rhm
. . . are abiding in booths — YLT ASV
. . . are inside tents — Mof
. . . are staying in makeshift shelters — Ber
and my lord Joab, and the servants of my lord, are encamped in the open fields;
and my master Joab and the bodyguard of my lord, are they not in the open field? — Jerus
shall I then go into mine house to eat and to drink, and to lie with my wife?
Was I then to enter my own house . . . — Rhm
. . . and bed with my wife — Knox
and sleep with my wife — Jerus
as thou livest, and as thy soul liveth, I will not do this thing.
By thy life, yea by the life of thy soul I could not do this thing — Rhm

12. And David said to Uriah, Tarry here to-day also, and tomorrow I will let thee depart.
. . . I shall send you back — Jerus
So Uriah abode in Jerusalem that day, and the morrow.

13. And when David had called him, he did eat and drink before him;
David summoned him and he ate . . . AAT
When David sent for him, he took meat and drink with him — Bas
and he made him drunk:
so that he made him drunk — AAT
till he was bemused with wine — Knox
and got him drunk — Ber
and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.
. . . and refrained from going down to his house — Ber

14. And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah.
In the morning David wrote a letter to Joab and sent it by Uriah — Mof

15. And he wrote in the letter, saying,
The message he had written was — Ber
Set ye Uriah in the forefront of the hottest battle, and retire ye from him,
Put Uriah in the front line, where the fight is hardest, and then retire, leaving him in the lurch — Mof
that he may be smitten, and die.
to be struck down and killed — Mof

16. And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew the valiant men were.
So, in beleaguering the town, Joab put Uriah where he knew the brave men were engaged — Mof
. . . at a point where he knew the best opposing troops were — AAT

17. And the men of the city went out, and fought with Joab:
Then when the men of the city attacked and joined battle with Joab — Ber
. . . sallied out and engaged Joab — Jerus
and there fell some of the people of the servants of David;
some of David's troops fell — Mof
there fell some of the troops of David's followers — Ber
the army suffered casualties, including some of David's bodyguard — Jerus
and Uriah the Hittite died also.

18. Then Joab sent and told David all the things concerning the war.
. . . told . . . all the news of the battle — Rhm
Joab sent and reported . . . the full details of the fighting — AAT
Joab subsequently sent and reported . . . on the full events of the fighting — Ber

19. And charged the messenger, saying,
He also gave instruction to the messenger, saying, — AAT
When thou hast made an end of telling the matters of the war unto the king,
When thou hast ended all the news of the battle in speaking to the king — Rhm

20. And if so be that the king's wrath arise, and he say unto thee,
if the king gets angry and asks you . . . — Ber
Wherefore approached ye so nigh unto the city when ye did fight?
Why did you go so near the city to fight — AAT
knew ye not that they would shoot from the wall?
You must have known that weapons fall thick under the battlements — Knox

21. Who smote Abimelech the son of Jerubbesheth?
. . . son of Jerubbaal — Rhm
did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez?
. . . drop an upper millstone . . . — AAT
why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.
. . . then tell him . . . — Ber

22. So the messenger went, and came and shewed David all that Joab had sent him for.
The messenger . . . came in and informed David about all for which Joab had sent him — Ber
. . . and on his arrival told David all that Joab had instructed him to say — Jerus

23. And the messenger said unto David, Surely the men prevailed against us,
The messenger explained to David, The men indeed got the advantage over us — Ber
and came out unto us into the field,
and sallied forth against us in the field — Rhm
and attacked us in the open; — Mof
and we were upon them even unto the entering of the gate.
so we were drawn against them as far as the opening of the gate — Rhm
but we fought them back to the very entrance . . . — AAT
We drove them back to the approaches of the gate — Jerus

24. And the shooters shot from off the wall upon thy servants;
Then did the archers shoot upon . . . — Rhm
but the bowmen shot at your bodyguard from the ramparts — Jerus
and some of the king's servants be dead, and thy servant Uriah the Hittite is dead also.
some of the king's bodyguard perished . . . — Jerus
some of the king's soldiers died . . . — Mof

25. Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee,
Let not this affair depress you — AAT
Never be daunted by what has befallen — Knox
Do not let this affair worry you — Ber
Do not let this matter trouble you — RSV
for the sword devoureth one as well as another:
for now this one and then that one doth the sword devour — Rhm
. . . the sword devoureth this as well as that — Sprl
. . . sometimes on one side, and sometimes on the other — Sept
the sword consumes now this way, now that — Ber
make thy battle more strong against the city, and overthrow it:
make hot thy battle. . . — Rhm
Press your attack on the town and storm it — Mof
Put up an even stronger fight against the town, and take it — Bas
and encourage thou him.
Thus embolden thou him — Rhm
and strengthen thou him — YLT
tell Joab that, to encourage him — Mof
bid them keep their courage high — Knox

26. And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.
. . . she made loud lamentations over her lord — Rhm
. . . she made lamentation over her master — Ber

27. And when the mourning was past, David sent and fetched her to his house,
. . . sent and received her into . . . — Rhm
. . . sent and had her brought to . . . — Mof

and she became his wife, and bare him a son. But the thing that David had done displeased the LORD.

. . . was wicked in the eyes of Yahweh — Rhm
. . . was evil in the eyes of . . . Sprl
But what David had done was wrong in the sight of . . . — Ber

CHAPTER 12

1. And the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor.

2. The rich man had exceeding many flocks and herds:
The rich man owned very many flocks and . . . — AAT
. . . had many sheep and cattle — Mof
. . . had flocks and herds in great numbers — Ber

3. But the poor man had nothing, save one little ewe lamb,
. . . nothing but a single little ewe lamb — AAT
. . . had only one little she-lamb — Bas
. . . had nothing but a ewe-lamb, one only, a small one — Jerus
which he had brought and nourished up:
which he had made his own and sustained — Rhm
which he hath bought, and keepeth alive — YLT
which he had got and taken care of — Bas
and it grew up together with him, and with his children:
from its birth it had been with him like one of his children — Bas
it did eat of his own meat, and drank of his own cup,
it did eat of his own morsel and . . . — ASV
his meat was its food, and from his cup it took its drink — Bas
eating his bread, drinking from his cup — Jerus
and lay in his bosom, and was unto him as a daughter.
in his own bosom used it to lie, and . . . — Rhm
and nestle in his bosom, just like a daughter — Mof
sleep in his bosom; it was like . . . Knox
resting in his arms, and it was like . . . — Bas

4. And there came a traveler unto the rich man,
Now a traveler came to visit the rich man — Mof
and he spared to take of his own flock and of his own herd,
but he thought it a pity to take of . . . — Rhm
who, unwilling to take an animal out of his own . . . — Ber
the rich man refused to take one of . . . — Jerus
to dress for the wayfaring man that was come unto him;
to make ready for the wayfarer who . . . — Rhm
to prepare for the traveller who . . . — YLT
to make a feast for his foreign guest — Knox
for the use of his traveling guest — Ber
but took the poor man's lamb, and dressed it for the man that was come to him.
. . . and prepared that for his visitor — Mof
he robbed the poor man of the lamb that was his, and welcomed the traveler with that — Knox

5. And David's anger was greatly kindled against the man;
Then was kindled the anger of David . . . fiercely — Rhm
And the anger . . . burneth . . . exceedingly — YLT
David's anger blazed furiously . . . — Mof
and he said to Nathan, as the LORD liveth, the man that hath done this thing shall surely die:
. . . By the life of Yahweh, doomed to death is the man that . . . — Rhm
. . . deserves to die — Mof
As the Lord is a living God, death is the due of such a man — Knox

6. And he shall restore the lamb fourfold,
and the ewe-lamb he doth repay fourfold — YLT
and the lamb shall he pay back sevenfold — Rhm

and shall make sevenfold restitution for the lamb — Sept

because he did this thing, and because he had no pity.

for doing such a thing and showing no compassion — Jerus

7. And Nathan said to David, Thou art the man. Thus saith the LORD God of Israel,

Here is what the Eternal, ... says — Mof

Yahweh . . . says this — Jerus

I anointed thee king over Israel, and I delivered thee out of the hand of Saul;

. . . I saved thy life when Saul threatened it — Knox

8. And I gave thee thy master's house, and thy master's wives into thy bosom,

I gave . . . and I let you embrace your master's wives — Mof

I gave thee thy master's good to enjoy, thy master's wives to cherish in thy bosom — Knox

I gave you your master's daughter and your master's wives for yourself — Bas

and turned over your master's household to you, even delivering the wives of your former sovereign into your power — Ber

and gave thee the house of Israel and Judah;

I also gave you the daughters of Israel and Judah — Lam

All Israel and Judah are in thy power — Knox

I transferred to you the nation of Israel . . . — Ber

and if that had been too little, I would moreover have given unto thee such and such things.

If this had been too little I could have further given thee more and more of such things — Rhm

if that were not enough, more should be thine for the asking — Knox

9. Wherefore hast thou despised the commandment of the LORD, to do evil in his sight?

Wherefore hast thou despised the word of Yahweh by doing that which is wicked in mine eyes — Rhm

Why have you defied the Eternal by doing . . . — Mof

And thou, wouldst thou defy the Lord's commandment, and do the wrong he hates — Knox

Why have you shown contempt for Yahweh, doing what displeases him — Jerus

thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife,

Thou hast smitten Uriah . . . — ASV

and hast slain him with the sword of the children of Ammon.

and had him slain by the sword of . . . — Mof

The men of Ammon struck the blow, but thou art his murderer — Knox

10. Now therefore the sword shall never depart from thine house;

So now the sword will never be far from your House — Jerus

because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

because you have defied me . . . — Mof

11. Thus saith the LORD,

Here is the Eternal's sentence — Mof

This is the Lord's message to thee — Knox

Thus Yahweh speaks — Jerus

Behold, I will raise up evil against thee out of thine own house,

Behold me! raising up calamity out of thine own household — Rhm

I mean to stir up rebellion against thee in thy own household — Knox

Observe now, I am raising up trouble against you from within your own family — Ber

and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

that shall bed them in the full light of yonder sun — Knox

and he will take your wives to his bed by the light of this sun — Bas

who will use your wives as concubines with this sun shining on it — Ber

. . . he shall lie with them in broad daylight — Lam

12. For thou didst it secretly:

Thou didst go to work secretly — Knox

As for you, you have acted in secret — Ber

but I will do this thing before all Israel, and before the sun.

. . . in front of all Israel and in sight of the sun — Mof

when this threat of mine is fulfilled, all

Israel and yonder sun shall witness it — Knox
but I will have this done with all Israel looking on, in broad daylight — Ber

13. And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.
Also — Jehovah hath caused thy sin to pass away; thou dost not die — YLT
Jehovah also hath passed over thy sin . . . — Sprl
The Eternal has taken away your sin, you are not to die — Mof
The Lord has given thy sin quittance, thou shalt not die for it — Knox

14. Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme,
Nevertheless because thou hast greatly blasphemed Yahweh, by this thing — Rhm
only, because thou hast caused the enemies of Jehovah greatly to despise by this thing — YLT
Nevertheless, because you have provided by this action such an opportunity for the enemies of the Lord to ridicule — Ber
the child also that is born unto thee shall surely die.
the very son that is born to thee shall die — Rhm
and the son that has been born to thee is doomed to die — Knox

15. And Nathan departed unto his house.
So Nathan went home — Knox
And the LORD struck the child that Uriah's wife bare unto David, and it was very sick.
Jehovah smiteth the lad . . . and it is incurable — YLT
Yahweh struck . . . and it fell gravely ill — Jerus

16. David therefore besought God for the child;
. . . earnestly sought God in behalf of the boy — Rhm
and David fasted, and went in, and lay all night upon the earth.
And David kept a fast, and used to go in and pass the night and lie upon the ground — Rhm
and he kept a fast . . . and lay in sackcloth upon the earth — AAT
and he took no food day after day and, stretching himself out on the earth, was there all night — Bas
he kept a strict fast and went home and spent the night on the bare gound — Jerus

17. And the elders of his house arose, and went to him, to raise him up from the earth:
. . . arose and stood beside him to raise . . . — ASV
. . . stood up over him, to raise . . . Rhm
. . . arose . . . to lift him up . . . Sprl
Then the older men of his household arose and stood beside him in order to raise . . . — AAT
And the chief men of his house got up and went to his side to make him get up from the earth — Bas
The officials of his household came and stood round him to get him to rise from the ground — Jerus
but he would not, neither did he eat bread with them.
but he would neither get up nor eat with them — Mof
but he would not; and he would not take food with them — Bas

18. And it came to pass on the seventh day, that the child died.
Finally, on the seventh day . . . — Ber
. . . the child's death took place — Bas
And the servants of David feared to tell him that the child was dead:
. . . were in fear of giving him the news of the child's death — Bas
David's courtiers . . . — Mof
David's officers . . . — Jerus
David's attendants . . . — Ber
for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice:
Even when the child was alive, they thought, we reasoned with him and he would not listen to us — Jerus
how will he then vex himself, if we tell him that the child is dead?
how then can we say to him, The child is dead, and so he do himself harm? — Rhm
How can we tell him that . . . ? He will do something desperate to himself — Mof

19. But when David saw that his servants whispered,
But when David noticed the courtiers whispering together — Mof

David caught sight of his attendants whispering together — Ber
. . . noticed that his officers were whispering among themselves — Jerus
David perceived that the child was dead:
then understood David that . . . — Rhm
David . . . realized that the boy had died — Ber
therefore David said unto his servants, Is the child dead? And they said, He is dead.

20. Then David arose from the earth, and washed, and anointed himself,
. . . arose . . . and bathed and anointed . . . — Rhm
. . . got up from the ground, washed . . . — Ber
and changed his apparel, and came into the house of the LORD, and worshipped:
and changed . . . and entering into the house of Yahweh bowed himself down — Rhm
and put on fresh clothes. Then he went into the sanctuary of Yahweh and prostrated himself — Jerus
then he came to his own house; and when he required, they set bread before him, and he did eat.
Re-entering his palace he made it known that they should serve him food, which he proceeded to eat — Ber

21. Then said his servants unto him, What thing is this that thou hast done?
What is the meaning of this — Mof
What does this mean that you have done — Ber
Why are you acting like this — Jerus
Why have you been acting in this way — Bas
thou didst fast and weep for the child while it was alive;
For the living child you fasted and wept — Ber
but when the child was dead thou didst rise and eat bread.
. . . you got up and took food — Mof

22. And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live?
. . . whether the Lord will show himself merciful to me and let the child live — AAT
Who knows but the Lord may grant me mercy and let the child live — Ber
Perhaps Yahweh will take pity on me and the child will live — Jerus

23. But now he is dead, wherefore should I fast?
. . . what need to fast — Knox
. . . what would be the point of my fasting — Ber
can I bring him back again? I shall go to him, but he shall not return to me.
. . . No, I am going to him, but he will never come back to me — Mof

24. And David comforted Bathsheba his wife,
. . . consoled . . . — Rhm
and went in unto her, and lay with her:
He went to her and slept with her — Jerus
he went to her and had intercourse with her — NEB
and she bare a son, and he called his name Solomon:
. . . whom he named Solomon — Ber
and the LORD loved him.
And he was dear to the Lord — Bas
And because the LORD loved him — NEB

25. And he sent by the hand of Nathan the prophet;
he sent word through Nathan the prophet — NEB
and he called his name Jedidiah, because of the LORD.
and, by order of the Eternal, the child was called Jedidiah, or "Loved by the Eternal" — Mof
that for the LORD's sake he should be given the name Jedidiah — NEB

26. And Joab fought against Rabbah of the children of Ammon, and took the royal city.
Joab attacked Rabbah, that belonged to the Ammonites, and captured the fort protecting the water supply — Mof
. . . and took the City of the Waters — AAT
Meanwhile, Joab was attacking . . . and took the royal quarter of it — Knox
Meanwhile, Joab had fought . . . and had taken the capital city — Ber

27. And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.
I have fought . . . and taken the part of the city by the water — Ber
I have stormed Rabbah and captured the water town — Jerus

28. Now therefore gather the rest of the peo-

ple together, and encamp against the city, and take it:
now muster the rest of the troops, besiege the town and capture it — Mof
But now muster . . . and deploy against the city to complete its capture — Ber
So now, get the rest of the people together, and put them in position against the town and take it — Bas
lest I take the city, and it be called after my name.
lest I capture the town myself and have it called after me — Mof
. . . and my name be proclaimed over it — AAT
so that I personally may not receive its surrender and have it called by my name — Ber
unless you want me to capture the town and give it my name — Jerus

29. And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

30. And he took their king's crown from off his head,
And he took the crown of Molchom their king from his head — Sept
Then took he the crown of Milcom from off his head — Rhm
He took the golden crown from the head of Milcom the idol — Mof
From the head of Malcam he took away the crown — Ber
the weight whereof was a talent of gold with the precious stones:
weighing about a hundred pounds: it contained a jewel, which was . . . — Mof
the weight of it . . . and in it were stones of great price — Bas
the weight of it was ninety-two pounds in gold, plus a precious stone — Ber
. . . and in it were precious stones — ASV
and it was set on David's head.
and it remained on the head of David — Rhm
which[1] was made an ornament for David's head — Jerus
And he brought forth the spoil of the city in great abundance.
And he brought away the very great amount of the city's spoil — AAT
much plunder he carried off from the city besides — Knox
He also carried off the plunder of the city in great quantity — Ber

31. And he brought forth the people that were therein and he put them under saws, and under harrows of iron, and under axes of iron,
and put them to the saw, and to threshing sledges of iron and to axes of iron — Rhm
and set them to serve with saws . . . — Sprl
As for the people he had them brought out and sawed in pieces, or crushed under iron chariots, or cut up with knives — Knox
the people . . . he put to labor with saws . . . — Ber
and made them pass through the brick-kiln:
and made them labour at brick-making — Mof
and on occasion he made them labor at the brick-molds — AAT
or passed through a brick-kiln — Knox
and thus he did unto all the cities of the children of Ammon.
and the same treatment he gave to . . . — Knox
He treated all . . . the same way — Jerus
So David and all the people returned unto Jerusalem.
. . . and all the troops . . . — Mof
. . . and his whole army . . . — Ber

CHAPTER 13

1. And it came to pass after this, that Absalom the son of David had a fair sister, whose name was Tamar;
. . . had a beautiful sister . . . — AAT
. . . a lovely sister . . . — Sprl
and Amnon the son of David loved her.
. . . fell in love with — Mof

2. And Amnon was so vexed, that he fell sick for his sister Tamar;
. . . sick because of his sister Tamar — ASV
And it so troubled Amnon that he made himself ill on account of . . . — Rhm
And Amnon was so distressed that he pined away of account of . . . — Sept
Amnon was so upset by this passion for

[1]The reference is to the "precious stone".

his sister Tamar, that it made him ill — Mof
Such was his longing that he pined away wanting her — Knox
Amnon felt so frustrated about his sister Tamar that it made him ill — Ber
And Amnon was so tormented that he made himself ill — RSV
. . . he fell sick with love for his half-sister — NEB

for she was a virgin; and Amnon thought it hard for him to do anything to her.
. . . and it was monstrous in Amnon's own eyes to do . . . — Rhm
. . . and Amnon thought it impossible to do . . . — Sprl
. . . and it seemed to Amnon impossible to get hold of her — Mof
. . . and it seemed impossible . . . to get any approach to her — AAT
how should he approach a maid unwed, to compass her dishonour? — Knox
for he thought it an impossible thing to approach her since she was a virgin — NEB

3. **But Amnon had a friend, whose name was Jonadab, the son of Shimea David's brother: and Jonadab was a very subtil man.**
. . . a very cunning man — Rhm
. . . a very wise man — YLT
. . . a shrewd fellow — Mof
. . . a man of shrewd wits — Knox
. . . a very crafty man — RSV
. . . a very artful man — ABPS

4. **And he said unto him, Why art thou, being the king's son, lean from day to day?**
. . . Why art thou looking so wretched — a king's son too — morning by morning — Rhm
. . . Why are you ill, my prince, morning after morning — Mof
. . . Why, O prince, are you so depressed . . . — Smith
. . . Should a royal prince pine away, day in, day out — Knox
. . . why are you so haggard morning after morning — RSV
. . . why are you so losing weight from day to day — Lam

Wilt thou not tell me?
Why dost thou not tell me — Sept

And Amnon said unto him, I love Tamar, my brother Absalom's sister.
With Tamar . . . am I in love — Rhm

5. **And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick:**
. . . Take to thy bed and feign thyself ill — Rhm
. . . Lay upon thy couch, and pretend thy self in pain — Sprl
. . . Go to your bed and let it seem that you are ill — Bas

and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat,
. . . come and give me something to eat — Mof
. . . come and serve me some food — AAT
. . . come and tend thy wants — Knox
. . . come and give me bread to eat — ASV
. . . come to me, and feed me — Sept

and dress the meat in my sight, that I may see it, and eat it at her hand.
and let her prepare before mine eyes some delicacy that I may see [it made] and so eat at her hand — Rhm
let her prepare the food before my eyes, that I may see what it is and eat from her hand — Mof
let her prepare the food before my eyes for me to see; only at her hands will I eat — Jerus

6. **So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight,**
. . . come, and make one or two cakes, the shape of a heart, before my eyes — Mof
. . . Pray send my sister Tamar to boil me two mouthfuls of gruel, here in my presence — Knox
. . . and prepare in my sight two pancakes — Sprl
. . . and make a cake or two — Jerus

that I may eat at her hand.
and give them me with her own hand — Knox

7. **Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.**
. . . and dress him food — ASV
. . . and prepare him some enticing food — Rhm
. . . Go now to your brother Amnon's house and get a meal for him — Bas

8. So Tamar went to her brother Amnon's house; and he was laid down.
. . . he having taken to his bed — Rhm
. . . where he was lying down — RSV
And she took flour and kneaded it, and made cakes in his sight, and did bake the cakes.
. . . took dough and kneaded it and folded it before his eyes, and baked the cakes — Rhm
. . . took and kneaded some dough, made some cakes while he looked on, and baked the cakes — Mof
She took the flour and stirred it and boiled it, and when her cooking was done — Knox
And she took paste and made cakes before his eyes, cooking them over the fire — Bas

9. And she took a pan and poured them out before him;
and taketh the frying pan, and poureth out before him — YLT
And she took the prepared cookery, and poured them out before him — Sprl
Then she called the attendant who dished the cakes before Amnon — Mof
she poured it out, and put it down beside him — Knox
And she took the cooking-pot, and put the cakes before him — Bas
And she took the pan and emptied it out before him — RSV
but he refused to eat.
But he would not eat them — Mof
And Amnon said, Have out all men from me.
. . . Take ye out every one from me — YLT
. . . Let everyone leave me — Mof
. . . Put out everybody from attending me — AAT
And they went out every man from him.
So they all withdrew — Mof

10. And Amnon said unto Tamar, Bring the meat into the chamber,
. . . into the inner chamber — YLT
. . . into the bedroom — Mof
. . . Take the food and come into my bedroom — Bas
that I may eat of thine hand.
that I may take it from your own hand — Mof
And Tamar took the cakes which she had made and brought them into the chamber to Amnon her brother.

11. And when she had brought them unto him to eat,
As she brought the food to him — Mof
but when she held it out — Knox
he took hold of her,
he caught hold of her — Mof
he put his arms around her — Bas
and said unto her, Come lie with me, my sister.
and would have her bed with him — Knox
and ordered her, Come in, my sister, lie with me! — Ber
Come to bed, my sister — Bas

12. And she answered him, Nay, my brother, do not force me;
. . . do not humble me — YLT
. . . do not violate me — Mof
. . . do not humiliate me — AAT
. . . do not put shame on me — Bas
. . . thou must not dishonour me — Sept
for no such thing ought to be done in Israel:
for it is not done so in Israel — YLT
this sort of thing is not done in Israel — Mof
it is not right for such a thing to be done in Israel — Bas
This is not a thing men do in Israel — Jerus
do not thou this folly.
do not commit this vileness — Rhm
do thou not this abomination — Sprl
be not so profligate — Mof
do not this disgraceful folly — AAT
Forbear thy recklessness — Knox
Not this disgraceful act! — Ber
Do not commit such an outrage — Jerus
do not do this wanton folly — RSV
do not thou this wanton deed — JPS

13. And I, whither shall I cause my shame to go?
. . . whither shall I carry my shame — ASV
And I, whither could I take my reproach — Rhm
And I, whither shall I flee from my disgrace — Sprl
What will become of me in my shame — Bas
As for me where could I hide my dishonour — Sept
and as for thee, thou shalt be as one of the fools in Israel.
Thou too wouldest be as one of the vile fellows in Israel — Rhm
and thou shalt be as one of the villains in Israel — Sprl

and all Israel will cry out on thy reckless folly — Knox
. . . an outcast in Israel — Jerus
And as for you, you would be as one of the wanton fools in Israel — RSV
Now therefore, I pray thee, speak unto the king;
Ask me of the king for thy bride — Knox
for he will not withhold me from thee.
for he will not withhold me from you — RSV

14. Howbeit he would not hearken unto her voice:
But he would not listen to her — Mof
but, being stronger than she, forced her, and lay with her.
. . . he overpowered her and lay with her — Mof
he overpowered her and, raping her, lay with her — Jerus

15. Then Amnon hated her exceedingly;
And Amnon hateth her — a very great hatred — YLT
. . . fiercely — Mof
. . . hated her with unutterable hatred — AAT
Then Amnon was seized with extreme hatred for her — Jerus
so that the hatred wherewith he hated her was greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone.
. . . Up, he cried, and begone! — Knox

16. And she said unto him: there is no cause: this evil in sending me away is greater than the other that thou didst unto me.
. . . Because of the circumstances this evil is greater than . . . — YLT
. . . On account of what? This wickedness in sending me back is greater than the other . . . — Sprl
. . . No, my brother; to send me away, this is a fouler wrong than the first wrong you did to me — Mof
But he would not hearken unto her.
But he would not listen to her — Mof

17. Then he called his servant that ministered unto him, and said,
but called his young man who waited on him — Rhm
He called the soldier who was his servant — Jerus
Put now this woman out from me, and bolt the door after her.
Put out this wench, and bolt the door behind her — Mof
Come, get this woman outside, out of my sight, and lock the door behind her — Ber

18. And she had a garment of divers colours upon her:
Now she had upon her a long tunic — Rhm
Now she had . . . a garment of various coloured stripes — Sprl
Now she wore a long-sleeved tunic reaching to the ankles — AAT
She was wearing a long-sleeved gown — Jerus
. . . a long robe with sleeves — RSV
. . . an embroidered robe — Sept
. . . a full length garment — ABPS
for with such robes were the king's daughters that were virgins apparelled.
for so used king's daughters to apparel themselves when they were virgins, in robes — Rhm
for thus the virgin princesses were formerly accustomed to be clad — AAT
for this was what the king's unmarried daughters wore in days gone by — Jerus
Then his servant brought her out and bolted the door after her.
So the attendant put her out and . . . — Mof
His attendant drove her outside . . . — Ber

19. And Tamar put ashes on her head
She flung ashes on her head — Mof
Dust she sprinkled on her hair — Knox
Tamar took dust and put it on her head — Jerus
and rent her garment[1] of divers colours that was on her, and laid her hand on her head, and went on crying.
she departed, crying aloud as she went along — AAT
put her head between her hands, and went away in tears — Knox
and went wailing on her way — Ber

20. And Absalom her brother said unto her, Hath Amnon thy brother been with thee?
Her own brother Absalom said to her, So your brother Amnon has been with you? — Mof
. . . Has Amnon your brother lain with you — Lam
but hold now thy peace, my sister: he is thy brother;

[1]Compare verse 18.

and now, my sister, keep silent, he is thy brother — YLT
Hush, my sister! He is your brother — Mof
Now, my sister, calm yourself, he is . . . — Ber

regard not this thing.
do not lay to thy heart this thing — Rhm
do not take the wrong to heart — Mof
take not this thing to heart . . . ASV
Do not eat thy heart out over it — Knox

So Tamar remained desolate in her brother Absalom's house.
and Tamar dwelleth — but desolate — in the house of Absalom her brother — YLT
Tamar lived on in . . . . all forlorn — Mof
So Tamar remained there . . . pining away — Knox
. . . remained disconsolate in . . . — Jerus
So Tamar abode as a widow in . . . — Sept
So Tamar remained, solitary, in . . . — ABPS

21. But when king David heard of all these things he was very wroth.
And king David heard of . . . and it angered him greatly — Rhm
. . . and it is very displeasing to him — YLT
When King David heard about it all, he was furious — Mof
Great sorrow had king David when the news came to him — Knox
When King David heard the whole story, he was very angry — Jerus

22. And Absalom spake unto his brother Amnon neither good nor bad:
As for Absalom, he said not a word to Amnon, good or bad — Mof

for Absalom hated Amnon, because he had forced[1] his sister Tamar.
. . . for having raped his sister Tamar — Jerus

23. And it came to pass after two full years, that Absalom had sheepshearers in Baal-hazor,
Two years after, when it was shearing-time for Absalom's sheep at . . . — Knox

which is beside Ephraim:
which is beside Ephron — Rhm
. . . near Ephraim — Mof

and Absalom invited all the king's sons.

24. And Absalom came to the king, and said, Behold now, thy servant hath sheepshearers;
. . . has men shearing sheep — Mof
. . . is cutting the wool of his sheep — Bas
At this moment your servant has the sheepshearers — Jerus

let the king, I beseech thee, and his servants go with thy servant.
let the king and all his officers come . . . — Mof
may the king and his attendants be pleased to come . . . — Ber

25. And the king said to Absalom, Nay, my son, let us not all now go,
. . . No, my son, not all of us — Mof

lest we be chargeable unto thee.
lest we be burdensome unto thee — ASV

And he pressed him:
And though he urged him — Rhm
And he made his request again — Bas

howbeit he would not go, but blessed him.
but he would not go, but he added his blessing — AAT
the king would not go, though he did wish him well — Ber

26. Then said Absalom, If not, I pray thee, let my brother Amnon go with us.
Then at least . . . let my brother Amnon come with us — Knox
Absalom persisted, Then at least . . . — Jerus

And the king said unto him, Why should he go with thee?
There is no need for that, David said — Knox

27. But Absalom pressed him, that he let Amnon and all the king's sons go with him.
But when Absalom pressed him, he let . . . — AAT
but at last Absalom had his way, and David sent Amnon and all the princes with him — Knox

28. Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine,
See to it, when Amnon's spirits are flushed with wine — Mof
Wait till Amnon is bemused with wine — Knox

and when I say unto you, Smite Amnon; then kill him, fear not:

[1]Compare verse 14.

. . . then put him to death without fear — Bas

have not I commanded you? be courageous, and be valiant.

have not I ordered you? Courage, be brave! — Mof

have I not given you your orders? Be courageous and show yourselves valiant — AAT

29. And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man gat him up upon his mule, and fled.

Then arose . . . and rode away — each man on his mule, and fled — Rhm

Whereupon all the king's sons got up and, mounting their mules, fled — Mof

30. And it came to pass, while they were in the way, that tidings came to David,

While they were on the road news reached David — Mof

. . . the report came to David — AAT

saying, Absalom hath slain all the king's sons, there is not one of them left.

that Absalom had murdered all . . . and that not one was left — Mof

31. Then the king arose, and tare his garments, and lay on the earth;

The king rose and tore his clothes; then he threw himself on the ground — Mof

and all his servants stood by with their clothes rent.

while all his courtiers standing by tore their clothes — Mof

and his servants tore their garments, all that stood by waiting on him — Knox

with all his attendants standing around with their garments similarly rent — Ber

32. And Jonadab, the son of Shimea David's brother, answered and said,

Then responded . . . , and said — Rhm

Let not my lord suppose that they have slain all the young men the king's sons;

Let not my lord imagine that . . . are murdered — Mof

Do not believe . . . that all the princes have been killed — Knox

Let not my sovereign suppose that . . . — Ber

for Amnon only is dead. For by the appointment of Absalom this hath been determined from the day that he forced his sister Tamar.

for by the command of Absalom it hath been appointed from the day of his humbling Tamar his sister — YLT

. . . this hath been settled from the day . . . — Sprl

for ever since Amnon violated . . . there has been a scowl on the face of Absalom — Mof

His name was ever on Absalom's lips, since the day of his sister Tamar's dishonouring — Knox

Judging from Absolom's looks, this has been planned from the day . . . — Ber

33. Now therefore let not my lord the king take the thing to his heart, to think

let not . . . take the report so seriously to heart — AAT

that all the king's sons are dead: for Amnon only is dead.

34. But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and behold,

Just then the sentinel raised his eyes, and there he saw — Mof

Meanwhile a servant who was on the watch looked out and saw — Knox

there came much people by the way of the hill side behind him.

a crowd of people coming down the descent on the Beth-horon road — Mof

a throng of men coming down by an unfrequented path on the mountain-side — Knox

a large company approaching from the way of the mountain side behind him — Ber

a large troop advancing down the slope on the Bahurim road — Jerus

35. And Jonadah said unto the king, Behold, the king's sons come:

. . . The king's sons are come — ASV

. . . the king's sons have come — AAT

. . . See, the king's sons have arrived — Ber

. . . Here come the king's sons — Jerus

as thy servant said, so it is.

According to the word of thy servant, so hath it come to pass — Rhm

36. And it came to pass, as soon as he had made an end of speaking, that, behold,

As soon as he had finished speaking, behold — AAT

He had no sooner ended than — Mof

And while he was talking — Bas

the king's sons came, and lifted up their voice and wept;

the king's sons arrived and wept aloud — Mof
the princes came in view, and loud they wept as they came — Knox
and the king also and all his servants wept very sore.
the king also wept bitterly, and so did all his courtiers — Mof
the king too, with all his attendants, wept most loudly — Ber
the king, too, and all his servants made great lament — Knox
the king and all his officers wept bitterly too — Jerus

37. But Absalom fled, and went to Talmai, the son of Ammihud, king of Geshur.
Absalom took refuge with . . . — Knox
Absalom, meanwhile, made good his escape, and came to Talmai . . . — Ber
And David mourned for his son every day.
David kept on mourning for . . . day after day — AAT
and David all the while went on mourning for his son — Knox

38. So Absalom fled, and went to Geshur, and was there three years.

39. And the soul of king David longed to go forth unto Absalom:
And the spirit of the king pined to go forth unto Absalom — Rhm
then David gave up the quest for him. And the heart of David was wasted with desire for Absalom — Knox
The king's heart was now no longer set against Absalom — Jerus
for he was comforted concerning Amnon, seeing he was dead.
since he was now consoled for the death of Amnon — Mof
already his grief for Amnon was assuaged — Knox
for in time he had reconciled himself to the death of Amnon — Ber
for he was comforted for the death of Amnon — Bas
once he had recovered from Amnon's death — Jerus

CHAPTER 14

1. Now Joab the son of Zeruiah perceived that the king's heart was toward Absalom.
And when Joab . . . noticed that the king's mind was favouring Absalom — Mof
. . . that the king's heart was inclined toward Absalom — AAT
. . . aware that the king's heart had relented toward — Knox

2. And Joab sent to Tekoah, and fetched from thence a wise woman,
. . . and fetched a clever woman — Mof
. . . and brought from there a wise woman — AAT
. . . and from that place he summoned a certain wise woman — Ber
. . . a quick-witted woman — Jerus
and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel,
. . . Pretend to be a mourner, put on mourning garments — Mof
. . . Make as if thou wert in mourning, put on funeral garments — Knox
. . . Come, play the part of a mourner: dress yourself now in mourning clothes — Ber
and anoint not thyself with oil,
not using any sweet oil for your body — Bas
but be as a woman that had a long time mourned for the dead:
and behave like a bereaved woman who has been long in mourning — NEB
but become as a woman who has been mourning many days for the dead — AAT

3. And come to the king, and speak on this manner unto him.
. . . and speak . . . according to this speech — Sprl
and speak as I bid thee speak — Knox
and address him as follows — Ber
So Joab put the words in her mouth.
So Joab gave her words to say — Bas

4. And when the woman of Tekoah spake to the king,
And when the woman . . . came in to the king — Rhm
she fell on her face to the ground
. . . bowed with her face to the ground — Ber
and did obeisance,
to do him reverence — Knox
. . . prostrated herself — Ber
gave him honour — Bas
and did homage — Jerus

and said, Help, O king.
Help, king, help! — Mof
Lord king . . . give me redress — Knox
Save me, O king — Ber

5. And the king said unto her, What aileth thee?
What is your trouble — AAT
What is the matter — Jerus
And she answered, I am indeed a widow woman, and mine husband is dead.
Of a truth a widow woman am I for my husband is dead — Rhm
I am a widow, with no husband to protect me — Knox

6. And thy handmaid had two sons, and they two strove together in the field,
. . . quarreled in the field — Mof
. . . struggled together — AAT
. . . fought each other in the field — Ber
and there was none to part them,
where there was none to interfere — Mof
. . . to intervene — Jerus
there was nobody to separate them — Ber
but the one smote the other, and slew him.
the one knocked the other down and killed him — Mof

7. And behold, the whole family is risen against thy handmaid, and they said,
And now the whole clan has risen against your servant; they insist — Mof
. . . the whole family has risen up . . . demanding — Ber
. . . and they all cry — NEB
Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew;
Give up the man who killed his brother, that we may put him to death, in recompense for the life of his brother whom he killed — Mof
and we will destroy the heir also:
and make an end of the race — Knox
and so cut off the succession — NEB
and at the same time destroy the heir — Ber
and so they shall quench my coal which is left,
In this way they will extinguish the coal remaining on my hearth — Mof
Thus they will quench my remaining hope — AAT
They would even put out my one burning coal that is left — Ber
By this means they will put out what embers remain to me — Jerus
and shall not leave to my husband neither name nor remainder upon the earth.
and my husband will be left with neither name nor kin on the earth — Mof
and leave my husband with no name and no descendant upon earth — NEB

8. And the king said unto the woman, Go to thine house, and I will give charge concerning thee.
. . . Go home and I will issue orders about your case — Mof
. . . I will see that justice is done thee - Knox
. . . I myself will give orders concerning your case — Jerus
. . . and I will settle your case — NEB

9. And the woman of Tekoah said unto the king, My lord, O king, the iniquity be on me, and on my father's house:
But the woman continued . . . — NEB
. . . the guilt be on me and . . . — Mof
. . . may the sin be on me and . . . — Bas
and the king and his throne be guiltless.
the king and . . . stand innocent — Ber
. . . be clear of sin — Bas
let the king and his throne be blameless — NEB

10. And the king said, Whosoever saith aught unto thee, bring him to me,
Whoever brings a charge against you, fetch him here — Mof
If anyone crosses thy will . . . bring before me — Knox
Whoever raises a question with you . . . — Ber
and he shall not touch thee any more.
then he doth not add any more to come against thee — YLT
and he shall not interfere with thee further — Sprl
and he shall never touch you again — Mof
and I will not let him do thee any more hurt — Knox
and he will not give you any more trouble — Ber
and he shall never molest you again — NEB

11. Then said she, I pray thee, let the king remember the LORD thy God,
Ah, said she, if the king would only take

an oath in the name of the Lord his God — Knox
. . . Let the king swear by the Eternal . . . — Mof
. . . Oh, let the king invoke the LORD — Ber
. . . Let the king be pleased to pronounce the name of Yahweh . . . — Jerus

that thou wouldest not suffer the revengers of blood to destroy any more,

so that the blood-redeemer may not make utter ruin — Rhm
that the avenger of blood destroy not any more — ASV
that the kinsfolk shall be allowed to carry on the feud — Knox
so that the avenger of blood may not add to the slaughter — Ber
so that the avenger of blood may not do greater harm — Jerus

lest they destroy my son.

and not to let them murder my son — AAT
and my son be not destroyed — RSV

And he said, As the LORD liveth, there shall not one hair of thy son fall to the earth.

By the life of the Eternal . . . not a hair . . . — Mof

12. Then the woman said, Let thine handmaid, I pray thee, speak one word unto my lord the king.

Upon this, the woman said, I pray you then, allow your maidservant to mention a matter to my master the king — Ber
And now the woman asked leave to speak one word besides — Knox
. . . Will the king let his servant say one word more? — Bas

And he said, Say on.

Speak, he said — AAT
Talk on, he agreed — Ber

13. And the woman said, Wherefore then hast thou thought such a thing against the people of God?

. . . hast thou thought thus concerning the people of God YLT
. . . hast thou devised the like of this for the people of God — Rhm
. . . And why are you acting against God's people in the very same way — Mof
. . . How then could it enter your head to do this same wrong to God's people — NEB
. . . Why then have you planned such a thing against the people of God — RSV

for the king doth speak this thing as one which is faulty,

for in speaking this word the king is as one that is guilty — ASV
and yet the king in speaking this word is verily guilty — Rhm
In issuing this decision for me, the king convicts himself — Mof
In the king's pronouncing this judgment just now, he becomes one who condemns himself — Ber

in that the king doth not fetch home again his banished.

unless the king bring back his fugitive — Rhm
in that the king hath not brought back his outcast — YLT
by refusing to take his own banished back again — Mof

14. For we must needs die, and are as water spilt on the ground.

for we do surely die and are as water which is running down to the earth — YLT
For when we die we become as water poured on the ground — Rhm
We men and women die: we are like water . . . — Mof
For death comes to us all, and we are like water drained out on the earth — Bas
All of us must die eventually; our lives are like water that is poured out on the ground — Tay

which cannot be gathered up again:

which cannot be recovered — Ber
— it can't be gathered up again — Tay

neither doth God respect any person: yet doth he devise means, that his banished be not expelled from him.

Neither doth God take away life, but deviseth means, that he that is banished be not an outcast from him — ASV
God, however, does not sweep away life but rather keeps measures so as not to keep the banished away from Himself — Ber
But God will bless you with a longer life if you will find a way to bring your son back from his exile — Tay
Nor can God take it up. Therefore a person should devise plans not to keep in banishment the one who is banished — AAT
. . . let the king make plans then for the

one who has been banished not to remain far away from him in exile — Jerus

And God does not take away life, and he considers how he shall not thrust the outcast from him — ABPS

15. Now therefore that I am come to speak of this thing unto my lord the king,

Now the reason why I have come to speak this word to the king . . . is — AAT

Now therefore seeing that I am come to speak this word . . . — ASV

So now, my coming to present this case to the king my master — Ber

it is because the people have made me afraid

was because . . . — Ber

because the people kept putting me in fear — Rhm

because the people have threatened me — NEB

and thy handmaid said, I will now speak unto the king;

so your servant thought, I will — Mof

so thy maidservant said, Do let me, I pray you, speak unto the king — Rhm

thinking to myself, Come, I will plead with the king — Knox

and your maidservant resolved, I am going to speak — . . . — Ber

. . . I will put my cause before the king — Bas

it may be that the king will perform the request of his handmaid.

perhaps the king will do what his servant asks — Mof

16. For the king will hear, to deliver his handmaid out of the hand of the man that would destroy me and my son together out of the inheritance of God.

For the king can hearken, to rescue his handmaid out of the power of . . . — Rhm

for the king doth hearken to deliver his handmaid out of the paw of the man . . . — YLT

. . . from the power of the man who is trying to sweep me and my son out of the Eternal's heritage — Mof

and the king's grace has listened to me, and given me redress against those who would have blotted out my name and my son's name from the record of the Lord's people — Knox

17. Then thine handmaid said, The word of my lord the king shall now be comfortable:

So thy maidservant said, Pray let the word of . . . be comforting — Rhm

Your servant thought, The word of . . . will set my mind at rest — Mof

Now let this plea of thy handmaid's move thee, my lord king, to speak a generous word — Knox

Please, may the decision of my master the king be one that sets the situation at ease — Ber

Let, I pray, thee the word . . . be for my comfort — JPS

for as an angel of God, so is my lord the king to discern good and bad:

for as a messenger of God so is my lord . . . to understand the good and the evil — YLT

for as an angel . . . to discern right and wrong — Sprl

for as the messenger of God . . . in hearing the good and the bad — Rhm

for my lord the king is like God's own angel to distinguish right from wrong — Mof

Though indeed my lord is wise as an angel of God; thou art not moved from thy purpose by fair word or foul — Knox

because as the angel of God, so is my master . . . — Ber

therefore the LORD thy God will be with thee.

. . . is with thee — Knox

. . . be with thee — Rhm

18. Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee.

Then the king charged the woman, Do not conceal from me, he said, what I ask you — Mof

Do not . . . conceal anything that I ask you — AAT

Then the king said to her, I have a question to ask thee; answer it openly — Knox

Please do not hide from me what I am going to ask you — Ber

Now give me an answer to the question I am going to put to you; keep nothing back — Bas

And the woman said, Let my lord the king now speak.

Let my lord . . . say on — Mof

My Lord king, she said, thou hast only to speak — Knox

Let my lord . . . ask the question — Jerus

19. And the king said, Is not the hand of Joab with thee in all this?
. . . was not Joab concerned in all this — Knox
. . . Is the hand of Joab behind you in all this — Ber
And the woman answered and said, As thy soul liveth, my lord the king,
By the life of thy soul . . . — Rhm
As sure as you are alive . . . — Mof
As thou art a living man — Knox
As sure as your life . . . — Ber
As surely as you live . . . — Jerus
none can turn to the right hand or to the left from aught that my lord the king hath spoken:
I cannot get away from what my lord the king has said — Mof
that guess the king's grace has made has not missed the truth by a hair's breadth — Knox
for thy servant Joab, he bade me, and he put all these words in the mouth of thine handmaid.
It was thy servant Joab who sent me on my errand, and told me all I was to say — Knox
Yes, it was your servant Joab who asked me to do this: he put . . . — Jerus

20. To fetch about this form of speech hath thy servant Joab done this thing:
to change the face of the matter hath thy servant . . . ASV
It was to change the position of affairs that your servant Joab acted thus — Mof
it was thy servant Joab who bade me use this parable — Knox
This he did, hoping that the face of this business might be changed — Bas
In order to change the course of affairs your servant Joab did this — RSV
Your servant Joab acted in this way to disguise the matter — Jerus
He did it to place the matter before you in a different light — Tay
and my lord is wise, according to the wisdom of an angel of God,
my lord being wise as with the wisdom of a messenger of God — Rhm
. . . the king is wise, wise like God's own angel — Mof
but my master has perception, like the wisdom of the Angel of God — Ber
But my lord has wisdom like the wisdom of the angel of God — RSV
to know all things that are in the earth.
to know all that is in the land — YLT
nothing on earth is hidden from thee — Knox
so as to know everything on the earth — Ber

21. And the king said unto Joab, Behold now, I have done this thing:
. . . Hereby I grant this your request — Mof
. . . See now, you have accomplished this thing — AAT
. . . I relent, and grant thy request — Knox
. . . Very well, the suit is granted — Jerus
go therefore, bring the young man Absalom again.
go and bring back the young man Absalom — Mof

22. And Joab fell to the ground on his face, and bowed himself, and thanked the king:
And Joab fell . . . and did obeisance — ASV
Joab bowed his face to the ground in reverence — Knox
. . . fell on his face, prostrated himself — Ber
Joab, falling down, . . . gave the king honour — Bas
Joab fell . . . did homage — Jerus
and Joab said, Today thy servant knoweth that I have found grace in thy sight,
. . . that I have found favour in thine eyes — Rhm
. . . To-day . . . I am assured of thy royal favour — Knox
my lord, O king, in that the king hath fulfilled the request of his servant.
since the king has done what his servant asked — Jerus

23. So Joab arose and went to Geshur, and brought Absalom to Jerusalem.

24. And the king said, Let him turn to his own house,
. . . Let him go round to his own house — Rhm
. . . Let him live apart in his own house — Mof
. . . Let him go back to his own house — Knox
Still, the king directed, Let him turn aside into his house — Ber
The king, however, said, Let him retire into his own house — Jerus
and let him not see my face.
he is not to come into my presence — RSV

So Absalom returned to his own house, and saw not the king's face.
. . . and was not received by the king — Jerus

25. **But in all Israel there was none to be so much praised as Absalom for his beauty:**
Now like unto Absalom there was no man handsome in all Israel to be greatly praised — Rhm
This Absalom was a man of good presence and famed for his beauty, none like him in all Israel — Knox
no one to be praised for his beautiful form as Absalom — Bas
from the sole of his foot even to the crown of his head there was no blemish in him.
. . . there was not a blemish on his body — Mof
. . . there was no defect in him — Ber
from his feet to the crown of his head he was completely beautiful — Bas

26. **And when he polled his head,**
When he shaved his head — Mof
when he cut his hair — Knox
When he cut the hair of his head — Jerus
(for it was at every year's end that he polled it:
and he used to cut his hair at the end of every year — Mof
which he did at the end of every year — Ber
because the hair was heavy on him, therefore he polled it:)
he cut it because it felt heavy — Mof
because it became too heavy for him and he had to cut it — Ber
because of the weight of his hair — Bas
he would cut it then because it grew too heavy for him — Jerus
he weighed the hair of his head at two hundred shekels after the king's weight.
he would weigh his hair, which scaled four pounds, by the royal standard of weights — Mof
. . . by common weight — KNox
the hair . . . weighed over three pounds . . . — Ber

27. **And unto Absalom there were born three sons and one daughter, whose name was Tamar: she was a woman of a fair countenance.**
. . . a woman beautiful to look upon — Rhm
. . . a woman of a fair appearance — YLT
. . . a woman of lovely appearance — Sprl
. . . a woman fair to see — Knox
. . . who became a woman of beautiful appearance — Ber
she was a beautiful woman — Mof

28. **So Absalom dwelt two full years in Jerusalem, and saw not the king's face.**[1]

29. **Therefore Absalom sent for Joab, to have sent him to the king;**
. . . sent for Joab to ask him to intercede for him — Tay
He summoned Joab to send a message by him to the king — NEB
but he would not come to him: and when he sent again the second time, he would not come.

30. **Therefore he said unto his servants, See, Joab's field is near mine**
. . . See the alloted portion of Joab adjoineth me — Rhm
. . . Joab's possession is near my possession — Sprl
. . . There is Joab's field, close to mine — Mof
. . . See, Joab's field borders mine — AAT
and he hath barley there; go and set it on fire.
where he has barley; go and . . . — AAT
And Absalom's servants set the field on fire.

31. **Then Joab arose, and came to Absalom unto his house, and said unto him, Wherefore have thy servants set my field on fire?**

32. **And Absalom answered Joab, Behold, I sent unto thee, saying Come hither, that I may send to the king, to say,**
. . . I sent for you, that I might send you to the king with the message — Mof
. . . Come here, so I can send you to the king to ask . . . — Ber
Wherefore am I come from Geshur? it had been good for me to have been there still:
Why have I come from Geshur? Better be there still! — Mof
. . . It would be better for me to be there still — RSV
now therefore let me see the king's face;[1]

[1]Compare verse 24.

and if there be any iniquity in me, let him kill me.
if I am guilty of anything, he can kill me — Mof
if there is guilt in me, let him . . . Smith
or let him put me to death if he cannot forgive the wrong — Knox

33. So Joab came to the king, and told him:
So Joab went and told the king — Mof
and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king:
and did obeisance and fell upon his face to the earth — AAT
and bowed low before him, throwing himself on his face to the ground — Jerus
and prostrated himself in his presence on his face to the ground before the king — Ber
and the king kissed Absalom.
but David greeted Absalom with a kiss — Knox

CHAPTER 15

1. And it came to pass after this, that Absalom prepared him chariots and horses,
. . . Absalom procured a chariot and horses — Mof
. . . a carriage and horses — Bas
and fifty men to run before him.
. . . to run in front of him — Mof
. . . to run ahead of him — Jerus

2. And Absalom rose up early, and stood beside the way of the gate:
And Absalom used to rise up early, and take his stand beside . . . — Rhm
Absalom . . . used to . . . stand at the entrance to the city gate — Mof
. . . beside the road leading to the gate — Jerus
And Absalom got up early, morning after morning, and took his place at the side of the public meeting-place — Bas
and it was so, that when any man that had a controversy came to the king for judgment,
and, whenever any man came with a case for the king decide — Mof
and whenever a man with some lawsuit had to come before the king's court — Jerus
and when any man had a cause which had to come to the king to be judged — Bas
then Absalom called unto him, and said, Of what city art thou?
Absalom would summon him, saying, What town do you belong to — Mof
Absalom would take occasion to call him and say, Of what city are you — AAT
And he said, Thy servant is of one of the tribes of Israel.
Your servant belongs to such and such a clan of Israel — Mof

3. And Absalom said unto him, See, thy matters are good and right;
. . . are good and straightforward — YLT
. . . thy cause is good and right — Rhm
Your case is good and just — Mof
It is evident that your claims are valid and legitimate — AAT
Thy pleadings seem to me wellfounded and just — Knox
but there is no man deputed of the king to hear thee.
and there is none hearkening to thee from the king — YLT
but to hear it thou hast no one from the king — Rhm
but the king has not appointed any judge to try thy cause — Knox
but there is not one deputy of the king's who will listen to you — Jerus

4. Absalom said moreover, Oh that I were made judge in the land,
. . . O that I were appointed judge in the land — Mof
. . . Oh, if only I were set up as judge in the land — Ber
that every man which hath any suit or cause might come unto me,
so that anyone with a case or plea might come to me — Mof
so that all who had matters to decide would bring them to me — Knox
Then any man with a case or a judgment could come to me — Ber
and I would do him justice!
I would see that he got justice — Mof
then would I see him righted — Rhm

5. And it was so, that when any man came nigh to him to do him obeisance,
Moreover, it used to be that when any man came near to do him homage — Rhm

And when men came up to greet him — Knox
Furthermore, when a man approached to prostrate himself before him — Ber
And if any man . . . to give him honour — Bas

he put forth his hand, and took him, and kissed him.

. . . and took hold of him, and kissed him — ASV
he would put out his hand and catch him and kiss him — Mof
he would extend his hand, lift him up and . . . — Ber

6. **And on this manner did Absalom to all Israel that came to the king for judgment:**

So he did to all the men of Israel who came up to get a hearing from the king — Knox

so Absalom stole the hearts of the men of Israel.

and in this way Absalom beguiled the men of Israel — Mof
So Absalom alienated the hearts of . . . — AAT
so he stole away the loyalty of . . . — Ber
. . . seduced the hearts of . . . — Jerus

7. **And it came to pass after forty years, that Absalom said unto the king,**

. . . at the end of four years . . . — Sprl
Then in the fortieth year of the reign . . . — Knox

I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron.

Let me go, I beg of you, to perform my vow which I promised the LORD in Hebron — Ber
Let me go to Hebron and give effect to the oath which I made to the Lord — Bas

8. **For thy servant vowed a vow while I abode at Geshur in Syria, saying,**

When I was staying at Geshur in Aram, your servant made this vow — Mof

If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD.

If Jehovah will surely return me to . . . — Sprl
If Yahweh will but bring me back . . . then . . . — Rhm
If the Eternal does restore me to . . . I will offer worship to the Eternal at Hebron — Mof
If the Lord will restore, will surely restore me to Jerusalem, then I will serve the LORD — Ber
If ever the Lord lets me come back . . . I will give him worship in Hebron — Bas
. . . then I will offer worship to the LORD — RSV

9. **And the king said unto him, Go in peace.**

. . . Go with my blessing — Mof
Go, said David, and peace with thee — Knox
. . . Go and prosper — Rhm

So he arose, and went to Hebron.

10. **But Absalom sent spies throughout all the tribes of Israel, saying,**

and meanwhile he had sent agents of this throughout all . . . — Knox
. . . proceeded to place agitators throughout . . . — Ber
. . . sent watchers through . . . — Bas
. . . sent couriers throughout . . . — Jerus
. . . sent secret messengers throughout . . . — RSV

As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.

. . . the blast of the trumpet . . . — Sprl
As soon as you hear the bugle blow, shout 'Absalom is king at Hebron' — Mof

11. **And with Absalom went two hundred men out of Jerusalem, that were called;**

. . . that were invited — ASV
Absalom was accompanied by . . . who had been invited by him as guests — Mof

and they went in their simplicity, and they knew not any thing.

they went in all innocence, knowing nothing whatever about the business — Mof
who went with guileless heart, not knowing why they had been summoned — Knox
and accompanied him innocently, knowing nothing of any plot — Ber

12. **And Absalom sent for Ahithophel the Gilonite, David's counselor, from his city, even from Giloh, while he offered sacrifices.**

And while Absalom was making the sacrifices, he sent for . . . — RSV
But during the coronation-sacrifices Absalom summoned . . . — Mof

At the time of his offering the sacrificies, Absalom also summoned . . . — Ber
Moreover Absalom sent . . . from his city Giloh, where he was offering sacrifices . . . — AAT

And the conspiracy was strong;
And the conspiracy was powerful — Sprl
and the conspiracy grew stronger — Mof
Thus the conspiracy spread — Ber

for the people increased continually with Absalom.
the number of people who joined Absalom increased — Mof
for more and more people were joined to Absalom — Bas

13. And there came a messenger to David, saying,
Therefore when a messenger came to . . . — AAT

The hearts of the men of Israel are after Absalom.
It hath come about that the heart of the men . . . — Rhm
The allegiance of . . . has been transferred to Absalom — Ber

14. And David said unto all his servants that were with him at Jerusalem,
David said to all his officers round him in . . . — Mof
David ordered all his followers who were . . . — Ber

Arise, and let us flee;
Let us be up and off — Mof
Up and away — AAT
Up, we must make our escape — Knox
Get up, we must flee — Ber

for we shall not else escape from Absalom:
or we shall have no way of escape from the face of Absalom — Rhm
else we shall never escape from . . . — Mof
for otherwise there will be for us no escape from . . . — AAT

make speed to depart, lest he overtake us suddenly,
make speed to depart, lest he make speed and so overtake us — Rhm
Make haste to be off lest he quickly overtake us — AAT
We must depart with all speed, or he will come and take us by surprise — Knox

and bring evil upon us, and smite the city with the edge of the sword.
and ruins us by sacking the city — Mof
and set evil in motion against us and put the city to the sword — AAT
overwhelm us and put the whole city to the sword — Knox
force disaster upon us, and cut down the city with . . . — Ber

15. And the king's servants said unto the king,
The king's officers — Mof

Behold thy servants are ready to do whatsoever my lord the king shall appoint.
According to all that my lord the king shall choose here are thy servants — Rhm
Behold, thy servants ready according to all that my lord the king shall appoint to perform — Sprl
We are at the command of our lord the king, we will do his bidding — Knox
As your majesty thinks best we are ready — NEB

16. And the king went forth, and all his household after him.
So the king left the city on foot with all his attendants — Knox
So the king departed, with all his household following him — Ber

And the king left ten women, which were concubines, to keep the house.
. . . to keep the palace — AAT
but for ten of his women, who were to take care of the house — Bas

17. And the king went forth, and all the people after him,
And the king went out, and all his servants went after him — Bas
The king left on foot with all the people — Jerus

and tarried in a place that was far off.
and they tarried in Beth-merhak — ASV
halted at the last house of the road — Mof
At some distance away he halted on his journey — Knox
they paused at the last house — Ber
and made a stop at the Far House — Bas

18. And all his servants passed on beside him;
while all the troops marched past him — Mof
while all the people marched past him — AAT
his own servants walking at his side — Knox
While all his attendants were passing along beside him — Ber
And all his servants passed by him — RSV

and all the Cherethites, and all the Pelethites,
along with all the foreign body-guard — Mof
and the Cerethite and Pelethite companies — Knox
. . . Kerethite and Pelethite guards — NEB
and all the Gittites, six hundred men which came after him from Gath, passed on before the king.
and all the men of Ittai the Gittite, six hundred men who had followed him from Gath, passed . . . — AAT
and all the six hundred Gittites who had followed him from Gath were marching in advance of the king — Ber

19. **Then said the king to Ittai the Gittite, Wherefore goest thou also with us?**
. . . Why are you coming with us — Mof
You, why are you coming with us — Jerus
What are you doing, coming with us — Ber
return to thy place, and abide with the king:
Go back and stay with the king — Mof
Return and remain with the king — AAT
for thou art a stranger, and also an exile.
for you are a foreigner, an exile from your own land — Mof
for you are a man from another country, you are far from the land of your birth — Bas
for you are a stranger, and also you were brought captive from your country — Lam

20. **Whereas thou camest but yesterday, should I this day make thee go up and down with us?**
Only yesterday camest thou and today shall I let thee wander with us on our journey — Rhm
Your coming was but as yesterday and should I today force you to wander with us — Ber
seeing I go whither I may,
when I know not where I am going — Mof
seeing I go I know not where — RSV
when I do not know myself where I am going — Jerus
return thou, and take back thy brethren:
Go back and take your fellow-countrymen with you — Mof
mercy and truth be with thee.
and may Yahweh deal with thee in lovingkindness and faithfulness — Rhm
— kindness and truth — YLT
and may the Eternal prove kind and loyal to you — Mof
and the LORD will show you kindness and faithfulness — AAT
and may the Lord's faithful mercies reward thee for this loyal service thou hast shown — Knox
and may the Lord's mercy and good faith be with you — Ba
and may the LORD show steadfast love and faithfulness to you — RSV

21. **And Ittai answered the king, and said, As the LORD liveth, and as my lord the king liveth,**
. . . By the life of Yahweh and by the life of . . . — Rhm
. . . As surely as the Eternal lives, and as surely as my lord . . . lives — Mof
. . . As the Lord is a living God, and as my lord the king is a living man — Knox
surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.
wherever my lord the king may be — for death or life — there must your servant be — Mof

22. **And David said to Ittai, Go and pass over.**
. . . Pass forward, then — Mof
. . . Go forward, then — Bas
And Ittai the Gittite passed over, and all his men, and all the little ones that were with him.
. . . and all the children that were with him — Mof

23. **And all the country wept with a loud voice, and all the people passed over:**
And all the land was weeping with a loud voice, and all the people were passing on — Rhm
All the country wept aloud as they passed — Mof
Moreover all the countryside was in loud lamentation as the people passed by — AAT
While all the people were passing by, the entire countryside was loudly weeping — Ber
the king also himself passed over the brook Kidron and all the people passed over, toward the way of the wilderness.
the king also was passing on through the

torrent-bed of Kidron, and all the people were passing on over the face of the way leading toward the wilderness — Rhm

And when the king had crossed the brook Kedron, all the people, and the king, continued their march by the way to the wilderness — Sept

While the king stood in the Kidron valley, all the people were passing on before him by way of the olive tree which is in the desert — AAT

and in the Kidron-ravine the king halted while all the troops marched past him on the road — Mof

The king himself crossed Cedron stream, and they all set out on the road which leads to the desert — Knox

and when the king crossed over the brook Kidron, all the people crossed too, in the direction of the desert — Ber

and the king himself was waiting in the Kidron valley and all the people went by him in the direction of the olive-tree on the edge of the waste land — Bas

24. And lo Zadok also, and all the Levites were with him,

With them were Zadok and Abiathar — Mof

Sadoc the priest was among them, and with him the Levites — Knox

Zadok was there too and all the Levites — Jerus

And Abiathar came up, and lo, Zadok also, with all the Levites — RSV

bearing the ark of the covenant of God:

carrying the ark that bore witness of God's covenant — Knox

and with them the ark of God's agreement — Bas

and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city.

They had set down the ark and Abiathar had come up, until the people had all finished crossing over from the city — Ber

they set it down till all the troops had all passed out of the city — Mof

and they halted the ark of God until all the people had entirely passed out of the city — AAT

They now set the ark down, only Abiathar going forward on his journey, till the whole multitude that had left the city should have passed by — Knox

25. And the king said unto Zadok, Carry back the ark of God into the city:

. . . Take the ark of God back to the city — Mof

if I shall find favour in the eyes of the LORD, he will bring me again,

if the Lord takes my part, he will bring me home again — Knox

If I find favor . . . He will restore me — Ber

Should I win the favour of Yahweh, he will . . . — Jerus

if I have grace in the eyes of the Lord, he will let me come back — Bas

and shew me both it, and his habitation.

and let me see both him and his habitation — Rhm

to let me see the ark and its abode — Mof

and show me both it and his abode — AAT

and I shall see his ark and his tabernacle there — Knox

and have me see both it and its shrine — Ber

and permit me to see it and its dwelling place again — Jerus

26. But if he thus say, I have no delight in thee:

. . . I take no pleasure in you — Mof

if he tells me that I have lost his favour — Knox

behold, here am I, let him do to me as seemeth good unto him.

then here I am, let him do what he likes to me — Mof

. . . do as seems good in his sight — AAT

I am at his command; his will be done — Knox

then here I am, and He can do whatever seems best to Him — Ber

27. The king said also unto Zadok the priest, Art thou not a seer?

The king continued to Zadok, Do you understand — Ber

The king also said to Zadok and Abiathar the priests, — AAT

. . . Thou hast the seer's gift, — Knox

return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

Go back in peace to the city; but let your son Ahimaaz and Abiathar's son Jonathan be with you, these two sons of you two — Ber

go back . . . with your two sons, your

own son and Jonathan son of Abiathar — Jerus

28. See I will tarry in the plain of the wilderness,

See, I will tarry at the fords of the wilderness — ASV

See! I am tarrying in the waste plains of the wilderness — Rhm

I intend to wait at the fords of the Desert — Mof

See, I will be waiting at the way across the river, in the waste land — Bas

See, I will encamp at Araboth of the wilderness — Sept

until there come word from you to certify me.

till you let me hear some news — Mof

until word comes from you to inform me — AAT

until word comes from you bringing me information — Ber

till I get news from you — Bas

29. Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

. . . and remained there — Mof

30. And David went up by the ascent of mount Olivet,

. . . in the ascent of the olives — YLT

Then David mounted the ascent of Olivet — Mof

So David went up the mount of Olives — Knox

. . . by the ascent of the mount of Olives — ASV

David, meanwhile, was climbing the Mount of Olives — Ber

and wept as he went up, and had his head covered, and he went barefoot:

weeping as he went, his head shrouded and his feet bare — Mof

. . . weeping all the way, with his head covered and no shoes on his feet — Bas

. . . his head was covered and his feet were bare as a sign of mourning — Tay

and all the people that was with him covered every man his head,

All the troops with him also had their head shrouded — Mof

and all that were in his company passed on, with covered heads — Knox

Each man of the people with him likewise covered his head — Ber

and they went up, weeping as they went up.

and made their way up, weeping as they went — Jerus

31. And one told David, saying,

And unto David it was told — Rhm

Then someone brought David the announcement — Ber

Ahithophel is among the conspirators with Absalom.

. . . is among those who are joined to Absalom — Bas

And David said, O LORD, I pray thee, turn the counsel of Ahithophel into foolishness.

Confound, O Jehovah, . . . the counsel . . . — Sprl

. . . do thou foil the designs of . . . — Knox

. . . let the wisdom of . . . be made foolish — Bas

. . . nullify the counsel of . . . — Lam

32. And it came to pass, that when David was come to the top of the mount, where he worshipped God,

. . . where God was worshipped — ASV

. . . when David reached the summit where he bowed himself down unto God — Rhm

. . . to the top where one worships God — AAT

Besides, when David reached the summit, where God was worshipped — Ber

. . . the summit, where God is worshipped — Jerus

. . . the top of the slope, where they gave worship to God — Bas

behold, Hushai the Archite came to meet him with his coat rent,

that lo! there met him . . . his tunic rent — Rhm

Hushai . . . came to him in great grief — Bas

and earth upon his head.

and his head all smeared with dust — Knox

with dust on his head — Bas

33. Unto whom David said, If thou passest on with me, then thou shalt be a burden unto me.

If you go with me . . . you will only be a burden to me — Mof

. . . you will be a trouble to me — Bas

If you keep on with me, you will become . . . — Ber

34. But if thou return to the city, and say unto Absalom, I will be thy servant, O king;
. . . My lord king I will be your servant — Mof
I am willing to become your servant — Ber
as I have been thy father's servant hitherto, so will I now also be thy servant:
once I was your father's servant, now I will be yours — Mof
I will be thy servant as I was thy father's — Knox
then mayest thou for me defeat the counsel of Ahithophel.
thus thou shalt frustrate the . . . — Rhm
you can help me to baffle the policy of . . . — Mof
So thou wilt be able to thwart the designs of . . . — Knox

35. And hast thou not there with thee Zadok and Abiathar the priests?
Thou hast the priests . . . to help thee — Knox
Will not the priests . . . be there with you — Ber
therefore it shall be, that what thing soever thou shalt hear out of the king's house, thou shalt tell it to Zadok and Abiathar the priests.
. . . everything which you shall hear . . . you shall make known to . . . — AAT
pass on to the priests . . . every word thou hearest at court — Knox

36. Behold they have there with them their two sons, Ahimaaz Zadok's son, and Jonathan Abiathar's son;
Behold, there are with them their two sons . . . — AAT
and by them ye shall send unto me everything that ye can hear.
and by their hand ye shall send me every word that ye shall hear — Sprl
you can send me any news you hear by them — Mof
through them you are to send me word of all you hear — Jerus

37. So Hushai David's friend came into the city, and Absalom came into Jerusalem.
. . . David's confidant . . . re-entered the city just as Absalom was reaching Jerusalem — Jerus

CHAPTER 16

1. And when David was a little past the top of the hill,
. . . a short distance beyond the summit — Ber
. . . a little past the top of the ascent — ASV
behold, Ziba, the servant of Mephibosheth met him, with a couple of asses saddled,
. . . came to meet him with a pair of donkeys, saddled — Jerus
and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine.
. . . cakes of figs . . . — Knox
. . . season's fruits . . . — Jerus

2. And the king said unto Ziba, What meanest thou by these?
Why have you these — AAT
What do you plan with these — Ber
Why have you brought these — RSV
And Ziba said, The asses be for the king's household to ride on;
. . . the asses to be ridden by the king's courtiers — Knox
. . . The donkeys . . . are for the king's family to ride — Jerus
. . . are for the use of the king's people — Bas
and the bread and summer fruit for the young men to eat:
the bread and fruit are food for the troops — Mof
. . . for thy servants to eat — Knox
. . . for the soldiers to eat — Jerus
. . . for the attendants to eat — Ber
and the wine that such as be faint in the wilderness may drink.
. . . for the wearied to drink in the wilderness — YLT
and the wine is to be drunk by any who faint in the desert — Mof
the wine to revive such as are faint in . . . — Knox
and the wine is for drink for those who are overcome by weariness in the wasteland — Bas

3. And the king said, And where is thy master's son? And Ziba said unto the king, Behold, he abideth at Jerusalem:
. . . he is staying yonder at . . . — Mof

. . . Ha, he is staying in . . . — Ber

for he said, Today shall the house of Israel restore me the kingdom of my father.

He thinks the house of Israel will give him back his father's kingdom today — Mof

. . . Today the people of Israel will restore to me the royal power of my father — Ber

. . . the throne of his father — Knox

4. Then said the king to Ziba, Behold, thine are all that pertained unto Mephibosheth.

All is now yours that belonged . . . — Mof

And Ziba said, I humbly beseech thee that I may find grace in thy sight, my lord, O King.

. . . I bow in humble gratitude. May I continue to find favour with you, my lord king — Mof

And Ziba said, I do obeisance; let me find favor in thy sight .. — ASV

. . . let me even find . . . — RSV

And Ziba answered, My prayer is that I may ever enjoy thy favour . . . — Knox

I prostrate myself before you . . . — Ber

I give honour to my lord; may I have grace in your eyes . . . — Bas

My homage, lord king! May I deserve your favour — Jerus

5. And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera: he came forth, and cursed still as he came.

coming out and cursing as he came — Rhm

he cometh out, coming out and reviling — YLT

and as he came he cursed — Mof

shouting curses as he came — Ber

and as he came he uttered curse after curse — Jerus

and as he came he cursed continually — RSV

he came forth and cursed David — Lam

6. And he cast stones at David, and at all the servants of king David:

he flung stones at David, and at all his officers — Mof

Also he threw stones . . . and at all the attendants of King David — AAT

He also pelted David and all the king's servants with stones — Ber

and all the people and all the mighty men were on his right hand and on his left.

at all the troops, and at all the veterans right and left of the king — Mof

and at all the people and all the famous warriors on his right hand and . . . — AAT

though all the people, including all the heroes, were at the king's right hand and his left — Ber

though the whole army and all the champions flanked the king right and left — Jerus

7. And thus said Shimei when he cursed,

As he cursed he shouted — Mof

The words of his curse were these — Jerus

Come out, come out, thou bloody man, and thou man of Belial:

Begone, Begone, thou man of blood, and base fellow — ASV

Out, Out, thou man of bloodshed and man of the Abandoned One — Rhm

Be off, be off, man of blood, scoundrel — Jerus

. . . you man of blood, you good-for-nothing — Bas

. . . you man of blood, you worthless fellow — RSV

. . . thou man of blood, thou wicked man — ABPS

. . . thou man of blood, thou miscreant — Sept

8. The LORD has returned upon thee all the blood of the house of Saul,

Yahweh hath brought back upon thee all the shed-blood of the house . . . — Rhm

The Eternal has avenged all the blood of Saul's house on you — Mof

The Lord has sent punishment on you for all the blood of the family of Saul — Bas

in whose stead thou hast reigned:

whose sovereignty you have usurped — Jerus

and the LORD hath delivered the kingdom into the hand of Absalom thy son:

The Eternal has handed the kingdom to your son . . . — Mof

and Yahweh has transferred that same sovereignty to . . . — Jerus

and, behold, thou art taken in thy mischief, because thou art a bloody man.

and here thou art in thy ruin, for that a man of bloodshed thou art — Rhm

There you are, undone, because you have been a bloody creature — Mof
no wonder if calamity come home to thee, murderer as thou art — Knox
Now your doom has overtaken you, men of blood that you are — Jerus

9. Then said Abishai the son of Zeruiah unto the king, Why should this dead dog curse my lord the king?
. . . Why doth this dead dog revile . . . — YLT
. . . protested to the king, Why must this hang-dog fellow be allowed to curse . . . — Knox
let me go over, I pray thee, and take off his head.

10. And the king said, What have I to do with you, ye sons of Zeruiah?
. . . What have I in common with you ye sons . . . — Rhm
. . . What — to me and to you, O sons . . . — YLT
. . . What, sons of Sarvia, will you never give me any rest — Knox
. . . What business is it of mine and yours . . . — Jerus
. . . What is it to me and to you — Lam
so let him curse, because the LORD hath said unto him, Curse David.
. . . and because Jehovah hath said . . . — ASV
let him curse as he will; the Lord has bidden him curse David — Knox
If he curses, and it is the LORD who has told him . . . — Ber
Let him go on cursing, for the Lord has said . . . — Bas
Who shall then say, Wherefore hast thou done so?
who can say, Why have you done this — Mof
and who shall call him to question for doing it — Knox
what right has anyone to say . . . — Jerus

11. And David said to Abishai and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life:
Lo! my son who sprang from my body, is seeking my life — Rhm
Look you, here is the son of my own body conspiring against me — Knox
You see how my son, the offspring of my body, has made designs against my life — Bas
Behold, my own son seeks my life — RSV
how much more now may this Benjamite do it?
why may not yonder Benjamite do as much — Knox
let him alone, and let him curse.
Let him alone to shout his curses — Ber
Let him curse on — Jerus
Let him be, and let him go on cursing — Bas
for the LORD hath bidden him.
for Yahweh hath permitted him — Rhm
for Jehovah hath said so to him — YLT
The Eternal has told him to — Mof
for the LORD has commanded him — AAT
if Yahweh has told him to — Jerus

12. It may be that the LORD will look on mine affliction,
. . . will regard my affliction — Sprl
. . . will look on the wrong done to me — ASV
Perhaps the Eternal may look upon my grief — Mof
perhaps it will move the Lord to pity my calamities — Knox
and that the LORD will requite me good for his cursing this day.
and that Yahweh will return me good . . . — Rhm
and repay me with kindness for this cursing of me to-day — Mof
. . . requite good to me instead of his cursing today — AAT
and bring good out of the ill fame I must endure this day — Knox

13. And as David and his men went by the way, Shimei went along on the hill's side over against him,
So David and his men went along the road, while Shimei kept up with him along the side of the hill — Mof
. . . and Shimei went by the hill-side parallel with them — Bas
and cursed as he went, and threw stones at him, and cast dust.
cursing as he went, and flinging stones and dust at him — Mof
and cursing as he went along, continued to throw stones and fling dust at him — AAT

14. And the king and all the people that were with him, came weary,
. . . arrived weary — Rhm
and the king cometh and . . . . wearied — YLT

Finally the king and . . . arrived weary at the Jordan — AAT
A weary man was the king, and weary were all the people with him, when they reached their halting-place — Knox
and refreshed themselves there.
where he refreshed himself — Mof
and there they rested — Knox
and got refreshment there — Ber
and took their rest there — Bas

15. And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him.

16. And it came to pass when Hushai, the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, God save the king, God save the king.
. . . Long live the king! . . . — Rhm
. . . Let the king live . . . — YLT
Greeting, he said, greeting to the king — Knox

17. And Absalom said to Hushai, Is this thy kindness to thy friend?
. . . Is this thy lovingkindness to . . . — Rhm
. . . Is this the affection you have for your friend — Mof
. . . Is this your love for . . . — Bas
why wentest thou not with thy friend?
Why did you not accompany your friend — Mof
Wouldst thou not bear that friend of thine company — Knox
Why haven't you gone along with your confidant — Ber
Why did you not leave with your friend — Jerus

18. And Hushai said unto Absalom, Nay; but whom the LORD, and this people, and all the men of Israel, choose, his will I be,
No, no, . . . I am for the man whom . . . have chosen — Mof
Oh no! Because it is the man chosen by . . . whom I prefer — Ber
and with him will I abide.
and with him will I remain — AAT
my place is by his side — Knox
on his side I will remain — Jerus

19. And again, whom should I serve?
and secondly, for whom do I labour — YLT
Besides that, whom should I serve — Mof
And indeed, to whom is my service due — Knox
should I not serve in the presence of his son?
Should it not be his son — Mof
Should it not be before his son's face — Ber
is it not before his son — Bas
as I have served in thy father's presence, so will I be in thy presence.
Thou shalt have the same loyalty thy father had from me — Knox
as I have been your father's servant, so will I be yours — Bas

20. Then said Absalom to Ahithophel, Give counsel among you what we shall do.
. . . Give us your advice about what we should do — Mof
. . . All of you, give your counsel. What are we to do — Ber

21. And Ahithophel said unto Absalom, Go in unto thy father's concubines, which he hath left to keep the house;
. . . left to look after the palace — Mof
. . . Go and mate with the concubines thy father . . . has left in charge of the palace — Knox
and all Israel shall hear that thou art abhorred of thy father:
. . . hast made thyself odious unto thy father — Rhm
. . . that you have made yourself detestable to your father — Ber
. . . that you have incurred your father's enmity — Jerus
then shall the hands of all that are with thee be strong.
and that will strengthen the hands of all your adherents — Mof
all Israel will rally to thy cause more fearlessly — Knox
the hands of all those on your side will be strengthened — Ber
and the resolution of all your supporters will be strengthened — Jerus

22. So they spread Absalom a tent upon the top of the house;
And they stretched out for . . . — Rhm
So they pitched a bridal tent for Absalom on the top of the palace — Mof
and Absalom went in unto his father's concubines in the sight of all Israel.
and he went in to bed his father's concubines, there with all Israel to witness it — Knox

23. Now the counsel of Ahithophel, which he counseled in those days, was as if a man had inquired at the oracle of God:
Men followed Ahithophel's advice then as if it were God himself they had consulted — Knox
so was all the counsel of Ahithophel both with David and with Absalom.
so it was all the time he was David's counsellor, and all the time he was Absalom's — Knox

CHAPTER 17

1. Moreover Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night.
and I will be off to-night in pursuit of David — Mof

2. And I will come upon him while he is weary and weak handed,
I will surprise him when he is tired and weak — Mof
. . . weary and exhausted — AAT
. . . weary as he is and unnerved — Knox
In this way I can overtake him while he is exhausted and still without resources — Ber
. . . while he is weary and discouraged — RSV
. . . while he is tired and dispirited — Jerus
and will make him afraid:
so shall I strike him with terror — Rhm
I will throw him into a panic — Mof
I shall strike terror into him — Jerus
and all the people that are with him shall flee; and I will smite the king only:
and then strike him down, with none to aid him — Knox

3. And I will bring back all the people unto thee:
and bring all his troops back to you — Mof
and restore the entire nation to you — Ber
the man whom thou seekest is as if all returned:
The one man you are after means the return of all — Ber
as the turning back of the whole is the man whom thou art seeking — YLT
as easily as I would persuade a single man; thou hast but one enemy — Knox
[The removal of] the man whom you seek is the assurance that all will return — Amp
so all the people shall be in peace.
. . . will be at peace — Rhm
. . . the rest of the people will go unharmed — Jerus

4. And the saying pleased Absalom well, and all the elders of Israel.
The plan seemed good to Absalom, as well as to . . . — Ber
. . . the responsible men of Israel — Bas

5. Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he saith.

6. And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner:
. . . has advised this way — Ber
shall we do after his saying? if not, speak thou.
. . . if not, speak thou — ASV
Shall we take his advice. If not, speak yourself — Mof
Shall we carry out his plan? if not, speak out — AAT

7. And Hushai said unto Absalom, The counsel that Ahithophel hath given is not good at this time.
. . . This time the plan recommended by Ahithophel is not wise — Ber

8. For, said Hushai, thou knowest thy father and his men, that they be mighty men,
. . . that they are heroes — YLT
. . . that men of might they are — Rhm
. . . that they are valiant men — Sprl
. . . that they are tried warriors — AAT
and they be chafed in their minds,
and they are bitter in soul — YLT
. . . thoroughly aroused — AAT
. . . they are enraged — RSV
as a bear robbed of her whelps in the field:
as a bereaved bear in the field — YLT
as a bear in the open, robbed of her cubs — Mof
fierce as the she-bear that lurks in a wood, when her cubs have been taken away from her — Knox
and thy father is a man of war,
Beside, your father is an old campaigner; — Mof
Furthermore your father is an expert campaigner — AAT

. . . a fighting man — Knox
. . . an experienced fighter — Ber

and will not lodge with the people.
he will not spend the night beside the troops — Mof
he will not remain there among the common folk — Knox
he is not going to stop with the people for the night — Ber

9. Behold, he is hid now in some pit, or in some other place:
Lo! by this time hath he hidden himself in some pit or . . . — Rhm
he will have hid himself by this time in a cave or somewhere else — Mof

and it will come to pass, when some one be overthrown at the first
. . . when some of them are fallen at the first — ASV
. . . as soon as he falleth upon them at the first — Rhm
and it will happen when some of our men fall in the first attack — Ber
If at the outset there are casualties among our troops — Jerus
When some of the people fall at the first attack — RSV

that whosoever heareth it will say,
whoever hears the report will say — AAT

There is a slaughter among the people that follow Absalom.
There is a defeat among . . . — Rhm
Absalom's followers are being slain — Mof
. . . followers are routed — Knox

10. And he also that is valiant, whose heart is as the heart of a lion, shall utterly melt:
and even a hero with a heart like lion in your force will collapse — Mof
Then even the valiant man, whose . . . will utterly lose courage — AAT
Then the most lion-hearted will be overcome with sudden fear — Knox
Then even the powerful man with a lion's heart will completely melt away — Ber
Then even the valiant man . . . will melt with fear — RSV

for all Israel knoweth that thy father is a mighty man,
. . . that your father is a brave fellow — Mof
. . . is a skilled warrior — AAT
. . . is a great soldier — Ber
. . . is a champion — Jerus
. . . is a man of war — Bas

and they which be with him are valiant men.
and that sons of valour are they who are with him — Rhm
and that his supporters are heroes — Mof
. . . men of power — Ber
and those who are with him are strong and without fear — Bas

11. Therefore I counsel that all Israel be generally gathered unto thee,
. . . that there be a general gathering together . . . of all Israel — Rhm
. . . be fully gathered unto thee — Sprl
No, my advice is to have all Israel mustered — Mof
For my part, I offer this advice: Let all Israel . . . muster round you — Jerus

from Dan even to Beer-sheba, as the sand that is by the sea for multitude.
. . . as many as the sand that is by the sea — AAT
. . . troops as numerous as the sand by the sea — Ber

and that thou go to battle in thine own person.
and that thine own presence be going on in their midst — Rhm
and let your majesty march along with them — Mof
with you yourself marching in their midst — AAT
and you lead the march into battle in person — Ber

12. So shall we come upon him in some place where he shall be found,
. . . in some place where he has been discovered — Mof
. . . located — AAT
Hide where he may, we will find him — Knox

and we will light upon him as the dew falleth on the ground:
we will drop on him noiseless as the dew falls on the ground — Mof
and we will light upon him as the dew falls . . . — AAT
and we will be all about him covering the earth like dew — Knox

and of him and of all the men that are with him there shall not be left so much as one.
and of him and his supporters not a soul will be left alive — Mof

13. Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city,

If he retires into a fortified town, all Israel will bring ropes to that town — Mof

Why, even if he should fend himself behind city walls, this great army of Israel could wind ropes around it — Knox

and we will draw it into the river, until there be not one small stone found there.

and we will drag it down unto the ravine, until there be not found in that place so much as one small stone — Rhm

14. And Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel.

. . . The advice of . . . is better than . . . — Mof

. . . Hushai's suggestion is better . . . — Bas

For the LORD had appointed to defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.

Yahweh indeed had given charge to frustrate the wise counsel . . . to the intent that Yahweh might bring upon Absalom ruin — Rhm

For the LORD had ordained the good counsel . . . to be frustrated in order that . . . — AAT

. . . but the Lord foiled it, to compass Absalom's ruin — Knox

Yahweh had determined to thwart Ahithopel's shrewd advice and so to bring disaster on Absalom — Jerus

15. Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counseled.

16. Now therefore send quickly, and tell David, saying,

Quick now, send and tell David — Mof

Send a message to David . . . with all speed, telling him — Knox

. . . send quickly and give David the warning — Ber

Lodge not this night in the plains of the wilderness,

. . . in the waste plains of the wilderness — Rhm

Do not camp tonight at the fords of the desert — AAT

Do not take your night's rest by the way across the river to the waste land — Bas

but speedily pass over;

but by all means pass over — ASV

but cross over without fail — AAT

but cross Jordan without delay — Knox

but cross to the other side as fast as you can — Jerus

lest the king be swallowed up, and all the people that are with him.

else he and all . . . may be overwhelmed — Knox

or it may mean the destruction of . . . — Ber

or the king and all the army with him will be annihilated — Jerus

17. Now Jonathan and Ahimaaz stayed by En-rogel;

. . . were waiting at . . . — Mof

. . . were stationed at . . . — AAT

. . . stood at their post by the spring of Rogel — Knox

. . . were stationed at the Fuller's Spring — Jerus

. . . were standing at the Fuller's fountain — ABPS

for they might not be seen to come into the city: and a wench went and told them; and they went and told king David.

and a maidservant used to go and tell them: and they went and told king David; for they might not be seen to come into the city — ASV

a slave girl was to go and report to them, and they were to go and report to king David (for they must not be seen entering the city) — Mof

. . . was to go and warn them and they in turn were to warn king David, for they dared not let themselves be seen entering the town — Jerus

and a servant girl went from time to time and gave them news and they went with the news to . . . for it was not wise to let themselves be seen coming into the town — Bas

18. Nevertheless a lad saw them, and told Absalom:

But a boy observed them and reported it to . . . — Ber

but they went both of them away quickly,

Then they both went away in haste — AAT

so they both traveled rapidly — Ber

Then both of them hastily made off — Jerus

and came to a man's house in Bahurim,

which had a well in his court; whither they went down.
and got inside the house of a man at Bahurim, who had a well in his courtyard. They got down into he well — Mof
In his courtyard was a cistern and they got down into it — Jerus
and came to the house of a man . . . who had a water hole in his garden, and they went down into it — Bas

19. **And the woman took and spread a covering over the well's mouth,**
. . . and spread the cover over the face of the well — Rhm
and his wife spread a cloth over the mouth of the well — Mof
and spread ground corn thereon;
and laid thereon balls of dough to dry — Sept
and strewed fruit on the top of it — Mof
and strewed bruised grain thereon — ASV
and strewed dried fruit upon it — AAT
and scattered grain upon it — RSV
and strewed groats thereon — JPS
and put crushed grain on top of it — Bas
and put barley upon it — Lam
and the thing was not known.
This was known to none — Mof
and nothing was perceived — ABPS
which prevented discovery — Ber
so that nothing showed — Jerus
and nothing was known of it — RSV

20. **And when Absalom's servants came to the woman to the house, they said,**
Absalom's officers came . . . and demanded — Ber
Where is Ahimaaz and Jonathan? And the woman said unto them, They be gone over the brook of water.
. . . over the stream of water — Rhm
. . . They have crossed the source of the water-courses — AAT
. . . she said they had gone quickly on their way, only stopping for a mouthful of water — Knox
. . . They crossed the water brook — Ber
. . . They have gone further on towards the water — Jerus
. . . They have gone from here, for they wanted water — Lam
And when they had sought and could not find them, they returned to Jerusalem.
They looked for the pair, but, finding no trace of them, they went back to . . . — Mof

21. **And it came to pass, after they were departed, that they came up out of the well,**
As soon as they had gone, the pair got out of the well — Mof
. . . out of the cistern — Jerus
. . . out of the water-hole — Bas
and went and told king David, and said unto David,
and went to tell king David . . . they said — Mof
. . . to warn king David — Jerus
Arise and pass quickly over the water:
Bestir yourselves . . . and cross the river without more ado — Knox
Get up, cross the water quickly — Ber
for thus hath Ahithophel counseled against you.

22. **Then David arose, and all the people that were with him,**
. . . and all the troops with him rose — Mof
So king David and all that bore him company, took the road — Knox
and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.
by morning, not one was left who had not crossed the Jordan — Mof
By daybreak there was not one left behind who . . . — AAT
. . . not a man was left west of the river — Knox

23. **And when Ahithophel saw that his counsel was not followed,**
. . . perceived that his counsel was not acted upon — Sprl
he saddled his ass, and arose, and gat him home to his house, to his city,
he saddled his donkey, got up and went to his house in his own city — Ber
and put his household in order,
then, after leaving directions about his family — Mof
And after giving orders concerning his household — AAT
there he put his affairs in order — Knox
And he set his house in order — RSV
and hanged himself, and died,
. . . strangled himself, and so died — Mof
he put himself to death by hanging; so he came to his end — Bas
and was buried in the sepulchre of his father.
. . . in his father's tomb — Knox

24. **Then David came to Mahanaim. And**

Absalom passed over Jordan, he and all the men of Israel with him.
David made his way to the Encampment; and now Absalom crossed the Jordan after him, with all Israel at his back — Knox

25. And Absalom made Amasa captain of the host instead of Joab:
. . . of the army, in place of . . . — Mof
which Amasa was a man's son, whose name was Ithra an Israelite,
Amasa being the son of a man whose name was Ithra the Ishmaelite — Rhm
Amasa was the son of a Jezreelite called Jether. — Mof
that went in to Abigail the daughter of Nahash, sister to Zeruiah Joab's mother.
. . . Abigal . . . — ASV
who had married Jesse's daughter, Abigail, the sister of Joab's mother Zeruiah — Mof
he had mated with Abigail, daughter of Naas, that was sister to Joab's mother — Knox

26. So Israel and Absalom pitched in the land of Gilead.
. . . encamped . . . — AAT
. . . pitched their tents — Knox

27. And it came to pass, when David was come to Mahanaim,
When David arrived at . . . — AAT
Meanwhile, upon David's coming to the Encampment — Knox
that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lodebar, and Barzillai the Gileadite of Rogelim,

28. Brought beds and basins, and earthen vessels,
. . . sleeping rugs . . . basins . . . earthen vessels — Rhm
. . . couch . . . basin . . . earthen vessel — YLT
. . . couches . . . rugs . . . bowls and pottery — Mof
. . . beds . . . coverlets . . . earthenware — Knox
. . . mattresses, rugs, bowls and crockery — Jerus
and wheat, and barley, and flour, and parched corn,
wheat, barley, meal, roasted grain — Mof
wheat, barley, meal, parched grain — AAT
wheat and barley and parched wheat — Lam
and beans, and lentiles, and parched pulse,
beans, lentils and fried pulse — Knox
beans, parched lentils — Ber

29. And honey, and butter, and sheep, and cheese of kine,
honey . . . cream . . . sheep and cheese of kine — Rhm
honey, curds, with sheep and calves — Mof
honey, buter, sheep and fatted calves — Knox
honey, curdled milk, flocks, and calves of the herd — Ber
honey, butter, sheep, and cow milk cheeses — Sprl
honey, curds, cheese, sheep and oxen — Jerus
honey and curds and sheep and cheese from the herd — RSV
for David, and for the people that were with him, to eat:
and offered them to David and his people to eat — NEB
for they said, The people is hungry, and weary, and thirsty, in the wilderness.
they thought, the men will be hungry and tired and thirsty in the desert — Mof
The people will have gotten hungry — Ber

CHAPTER 18

1. And David numbered the people that were with him, and set captains of thousands and captains of hundred over them.
David mustered the troops with him, appointed commanders of regiments and captains of companies — Mof
. . . commanders of thousands and commanders of hundreds — AAT
And now David passed the men who were with him under review, appointing commanders and captains over them — Knox

2. And David sent forth a third of the people under the hand of Joab,
David divided the troops into three columns, one commanded by Joab — Mof
. . . divided . . . into three divisions —

one third being under the command of Joab — AAT
David divided the army into three groups, one under the command of Joab — Jerus
and a third part under the hand of Abishai, the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also.
The king said to the troops, I will go with you myself — Mof
. . . I myself will also go out with you — RSV
I certainly go out — I also — with you — YLT

3. **But the people answered, Thou shalt not go forth:**
You shall not, the troops replied — Mof
Thou must not go forth — Rhm
the people insisted, You shall not go out — Ber
for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now thou art worth ten thousand of us:
if we run away, or if half of us die, that will not matter to anybody — Mof
for if we do indeed run away, no one will trouble about us — AAT
If we are routed, they will not give us a thought — Jerus
. . . for thou compared with us art worth ten thousand — Rhm
. . . but you — you are equal to ten thousand of us — Mof
. . . thy life is more to them than the lives of ten thousand others — Knox
therefore now it is better that thou succour us out of the city.
. . . it will be better that thou come to us out of the city with succour — Rhm
and now the important thing is for you to be ready to help us from the city — AAT
Besides, the right thing for you is to send us reinforcements from the town — Mof
Better that thou shouldst remain in the city and garrison it for us — Knox
So now, it will be better for you to be in position to send us support from the city — Ber
Besides, it is better for you to be ready to reinforce us from the town — Jerus
for it is better for us to receive help from the cities — Lam

4. **And the king said unto them, What seemeth you best I will do.**
. . . Whatever is best in your eyes I will do — Rhm
And the king stood by the gate side,
. . . stood beside the gate — Rhm
. . . at the side of the gate — AAT
. . . took his post beside the gate — Ber
and all the people came out by hundreds and by thousands.
while all the troops marched out in their companies and regiments — Mof
while all the people marched out by hundreds and by thousands — AAT
while they marched out, company by company, in their hundreds and thousands — Knox

5. **And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, even with Absalom.**
Pray be gentle, for my sake, with young Absalom — Mof
Spare me my son Absalom — Knox
Capture for me the young man Absalom alive — Lam
And all the people heard when the king gave all the captains charge concerning Absalom.
All the troops heard the king give all the generals these orders about . . . — Mof
And this order . . . was given in the hearing of all the people — Bas

6. **So the people went out into the field against Israel:**
Then the troops took the field against Israel — Mof
So his army took the field against Israel — Knox
So the troops marched out to take the field against Israel — Jerus
And all the people went out to the forest, in front of Israel — Sept
and the battle was in the wood of Ephraim;
the battle took place in the forest of . . . — Rhm

7. **Where the people of Israel were slain before the servants of David,**
Then were the people of Israel defeated there before the servants of David — Rhm
and the army of Israel was defeated by David's forces — Mof

and there was there a great slaughter that day of twenty thousand men.
the slaughter that day was heavy, twenty thousand of them fell — Mof
it was a great defeat that day, with twenty thousand casualties — Jerus

8. For the battle was there scattered over the face of all the country:
And the battle there was spread out over the face of all the land — Rhm
Also the battle was there spread over the whole landscape — AAT
The fighting spread throughout the region — Jerus
and the wood devoured more people that day than the sword devoured.
and more of them perished in the woods than in the fighting itself — Knox
and the wooded terrain that day caused more destruction among the people than did the sword — Ber
the forest claimed more victims . . . Jerus
and the wild beasts of the forest devoured more people . . . — Lam

9. And Absalom met the servants of David.
Absalom happened to come across David's bodyguard — Mof
Now Absalom was confronted unexpectedly by the servants of David — Ber
And Absalom rode upon a mule,
. . . was riding his mule — Mof
and the mule went under the thick boughs of a great oak,
. . . under the thick branches of a large oak — Rhm
. . . under an entangled bough of the great oak — YLT
but the mule had passed under a network of branches of a large tree — Ber
and his head caught hold of the oak,
which caught him by the head — Knox
so that his head was caught in the tree — Ber
and he was taken up between the heaven and the earth;
and he was suspended between . . . — Rhm
and kept him hanging there between earth and sky — Knox
and the mule that was under him went away.
the mule . . . went on — ASV
while the mule under him darted forward — Mof

10. And a certain man saw it, and told Joab, and said,
A certain man saw it and informed . . . — Ber
Behold, I saw Absalom hanged in an oak.
. . . suspended in an oak — Rhm

11. And Joab said unto the man that told him, And, behold, thou sawest him, and why didst thou not smite him there to the ground.
Lo! since thou sawest him why didst thou not . . . — Rhm
You saw him? And why did you not fell him on the spot — Mof
You mean to say that you saw him! Why then did you not fell him to the ground at once — AAT
and I would have given thee ten shekels of silver, and a girdle.
. . . ten pieces of silver, and a girdle — ASV
I would have given you ten silver pieces and a belt for that — Mof

12. And the man said unto Joab, Though I should receive a thousand shekels of silver in mine hand,
Though I were weighing upon my palm a thousand pieces of silver — Rhm
Though I were to feel the pressure of a thousand shekels of silver in my hand — AAT
yet would I not put forth mine hand against the king's son:
I would not lay a finger on the king's son — Mof
I could not lift my hand against . . . — Ber
for in our hearing the king charged thee and Abishai and Ittai, saying,
We were all of us within hearing when the king bade thee and . . . — Knox
Beware that none touch the young man Absalom.
Pray be careful of young Absalom, for my sake — Mof
Spare for my sake the young man . . . — AAT

13. Otherwise I should have wrought falsehood against mine own life:
Otherwise had I dealt with my life falsely — Rhm
Otherwise if I had dealt falsely against his life — ASV
It would have been at the risk of my life — Knox

Had I acted treacherously, thus endangering my life — Jerus
Or had I, against my own life, dealt deceitfully — ABPS

for there is no matter hid from the king,
for no matter is concealed from the king — Sprl

and thou thyself wouldest have set thyself against me.
then thou thyself wouldst have stood aloof . . . — Rhm
and you would have left me to my fate — Mof
you would have had nothing to do with me — Bas
and you yourself would have stood against me — Lam

14. **Then said Joab, I may not tarry thus with thee.**
Not so, said Joab, I would have assuaged his wrath — AAT
And Joab said, I myself will in this case, set the example. I will not boggle so in thy sight — Sept
That will not serve, answered Joab, and thou shalt be there to witness it — Knox
. . . I will not waste time like this with you — RSV
. . . I would have made it safe for you — Bas
Then Joab said, That is not true, I will do it now myself — Lam

And he took three darts in his hand,
He caught up three spears — Mof
Then he took three weapons in his hand — AAT
So he took three javelins with him — Knox
And he took three lances in his hand — Jerus

And thrust them through the heart of Absalom,
and stabbed them through the heart of . . . — Mof
and thrust them into Absalom's vitals — AAT

while he was yet alive in the midst of the oak.
as he still hung there writhing on the oak — Knox
while he was still alive in the center of the tree — Ber
while he was still living, in the branches of the tree — Bas
while he was still alive and hanging from the oak — Lam

15. **And ten young men that bare Joab's armour compassed about**
Then came round ten young men . . . — Rhm
And they go round — ten youths bearing weapons of Joab — YLT
Then ten young aides, who carried Joab's armor, gathered around — Ber

and smote Absalom, and slew him.
and smote Absalom until he was dead — AAT
and struck him and killed him — RSV

16. **And Joab blew the trumpet, and the people returned from pursuing after Israel:**
Then Joab had the trumpet sounded and the troops stopped pursuing Israel — Jerus

for Joab held back the people.
for Joab had restrained the people — Rhm

17. **And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him:**
and raised over him a great heap of stones — AAT

and all Israel fled every one to his tent.
Meantime all Israel scurried home — Mof
while all Israel ran, each man for his own tent — Ber

18. **Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale:**
. . . had undertaken the erection of the pillar to himself which is in the Valley of the King — Jerus
. . . erected for himself a monument . . . — Sept

for he said, I have no son to keep my name in remembrance:
thinking thus to perpetuate his name, since he had no son to follow him — Knox

and he called the pillar after his own name:
naming it after himself — Bas

and it is called unto this day, Absalom's place.
That is why it is called to this day, Absalom's monument — Mof

19. **Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings,**
. . and carry tidings unto the king — Rhm

. . . Let me run and bring the king the good news — Ber

how that the LORD hath avenged him of his enemies.

how that Yahweh hath vindicated him at the hand of his enemies — Rhm

that the LORD has freed him from the power of his enemies — AAT

20. And Joab said unto him, Thou shalt not bear tidings this day,

. . . Thou shalt not be the bearer of tidings today — ASV

. . . You are not the man to carry tidings today — AAT

Today you would be no bearer of good news — Jerus

Thou wilt not be the messenger of good news today — Sept

but thou shalt bear tidings another day:

you may carry tidings another day — RSV

At another time thou shalt carry good news — Sept

but this day thou shalt bear no tidings,

but today you would not be bringing good news — Jerus

because the king's son is dead.

21. Then said Joab to Cushi, Go tell the king what thou hast seen.

. . . to the Cushite . . . — ASV

Then Joab told a negro slave . . . — Mof

. . . a man from Cush . . . — Ber

And Cushi bowed himself unto Joab, and ran.

The negro bowed before Joab and ran off — Mof

So the Cushite did obeisance . . . and proceeded to run — AAT

The Cushite prostrated himself before Joab and ran off — Ber

22. Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever, let me, I pray thee, also run after Cushi.

But come what may, let me, I pray thee . . . — ASV

Whatever happens, I should still very much like to run even after the Cushite — AAT

And Joab said, Wherefore wilt thou run, my son,

. . . Why do you want to run, my son — Ber

. . . Why art thou so earnest to run, my son — Sept

seeing that thou hast no tidings ready?

seeing that thou wilt have no reward for the tidings — ASV

You will not get any payment for your news — Mof

seeing thou hast no welcome tidings — ABPS

23. But howsoever, said he, let me run.

But be what may I will run — Rhm

Whatever be the case, only let me run — Ber

Come what may, he said, I am going to run — Mof

And he said unto him, Run.

Run then, agreed Joab — Ber

Then Ahimaaz ran by the way of the plain, and overran Cushi.

. . . ran by way of the Jordan valley: he outran the negro — Mof

. . . took a shorter way . . . — Knox

. . . and got beyond the Cushite — Rhm

. . . and outran the Cushite — ASV

24. And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall,

the watchman went on to the top of the gate-house upon the wall — Rhm

The sentinel had gone up to the roof of the gateway at the wall — Mof

The lookout had gone up to the roof of the gate, on the ramparts — Jerus

and lifted up his eyes, and looked, and behold a man running alone.

he looked up and saw a man running all by himself — Jerus

25. And the watchman cried, and told the king.

So the watchman called out and . . . — Rhm

So the sentinel shouted to tell the king — Mof

And the king said, If he be alone, there is tidings in his mouth.

If he is alone . . . he has good news to tell — Mof

. . . there are good tidings in his mouth — AAT

If he is by himself, he must have news to tell — Ber

And he came apace, and drew near.

And he came on nearer and nearer — Rhm

26. And the watchman saw another man running: and the watchman called unto the porter, and said,

and the watchman calleth unto the gate-keeper — YLT

So the sentinel shouted into the gate-house — Mof

Behold another man running alone.

Here is another man running by himself — Bas

And the king said, He also bringeth tidings.

He also must be bringing news — Ber

He too is a bearer of good news — Jerus

27. **And the watchman said, Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok.**

And the watchman said, I think the running . . . — ASV

I have marked how the first messenger runs: he runs like . . . — Knox

And the king said, He is a good man, and cometh with good tidings.

. . . with a good report — Ber

28. **And Ahimaaz called, and said unto the king, All is well.**

. . . Peace — YLT

And he fell down to the earth upon his face before the king, and said,

and he boweth himself to the king, on his face, to the earth — YLT

and prostrated himself to the king with his face to the ground — Ber

Blessed be the LORD thy God, which hath delivered up the men that lifted up their hand against my lord the king.

Blessed be Yahweh . . . — Rhm

Blessed be Jehovah . . . — YLT

Blessed . . . who has handed over the men who rebelled against my lord the king — Mof

Blessed be the Lord . . . he has not suffered them to escape who took up arms against the king's grace — Knox

May the Lord your God be praised, who has given up the men who took up arms against my lord the king — Bas

29. **And the king said, Is the young man Absalom safe?**

. . . Is it well with the young man . . . — ASV

Is all well . . . with my son Absalom — Knox

David queried, But is there safety for the young man, for Absalom — Ber

And Ahimaaz answered, When Joab sent the king's servant, and me thy servant, I saw a great tumult,

. . . I saw the great multitude, at the sending away of the servant of the king, even thy servant by Joab — YLT

I saw a great crowd, when Joab sent the king's servant and [me] thy servant — Rhm

When Joab, the king's servant, dispatched me, your servant, I saw a great tumult — Ber

. . . I saw a great outcry going on — Bas

. . . I saw a great army arrayed against Joab the servant of my lord the king — Lam

but I knew not what it was.

but I knew not what it meant — Rhm

but I did not learn what it was — AAT

30. **And the king said unto him, Turn aside, and stand here.**

Turn round, station thyself here — YLT

Turn aside, abide here — Sprl

Aside! stand [here] — Rhm

Get back and take your place here — Bas

And he turned aside, and stood still.

So he faced about and stood still — Ber

He moved aside and stood waiting — Jerus

So turning to one side, he took his place there — Bas

31. **And, behold, Cushi came; and Cushi said, Tidings, my lord the king:**

. . . Tidings for my lord the king — ASV

. . . Let tidings be proclaimed, my lord, O king — YLT

. . . Whereupon the negro cried, News for my lord the king — Mof

Cushi came up after him; Good news, said he, for my lord the king — Knox

Just then came the man from Cush, with the message, Hear the good news, O my master the king — Ber

for the LORD hath avenged thee this day of all them that rose up against thee.

for Jehovah hath delivered thee to-day out of the hand of all those rising up . . . — YLT

The Lord has maintained thy cause against the rebels — Knox

For the LORD has executed judgment for you today from the hands of . . . — Ber

Yahweh has vindicated your cause today by ridding you of all who rebelled against you — Jerus

For Jehovah has defended thee this day from all them . . . — ABPS

32. **And the king said unto Cushi, Is the young man Absalom safe?**

And the king saith . . . , Peace to the youth — to Absalom? — YLT
. . . Is young Absalom all right — Mof
But, asked the king of the Cushite, is there safety for the young man, for Absalom — Ber

And Cushi answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is.

may all thy enemies, and all that conspire to thy hurt, fare as the prince has fared — Knox
. . . share the lot of that young man — Jerus

33. And the king was much moved,

And the king trembleth — YLT
. . . was deeply moved — Rhm
. . . the king . . . in bitter sorrow — Knox
The king shuddered — Jerus
And the king was overcome — Lam

and went up to the chamber over the gate, and wept:

He wept as he went up to the chamber above the gateway — Mof
He went up to the open room on the roof of the gateway and wept — Ber
He went up to the room over the gate and burst into tears — Jerus
and went up to his bedchamber and wept — Lam

and as he went, thus he said, O my son Absalom, my son, my son Absalom!

lamenting as he went, O my son . . . — Ber
and as he wept he cried, O my son . . . — Mof

would God I had died for thee, O Absalom, my son, my son!

would I had died for thee . . . — ASV
could I but have died in thy stead, . . . — Rhm
Oh that I had died for thee . . . — YLT
O that I, even I, had died instead of you . . . — AAT
If only I myself had died instead of you . . . — Ber

CHAPTER 19

1. And it was told Joab, Behold, the king weepeth and mourneth for Absalom.

Word came back to Joab that the king was in tears, mourning over his son — Knox

2. And the victory that day was turned into mourning unto all the people:

the victory they had won that day issued only in lament — Knox
For all the people, too, the day's victory was turned to sorrow — Ber
And the day's victory was turned to mourning for all the troops — Jerus

for the people heard say that day how the king was grieved for his son.

for the people heard say that day, The king grieveth for his son — ASV
. . . The king is distressed for his son — Rhm
. . . The king is in bitter grief for his son — Bas

3. And the people gat them by stealth that day into the city,

And the people stole away that day to go into the city — Rhm
The troops re-entered the city furtively that day — Ber
And the people made their way back to the town quietly and secretly — Bas
And the troops returned stealthily that day to the town — Jerus

as people being ashamed steal away when they flee in battle.

as people steal away who are put to shame, when they flee in battle — Rhm
like soldiers ashamed of having run away in a battle — Mof
as troops creep back ashamed when routed in battle — Jerus

4. But the king covered his face,

. . . muffled his face — Rhm
and all the while the king hid his face — Knox
The king meanwhile wrapped up his face — Ber

and the king cried with a loud voice,

and the king made outcry with a loud voice — Rhm
and went on crying aloud — Knox

O my son Absalom, O Absalom, my son, my son!

5. And Joab came into the house to the king, and said,

So Joab went to the king in the palace and said . . . — Mof

Thou hast shamed this day the faces of all thy servants,

Thou hast to-day covered with shame the faces of all thy servants — Rhm
You have disgraced to-day all the troops — Mof
which this day have saved thy life,
who have rescued thy life to-day — Rhm
who have preserved your life today — AAT
and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

6. **In that thou lovest thine enemies, and hatest thy friends.**
in that thou lovest them that hate thee, and hatest them that love thee — ASV
For your haters, it seems, are dear to you, and your friends are hated — Bas
For thou hast declared this day that thou regardest neither princes nor servants:
. . . that princes and servants are nought to thee — ASV
You have made it clear to-day that officers and soldiers are nothing to you — Mof
never a thought this day, for thy own captains and thy own men — Knox
for this day I perceive that if Absalom had lived, and all we had died this day, then it had pleased thee well.
. . . then it had been right in thine eyes — Rhm
. . . you would be quite satisfied — Mof
. . . it would be acceptable in your eyes — Ber

7. **Now therefore, arise, go forth, and speak comfortably unto thy servants:**
. . . and speak to the heart of thy servants — Rhm
. . . and speak kindly unto thy servants — Sprl
Come, get up and go out, to reassure your troops — Mof
. . . to your subjects — AAT
Bestir thyself, come out and speak to thy men, and earn their good will — Knox
for I swear by the LORD, if thou go not forth,
for by the Lord, I give you my oath, that if you do not go out — Bas
there will not tarry one with thee this night:
there will not tarry a man with thee . . . — ASV
you will not have a man left on your side tonight — Mof
. . . will stay with you — RSV
not a man will be left to serve thy cause by night-fall — Knox
and that will be worse unto thee than all the evil that befell thee from thy youth until now.
and this will be to thee a greater misfortune than all the misfortune that hath come upon thee from . . . — Rhm
This will turn out to be more disastrous for you than all the troubles you have experienced from your youth till now — Ber

8. **Then the king arose, and sat in the gate.**
. . . and took his seat in the gate — Rhm
So the king got up and seated himself in the gate-way — Mof
. . . at the gate — Jerus
And they told unto all the people, saying, Behold, the king doth sit in the gate.
All the troops soon heard the news: The king, they say, has taken his seat at the gate — Jerus
And all the people came before the king:
then all the people entered the gate, in the presence of the king — Sept
all the troops came into the king's presence — Mof
And the whole army assembled in front of the king — Jerus
for Israel had fled every man to his tent.
Now Israel had run, every man for his tent — Ber
Now all the men of Israel had gone back in flight to their tents — Bas
Now Israel hd fled every man to his own home — RSV

9. **And all the people were at strife throughout all the tribes of Israel, saying,**
. . . all the people were reproaching one another, throughout all . . . , — Rhm
all over the clans of Israel there was grumbling, for everyone said, — Mof
And now, all through the tribes of Israel, there was high debate — Knox
And all the people were blaming each other throughout the tribes of Israel, saying — Ber
And all the people strove together in all the tribes . . . — ABPS
The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom.
and now he is fled . . . from Absalom — ASV
. . . away from Absalom — Rhm
. . . because of Absalom — YLT

and now he has left the country in order to shake himself clear of Absalom — Mof
and now he himself has had to flee to escape from Absalom — Jerus

10. And Absalom, whom we anointed over us, is dead in battle.
. . . has now died in battle — Jerus
Now therefore why speak ye not a word of bringing the king back?
. . . why are ye silent as to bringing back the king — Rhm
Why delay, then, to bring the king back — Mof
why is no voice raised for bringing the king back to us — Knox
Now why do you hesitate about bringing the king back — Ber
And they said every man to his neighbor, Why therefore hesitate to go back with the king — Lam

11. And king David sent to Zadok and to Abiathar the priests, saying,
David, accordingly, sent to . . . — Ber
Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house?
. . . Wherefore should ye be behindhand, in bringing back the king unto his home — Rhm
Ask the sheikhs of Judah, Why are you the last to bring the king back to his palace — Mof
. . . Why are you so backward about restoring the king to his palace — Ber
. . . Why are you the last to take steps to get the king back to his house — Bas
seeing the speech of all Israel is come to the king, even to his house.
seeing the speech . . . to the king, to bring him to his house — ASV
seeing that the speech . . . hath come unto the king regarding his home — Rhm
The speech indeed of all Israel is come to the king, that he should return to his house — Sept
. . . when the invitations of all Israel have come to the king at his house — Ber

12. Ye are my brethren, ye are my bones and my flesh:
You are my kinsmen, my bone and my flesh — AAT
You are my own tribesmen, my own kith and kin — Knox
. . . my brothers, my very bone and flesh — Ber
wherefore then are ye the last to bring back the king?

13. And say ye to Amasa, Art thou not of my bone, and of my flesh?
He bade them, too, give this message to Amasa, Art thou not my flesh and blood — Knox
God do so to me and more also,
God kill me and worse — Mof
May God requite me and worse — AAT
May the Lord punish me as I deserve, and more than I deserve — Knox
if thou be not captain of the host before me continually in the room of Joab.
if thou become not prince of the army before me continually instead of Joab — Rhm
if you are not commander of my army ever after this, in the place of Joab — Mof
if you do not become army commander in my presence instead of Joab from now on — Ber

14. And he bowed the heart of all the men of Judah,
So he swayed the heart of all the members of Judah — Ber
even as the heart of one man.
as one man — AAT
as if they had been one man — Ber
so that they sent this word unto the king, Return thou, and all thy servants.
Return, both you and all your followers — AAT
Come back, with all your followers — Mof
Come back, you and all who serve you — Jerus

15. So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king,
the whole of Judah had assembled at Galgal to meet him — Knox
Judah turned out to Gilgal to go and meet the monarch — Ber
And Judah came to Gilgal, meeting the king there — Bas
to conduct the king over Jordan.
to bring the king over the Jordan — ASV
to escort the king over the Jordan — Rhm

16. And Shimei the son of Gera, a Benjamite, which was of Bahurim, hasted and came down with the men of Judah to meet king David.

17. And there was a thousand men of Benjamin with him, and Ziba, the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king.
and they went through the Jordan in the presence of the king — ASV
And they rushed into the Jordan before the king — JPS
and they went over the Jordan to meet the king — ABPS
crossed over and constructed a bridge over the Jordan before the king — Lam
they acted as guides across the Jordan, before the king, and performed the service of bringing the king over — Sept

18. And there went over a ferry boat to carry over the king's household,
But the ferry boat kept crossing to bring over the household of the king — Rhm
and they kept crossing the ford to bring over the king's household — Ber
And the ferry boat passed to and fro to bring over the king's household — JPS
and they constructed rafts to bring over the king's household — Lam
and to do what he thought good.
and do whatever the king wished — Mof
And Shimei the son of Gera fell down before the king, as he was come over Jordan;
And as the king was about to cross the Jordan, Shimei fell before him — Mof
Semei . . . was no sooner across the Jordan than he fell at the king's feet — Knox

19. And said unto the king, Let not my lord impute iniquity unto me,
. . . Let not my lord hold me guilty — Mof
imploring him, O my master, do not hold me guilty — Ber
neither do thou remember that which thy servant did perversely
neither do thou remember the perverseness of thy servant — Rhm
do not remember what your servant said so wrongly — Mof
forget the wrong thy servant did thee — Knox
Do not retain in your memory the perverse way your servant acted — Ber
the day that my lord the king went out of Jerusalem that the king should take it to his heart.
that the king should lay it upon his heart — Rhm
that the king should bear it in his mind — Sprl
let there be no grudge in thy royal heart — Knox

20. For thy servant doth know that I have sinned:
. . . I have transgressed — Sprl
Your servant knows that he sinned — Mof
I, thy servant, confess this day the wrong I did — Knox
therefore, behold, I am come the first this day of all the house of Joseph
so here I have come down to-day, the first of all the house of Joseph — Mof
that is why I have come, the first spokesman of the other tribes — Knox
and so, as you see, I have come today, the first of all the sons of Joseph — Bas
to go down to meet my lord the king.
to welcome my lord the king — Mof
to come down to greet my master the king — Ber

21. But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this,
Abishai . . . retorted, Is not Shimei to be put to death . . . — Mof
Abishai . . . interjected . . . — Ber
Abishai . . . spoke out, Does not Shimei deserve death — Jerus
because he cursed the LORD's anointed?
because he has been cursing the one marked with the holy oil — Bas

22. And David said, What have I to do with you, ye sons of Zeruiah,
What have I in common with you, ye sons . . . — Rhm
What is there between me and you, sons of . . . — Jerus
that ye should this day be adversaries unto me?
for ye would become to me today a very traitor — Rhm
This day, of all others, would you mar my peace — Knox
that you put yourselves against me today — Bas
shall there any man be put to death this day in Israel?
No Israelite shall lose his life today — Knox

is it right for any man in Israel to be put to death today — Bas
On such a day, could any one in Israel be put to death — Jerus
for do not I know that I am this day king over Israel?
For do you not know that I am today king . . . — AAT
Do I not recognize that I am this day . . . — Ber
for I am certain today that I am king . . . — Bas

23. Therefore the king said unto Shimei, Thou shalt not die. And the king sware unto him.

24. And Mephibosheth the son of Saul came down to meet the king,
Saul's grandson Mephibosheth also went down to welcome the king — Mof
and had neither dressed his feet, nor trimmed his beard,
and he prepared not his feet, nor did he prepare his upper lip — YLT
. . . had neither pared his toe-nails nor trimmed his moustache — Mof
he came with feet begrimed, with beard untrimmed — Knox
nor washed his clothes from the day the king departed until the day he came again in peace.
. . . from the day the king left to the day he came back in safety — Mof
in garments that went unwashed from the day of the king's departure to the day of his return — Knox

25. And it came to pass when he was come to Jerusalem to meet the king,
. . . to welcome the king — Mof
When he arrived from Jerusalem to greet the king — Jerus
that the king said unto him, Wherefore wentest thou not with me, Mephibosheth?
. . . Why did you not go with me . . . — AAT

26. And he answered, My lord, O king, my servant deceived me:
. . . my servant betrayed me — Rhm
. . . my servant played me false — Mof
. . . my steward deceived me — Ber
. . . Because of the deceit of my servant . . . — Bas
for thy servant said, I will saddle me an ass,
for your servant said to him, Saddle for me an ass — AAT
. . . Saddle my donkey — Jerus
for I, your servant, said to him, You are to make ready an ass — Bas
that I may ride thereon, and go to the king; because thy servant is lame.

27. And he hath slandered thy servant unto my lord the king;
he . . . has brought a false charge against me before my lord the king — Knox
He has given you a false account of me — Bas
but my lord the king is as an angel of God:
. . . is like God's own angel — Mof
But thou . . . art wise as an angel of God — Knox
do therefore what is good in thine eyes.
do as you think right — Mof
do then whatever seems good to you — Bas

28. For all of my father's house were but dead men before my lord the king:
for though all my father's household deserved no more than death at my lord the king's hands — Mof
For indeed, the whole of my father's line deserve nothing better than death at thy hands — Knox
For all my father's family earned no better than death from the hands of my lord the king — Jer
yet didst thou set thy servant among them that did eat at thine own table.
you put your servant among those who had a place at your own table — Mof
and thou hast given me, thy servant, a place among the guests at thy table — Knox
and still you put your servant among those whose place is at the king's table — Bas
What right therefore have I yet to cry any more unto the king?
What right therefore have I yet that I should cry any more unto the king — ASV
What further right have I to appeal to the king — Mof
what right have I to complain? I will raise my voice no more in my defence — Knox

29. And the king said unto him, Why speakest thou any more of thy matters?
Why do you continue to amplify your words — AAT
Why speak any more of your affairs — RSV

Why talk any longer — Ber
. . . You have spoken more than enough — Lam
. . . What need of more words — Sept

I have said, Thou and Ziba divide the land.
I say, Thou and Ziba divide the land — ASV
I have said, Thou and Ziba — share ye the field — YLT
I have decided that you and Ziba are to divide the property — Mof
I have settled it; you and Ziba are to divide the estate — AAT

30. And Mephibosheth said unto the king, Yea, let him take all,
. . . Even the whole let him take — Rhm
. . . Rather let him take the whole — AAT
. . . Oh, let him take it all — RSV

forasmuch as my lord the king is come again in peace unto his own house.
now that my lord the king hath entered in peace into his own house — Rhm
enough for me that my lord the king has come home in peace — Knox
since my lord the king has come home safely — RSV

31. And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.
and passed with the king over the Jordan, to escort him over the Jordan — Rhm
and passed on with the king to the Jordan to bid him farewell at the Jordan — AAT
to attend his crossing of Jordan, ready to accompany him to the further bank — Knox

32. Now Barzillai was a very aged man, even fourscore years old:
. . . eighty years old — Mof

and he had provided the king with sustenance while he lay at Mahanaim;
and he himself had sustained the king throughout his sojourn in Mahanaim — Rhm
and he had provisioned the king while he waited at . . . — AAT

for he was a very great man.
for Barzillai was a very wealthy man — Mof
for he was a man of great riches — Knox
because he was very well-to-do — Ber

33. And the king said unto Barzillai, Come thou over with me,
. . . Cross with me — Mof
. . . Come along with me — Lam

and I will feed thee with me in Jerusalem.
that I may nourish thy old age with me at Jerusalem — Sept

34. And Barzillai said unto the king, How long have I to live,
. . . How many are the days of the years of my life — ASV
. . . How many days are left to the years of my life — Ber

that I should go up with the king unto Jerusalem?
for me to go up to . . . — Jerus

35. I am this day fourscore years old:
I am now eighty years old — Mof

and can I discern between good and evil?
. . . between good and bad — ASV
can I discern between pleasant and unpleasant — Sprl
Have I a taste for pleasures — Mof
are my senses still keen, to tell sweet from bitter — Knox

can thy servant taste what I eat or what I drink?
Can your servant relish what he eats or what he drinks — AAT
have meat and drink any taste for me now — Bas

can I hear any more the voice of singing men and singing women?
do I hearken any more to the voice of singers and songstresses — YLT
or could I enjoy listening any more to singing men and women — Ber

wherefore then should thy servant be yet a burden unto my lord the king?
Why then should your servant be an added burden . . . — AAT
why then am I to be a trouble to my lord the king — Bas
. . . be a further burden to . . . — Jerus

36. Thy servant will go a little way over Jordan with the king:
Thy servant would but just go over the Jordan with the king — ASV
Your servant only meant to go a little distance with the king — Mof

and why should the king recompense it me with such a reward?
and why doth the king recompense me this recompense — YLT
Why should the king offer me this reward — Mof
I need no such exchange of friendship — Knox

Why should the king compensate me with such a reward — Ber

37. Let thy servant, I pray thee, turn back again,
I beg of you, let your servant return — Ber
that I may die in mine own city, and be buried in the grave of my father and of my mother.
that I may die . . . by the grave of . . . — ASV
and I die in mine own city, near the burying place of . . . — YLT
and die in my own city, and be buried close to the grave where my father and mother lie — Knox
But behold thy servant Chimham; let him go over with my lord the king;
But here is your servant Kimham! Let him cross along with the king — Mof
and do to him what shall seem good unto thee.
and do to him that which may be good in thine eyes — Rhm
and treat him as you think right — Mof

38. And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee:
. . . and I will deal with him as it would please you — AAT
. . . and I will do the things for him which you think best — Ber
and whatsoever thou shalt require of me, that will I do for thee.
and whatsoever thou shalt choose to lay upon me I will do for thee — Rhm
whatever demand you make upon me, I will do it for you — Mof
no request of thine shall go ungranted — Knox

39. And all the people went over Jordan.
And when all the people had passed over the Jordan — Rhm
Then all the troops went across the Jordan — Mof
And when the king was come over, the king kissed Barzillai, and blessed him;
then the king passed over, — and the king kissed . . . — Rhm
and the king crossed too: he kissed . . . — Jerus
and he returned unto his own place.
and he returned to his home — AAT

40. Then the king went on to Gilgal,
. . . passed over to . . . — Rhm
. . . passed over the Jordan to . . . — Mof
and Chimham went on with him:
accompanied by Kimham — Mof
and all the people of Judah conducted the king, and also half the people of Israel.
and all the people of Judah escorted the king, yea, moreover, half the people of Israel — Rhm

41. And, behold, all the men of Israel came to the king, and said unto the king,
Then the men of Israel all went and said to the king — Mof
But soon all the men of Israel were coming to the king with the complaint — Ber
Why have our brethren the men of Judah stolen thee away,
Why have our kinsmen, the men of Judah, appropriated you — Mof
Why is it that our brothers . . . have monopolized you — Ber
and have brought the king, and his household, and all David's men with him, over Jordan?
By what warrant did they escort the king, and his household, and the warriors of David's army, on their passage over Jordan — Knox
Why have they brought the king and his household over the Jordan, when all David's men are his people — Mof

42. And all the men of Judah answered the men of Israel, Because the king is near of kin to us:
Because the king is related to us, was the retort of all the men of Judah to the men of Israel — Ber
And all the men of Judah . . . gave this answer . . . Because the king is our near relation — Bas
wherefore then be ye angry for this matter?
Why should ye be angry over this — Mof
There is no cause here for anger — Knox
have we eaten at all of the king's cost?
have we at all eaten of the king's substance — YLT
. . . of the king's produce — Sprl
Have we been feeding off the king's table — Mof
. . . at the king's expense — AAT
Have we gotten fat at the king's expense — Ber
or hath he given us any gift?

or hath he bestowed any gifts on us — Rhm
Have we seized anything for ourselves — Mof
or has there been any favoritism toward us — Ber

43. And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more right in David than ye:
Then the men of Israel argued back against those of Judah, We have ten shares in the king, so we have a greater part in David than you have — Ber
We are ten to one; our rights with the king, our claims upon David, are ten times as great as yours — Knox
We have ten shares in the king. We are your elder too — Jerus
We have ten parts in the king, and we are the first in order of birth — Bas
why then did ye despise us,
Why then made ye light of us — Rhm
wherefore have ye lightly esteemed us — YLT
Why have you disparaged us — Mof
Why did you wrong us — Knox
that our advice should not be first had in bringing back our king?
so that our word was not heard first as to bringing back the king — Rhm
Was it not our advice first to bring back our king — AAT
Were we not the first to speak of bringing back the king — Mof
by not conferring with us first about our king's restoration — Knox
And the words of the men of Judah were fiercer than the words of the men of Israel.
The words of the men of Judah, however, were more heated than the words of . . . — Mof
Thus either side pleaded its cause, but the men of Judah more bitterly than the men of Israel — Knox
What the men of Judah said, however, was more violent than the charges of the men of Israel — Ber
But the language of the men of Judah was more vehement than that of the men of Israel — Jerus

CHAPTER 20

1. And there happened to be there a man of Belial,
. . . a base fellow — ASV
And there hath been called there a man of worthlessness — YLT
Now in that place there happened to be an abandoned man — Rhm
. . . a base rascal — AAT
. . . a base and contemptible fellow — Amp
whose name was Sheba, the son of Bichri, a Benjamite:
and he blew a trumpet, and said,
so he blew a horn, and said — Rhm
who now sounded his trumpet, and raised the cry — Knox
We have no part in David, neither have we inheritance in the son of Jesse:
We have no share in David, we have no part in Jesse's son — Mof
David, then, is none of ours; not for us the son of Jesse — Knox
every man to his tents, O Israel.
every man to his home, O Israel — Rhm
go back, men of Israel, to your homes — Knox

2. So every man of Israel went up from after David,
. . . went up from following David — ASV
Then all the men of Israel withdrew from David — Mof
At this all the men of Israel deserted David — Jerus
and followed Sheba the son of Bichri:
to follow Sheba . . . — Ber
but the men of Judah clave unto their king, from Jordan even to Jerusalem.
. . . stuck to their king — Mof
. . . followed their king steadfastly — RSV
it was only the men of Judah that escorted David all the way from Jordan to Jerusalem — Knox

3. And David came to his house at Jerusalem;
So the king came home — Knox
and the king took the ten women, his concubines, whom he had left to keep the house[1],
and put them in ward, and fed them,
and put them in ward, and provided them with sustenance — ASV

[1]Compare 15:16.

and put them in a house of ward, and supported them — Sprl
and put them under guard; he made provision for them — Mof
and placed them in a house of confinement. He maintained them — Ber
and put them under guard. He provided for their upkeep — Jerus
and put them under watch, and provided for them — ABPS
but went not in unto them.
but he never went in to them — Mof
but visited them not — Sprl
but did not go near them — Bas
but never went to them again — Jerus
So they were shut up unto the day of their death, living in widowhood.
So they were shut up . . . in lifelong widowhood — Rhm
and they were shut up . . . — widows of a living husband — Mof

4. Then said the king to Amasa, Assemble me the men of Judah within three days,
. . . Summon the men of Judah before me — Mof
. . . Muster all the warriors of Judah, three days from now — Knox
and be thou here present.
and thou here take thy stand — Rhm
and be here in three days — Mof
and be here yourself within three days — Jerus

5. So Amasa went to assemble the men of Judah:
So Amasa went to summon Judah — AAT
but he tarried longer than the set time which he had appointed him.
but he delayed longer than the time allotted to him — Mof
. . . beyond the time David had fixed — Jerus

6. And David said to Abishai, Now shall Sheba the son of Bichri do us more harm that did Absalom:
take thou thy lord's servants, and pursue after him,
Take the royal troops with thee, and go in pursuit of him — Knox
You take your master's men and pursue the man — Ber
so take your master's guards and be after him — Jerus
lest he get him fenced cities, and escape us.
lest he get him fortified cities, and escape out of our sight — ASV

7. And there went out after him Joab's men, and the Cherethites and the Pelethites,
So out with him marched the troops of Joab, the . . . — Ber
. . . the foreign body-guard — Mof
and all the mighty men:
and all the veterans — Mof
and all the picked warriors — Knox
and all the champions — Jerus
and all the seasoned warriors — AAT
and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

8. When they were at the great stone which is in Gibeon,
. . . at the great boulder in Gibeon — Mof
Amasa went before them.
Amasa came to meet them — ASV
Amasa had arrived before them — Rhm
Amasa caught up and met them — Ber
Amasa came towards them — ABPS
And Joab's garment that he had put on was girded unto him,
And Joab was girded with his apparel of war that he had put on — ASV
Now Joab was girded about with his war-coat as his upper garment — Rhm
Now Joab was girt with a sword under his cloak — AAT
Now Joab was dressed in his military coat with a belt over it — Ber
Now Joab was wearing a soldier's garment — RSV
And Joab was girded with his war-dress as his garment — ABPS
and upon it a girdle with a sword fastened upon his loins in the sheath thereof;
and over it the belt of the sword fastened on his loins in its sheath — ABPS
to which a sword in its sheath was fastened at his waist — Ber
and outside his clothing he was girt with another sword in its sheath — AAT
over which he had buckled on a sword hanging from his waist in its scabbard — Jerus
and as he went forth it fell out.
and it came out and fell — Rhm
But as he approached, the sword fell out — Ber

9. And Joab said to Amasa, Art thou in health, my brother?
Is it well with thee, my brother — ASV

Art thou in peace, my brother — YLT
Greetings to thee, brother — Knox

And Joab took Amasa by the beard with the right hand to kiss him.
and with that he clapped his right hand under Amasa's chin, as if he would kiss him — Knox
and with his right hand he took him by the hair of his chin to give him a kiss — Bas

10. **But Amasa took no heed to the sword that was in Joab's hand:**
Amasa, however, did not notice the sword in Joab's hand — Ber

So he smote him therewith in the fifth rib,
. . . he smote him . . . in the body — ASV
he stabbed him in the belly — Mof
so he smote him therewith in the groin — JPS
and Joab put it through his stomach — Bas

and shed out his bowels to the ground,
so that his intestines poured out on the ground — Ber

and struck him not again; and he died.
so that he died without a second blow — Knox
There was no second blow; he died. — Ber
He did not need to strike a second blow; and so Amasa died — Jerus

So Joab and Abishai his brother pursued after Sheba the son of Bichri.
Then Joab and Abishai went on with their pursuit of Sheba . . . — Mof

11. **And one of Joab's men stood by him, and said,**
And there stood by him one of Joab's young men — ASV
Now a man stood over him, of the young men of Joab, — and said — Rhm

He that favoureth Joab, and he that is for David, let him go after Joab.
Whosever is well pleased with Joab, and whosever pertaineth to David let him follow Joab — Rhm
He who hath delight in Joab, and he who is for David — after Joab! — YLT
Whoever sides with Joab, whoever is for David, let him follow Joab — Mof

12. **And Amasa wallowed in blood in the midst of the highway.**
Meantime Amasa lay wallowing in his blood on the high road — Mof
There Amasa lay, drenched in his own blood — Knox
And Amasa was stretched out in a pool of blood in the middle of the highway — Bas

And when the man saw that all the people stood still,
The man saw that the people were standing still — Ber
and when the man saw that all the people stopped — RSV

he removed Amasa out of the highway into the field,
so he pulled Amasa off the highway into the field — Ber
the man dragged Amasa off the road . . . — Jerus

and cast a cloth upon him,
and cast a garment over him — ASV
and threw a cloak over him — Jerus
and threw a mantle over him — Sept

when he saw that everyone that came by him stood still.
inasmuch as he saw that everyone who came to him halted — AAT
having noticed how everyone coming up to him was standing still — Ber
because he saw that everyone stopped on reaching him — Jerus

13. **When he was removed out of the highway, all the people went on after Joab,**
Once he had been removed from the high road, all the troops went on after Joab — Mof
Once he was moved off the highway, all the troops marched on after Joab — Ber

to pursue after Sheba the son of Bichri.
in pursuit of Sheba . . . — Mof
to chase Sheba . . . — Ber
in search of Sheba . . . — Bas

14. **And he went through all the tribes of Israel unto Abel, and to Beth-maacah, and all the Berites:**
Now he passed on through all the tribes of Israel to Abel-beth-maacah; and all the Bichrites assembled . . . — AAT
Seba had gone through all the tribes of Israel, till he reached Abela that is called Beth-Maacha — Knox
He had marched toward Abel of Beth-maacah, passing through all the tribes of Israel along with all the Berites — Ber

and they were gathered together, and went also after him.

and all the Bichrites assembled and entered after him — AAT
and all the Bichrites assembled and followed him in — RSV
and all their choicest warriors had rallied to him — Knox

15. And they came and besieged him in Abel of Beth-maachah,
And Joab and his men got him shut up in Abel of Beth-maacah — Bas
and they cast up a bank against the city, and it stood in the trench:
and they cast up a mound against the city, and it stood against the rampart — ASV
. . . so that it stood within a rampart — Rhm
raising up a mound against the city until it stood even with the fortifications — Ber
and all the people that were with Joab battered the wall to throw it down.
and all the people with Joab were contriving how to throw down the wall — AAT
while all the troops under Joab were battering to break down the wall — Ber

16. Then cried a wise woman out of the city,
when a quick-witted woman called out of the town — Mof
Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.
Listen, listen, tell Joab to come here; I want to speak to him — Mof
A word with you, a word with you. Bid Joab come here, and let me speak to him — Knox

17. And when he was come near unto her, the woman said,
So Joab approached her . . . — Mof
When Joab got near her the woman called — Ber
He came forward, and the woman said — Jerus
Art thou Joab? And he answered, I am he.
Are you Joab, the woman asked. Yes, he said — Mof
Then she said unto him, Hear the words of thine handmaid.
Listen to what your humble servant says — Mof
Listen to the words of your maidservant — Ber
And he answered, I do hear.
I am listening, said he — AAT

18. Then she spake, saying, They were wont to speak in old time, saying,
Long ago they used to have a saying — Mof
They spake often in former times, saying, — YLT
There is an old proverb, she told him, that says — Knox
So she addressed him, In times past they used to say — Ber
They shall surely ask counsel at Abel: and so they ended the matter.
Enquire in Abel! And so they ended it — Rhm
Let them diligently ask at Abel, and so they finished — YLT
Ask in Abel, and your difficulty is ended — Mof
Let them but inquire at Abel, and so a matter was settled — AAT
Let them be sure to ask at Abel. And so a matter was settled — Ber

19. I am one of them that are peaceable and faithful in Israel:
We are of them that are . . . — JPS
I am of the peaceable among the faithful in Israel — Rhm
I am peaceful and faithful in Israel — Sprl
Here dwells a woman that tells Israelites the truth — Knox
For my part I am for observing strictly the customs of Israel, which tend to peace — Sept
thou seekest to destroy a city and a mother in Isreal:
but you, on your part, are trying to destroy a city that is a mother in Israel — Ber
and you seek to destroy us, a town and a capital in Israel — Mof
You are trying to destroy a town, yes a mother city, in Israel — Jerus
why wilt thou swallow up the inheritance of the LORD?
why will you destroy the heritage of the LORD — AAT
Why wouldst thou bring ruin on the Lord's chosen land — Knox
Why do you wish to devour the heritage of Yahweh — Jerus

20. And Joab answered and said, Far be it from me, that I should swallow up or destroy.

. . . Far be it! I will neither swallow up nor lay waste — Rhm
Far be it, said Joab, far be it from me to consume or destroy — Mof
Far, far be it from me to be a cause of death or destruction — Bas

21. The matter is not so:
That is not the case — AAT
That is not true — RSV
but a man of mount Ephraim
. . . from the highlands of Ephraim — Mof
. . . from the hill country of Ephraim — Ber
Sheba the son of Bichri by name, hath lifted up his hand against the king, even against David:
. . . has rebelled against the king . . . — Mof
there is one Sheba . . . that is in rebellion against king David — Knox
deliver him only, and I will depart from the city.
give him up alone, and I will depart . . . — Rhm
only hand him over, and I will withdraw from the town — Mof
hand that man over, and we will raise the siege — Knox
And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.
. . . His head shall be flung over the wall to you — Mof

22. Then the woman went unto all the people in her wisdom.
Then the woman went into the town and spoke in her shrewd way to all the citizens — Mof
Then she went and advised all the people in her wisdom — AAT
Then the woman in her wisdom had talk with all the town — Bas

22. And they cut off the head of Sheba the son of Bichri, and cast it out to Joab.
And they had Sheba's head cut off and sent out to Joab — Bas
And he blew a trumpet, and they retired from the city, every man to his tent.
And he blew with a horn, and they dispersed themselves from the city every man to his home — Rhm
So he blew his trumpet, and his men raised the siege and went to their tents — Knox
And he had the horn sounded, and sent them all away from the town, every man to his tent — Bas
And Joab returned to Jerusalem unto the king.
Joab himself went back to the king's court at Jerusalem — Knox

23. Now Joab was over all the host of Israel:
Joab was commander-in-chief of the whole army of Israel — AAT
and Benaiah the son of Jehoiada was over the Cherethites and over the Pelethities:

24. And Adoram was over the tribute:
. . . in charge of the forced labor — AAT
. . . overseer of the revenues — Knox
. . . overseer of the forced work — Bas
. . . over the men subject to the task-work — ASV
and Jehoshaphat the son of Ahilud was recorder:
. . . was the remembrancer — Rhm
. . . was chancellor — Mof
. . . kept the records — Knox

25. And Sheva was scribe:
. . . secretary — Mof
and Zadok and Abiathar were the priests:

26. And Ira also the Jairite was chief ruler about David.
. . . was chief minister unto David — ASV
Ira, too, from Jair, was chief assistant to David — Ber
. . . was also a priest to David — Mof
. . . was one of David's ministers — Knox
. . . was also David's priest — RSV

CHAPTER 21

1. Then there was famine in the days of David three years, year after year;
For three years during the reign of David a famine came, year after year — Mof
Now there was famine in the days of David for three years in succession — AAT
In the time of David there was a famine lasting for three whole years — Jerus
and David inquired of the LORD.
so then David sought the face of Yahweh — Rhm
When David consulted the oracle of the Eternal — Mof

And the LORD answered, It is for Saul, and for his bloody house,
It respecteth Saul and his house as to bloodshed — Rhm
There is bloodguilt on Saul and on his house — RSV
because he slew the Gibeonites.
because he put to death the . . . — ASV

2. And the king called the Gibeonites, and said unto them;
. . . called in the people of G. to speak with them — Ber
(now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites;
(the Gibeonites did not belong to Israel but to the survivors of the Amorites — Mof
and the children of Israel had sworn unto them:
with whom the sons of Israel had entered into an oath — Rhm
however the Israelites had taken oath with them — AAT
and their lives had been spared in fulfilment of an oath — Knox
with whom the nation of Israel had pledged with an oath — Ber
although the people of Israel had sworn to spare them — RSV
and Saul sought to slay them in his zeal to the children of Israel and Judah.)
and Saul had sought to smite them, in his jealousy for the sons of Israel and Judah) — Rhm
but Saul, jealous for the honour of Israel and Judah, had tried to exterminate them — Knox
but Saul sought occasion to smite them, when he was courting popularity with the children of Israel and Juda — Sept

3. Wherefore David said unto the Gibeonites, What shall I do for you?
and wherewith shall I make the atonement,
and wherewith shall I make propitiation — Rhm
What amends he could make — Knox
how am I to make up to you for your wrongs — Bas
that ye may bless the inheritance of the LORD.
so you will invoke prosperity for the LORD's chosen people — Ber

4. And the Gibeonites said unto him, we will have no silver nor gold of Saul, nor of his house;
It is no matter of silver or gold between us and Saul, or his house — ASV
We are not concerned with silver . . . in the matter of Saul and his family — Ber
We have no controversy with Saul and his household, about gold or silver — Sept
neither for us shalt thou kill any man in Israel.
neither is it for us to put any man in Israel.
neither is it for us to put any man to death in Israel — ASV
neither would we have a man put to death in Israel — Rhm
And he said, What ye shall say, that will I do for you.
Then what do you think I should do for you — Mof
What would you have me do, then — Knox
Say what you want and I will do it for you — Jerus

5. And they answered the king, The man that consumed us, and that devised against us that we should be destroyed
The man who consumed us, and who cut us off, so that we should be destroyed — Sprl
The man who . . . and planned to exterminate us — Mof
It is about the man who decimated us and planned to annihilate us — Jerus
from remaining in any of the coasts of Israel,
from remaining in any of the borders of Israel — ASV
from taking a place within any of the bounds of Israel — Rhm

6. Let seven men of his sons be delivered unto us,
Hand over to us seven of his line — Knox
and we will hang them up unto the LORD in Gibeah of Saul, whom the LORD did choose.
and let us crucify to the Lord at Gabaon those of Saul who are the choice of the Lord — Sept
that we may hang them up . . . in Gibeon, the mountain of the LORD — AAT
to expose their broken corpses to the LORD in Gibeah of Saul, this chosen one of the LORD — Ber
for us to impale them before Yahweh at

Gibeon on the mountain of Yahweh — Jerus

And the king said, I will give them.
And the king saith, I do give — YLT
. . . I will hand them over — Ber

7. **But the king spared Mephibosheth, the son of Jonathan the son of Saul,**
But the king had pity upon . . . — Rhm
But the king had compassion upon . . . — Sprl
But the king did not give up . . . — Bas
because of the LORD'S oath that was between them, between David and Jonathan the son of Saul.
owing to the oath of the Eternal that bound David and Saul's son Jonathan — Mof
to honour the covenant which Jonathan, Saul's son had made with him — Knox

8. **But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth;**
and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite:
. . . whom she bare to Adriel . . . — ASV
and the five sons of Merab, the daughter of Saul, whom she bore to Adriel, the son of Barzillai, the Meholathite — AAT

9. **And he delivered them into the hands of the Gibeonites,**
these he handed over to the Gibeonites — Mof
and they hanged them in the hill before the LORD:
and they hanged them in the mountain before the LORD — AAT
who impaled them on the mountain before Yahweh — Jerus
and they fell all seven together,
The seven fell at one time — Ber
and were put to death in the days of harvest, in the first days, in the beginning of the barley harvest.
they being put to death in the first days of harvest, in the beginning of the barley harvest — Rhm
being put to death in the first days of reaping, at the beginning of the barley harvest — Ber

10. **And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock,**
Then Rizpah . . . spread sackcloth on the rocks for herself to lie upon — Mof
and Rizpah . . . spread herself a covering of sackcloth and sat there on the rock — Knox
. . . took haircloth, placing it on the rock as bed for herself — Bas
from the beginning of harvest until water dropped upon them out of heaven,
from the beginning . . . until water was poured upon them from heaven — ASV
. . . until rain dropped upon them from the skies — Sprl
from the beginning of harvest until rain came pouring down from heaven on the bodies — Ber
and suffered neither the birds of the air to rest on them by day, nor the beast of the field by night.
she would not let the birds settle on them by day, nor the wild beasts by night — Mof
and she did not permit the birds of the air to light upon them by day nor the beasts of the field by night — AAT

11. **And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.**

12. **And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead,**
which had stolen them from the street of Beth-shan,
who had stolen them from the broad place of . . . — YLT
from the plaza of . . . — Ber
who had taken them away secretly from the public place of . . . — Bas
. . . from the square in . . . — Jerus
who took them by stealth from the street of . . . — ABPS
where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa:
where the Philistines had fastened them up at the time they overcame Saul on Gilboa — Ber

13. **And he brought up from thence the bones of Saul and the bones of Jonathan his son;**
and they gathered the bones of them that were hanged.
and collected the bones of the seven who had been hanged — Mof

. . . the bones of them who had been crucified — Rhm
. . . the bones of them who had been exposed — Ber
. . . the bones of those who had been out to death by hanging — Bas
. . . the bones of those who had been impaled — Jerus

14. And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah,
in the sepulchre of Kish his father:
in the grave of Saul's father Kish — Mof
in the burying-place of Kish his father — YLT
and they performed all that the king commanded.
When they had done all that the king commanded — Ber
all this was done at the king's command — Knox
And after that God was entreated for the land.
and God suffered himself to be entreated for the land after this — Rhm
God afterward answered the prayers for the land — Ber
And now the land was restored to God's favour — Knox

15. Moreover the Philistines had yet war again with Israel;
War broke out again between Israel and the Philistines — Knox
and David went down, and his servants with him,
David went down with his guards — Jerus
. . . his troops — Jerus
and fought against the Philistines:
and engaged the Philistines — Ber
and David waxed faint.
and David became faint — Rhm
and David grew weary — RSV
but David became exhausted — Ber
But David's strength had left him — Knox

16. And Ishi-benob, which was of the sons of the giant,
Ishi-benob, who was among the descendants of Rapha — Ber
. . . one of the descendants of the giants — RSV
And there came against David one of the off-spring of the Rephaim — Bas
the weight of whose spear weighed three hundred shekels of brass in weight,
and whose spear weighed over twelve pounds — Ber
the weight of whose spear was three hundred shekels of bronze — AAT
the weight of whose breastplate was three hundred shekels of brass — Lam
his bronze helmet weighed over twelve pounds — Mof
he being girded with a new sword,
he also being newly armed — Rhm
and who was girded with a new sword — RSV
and who was clad in armour — Sept
thought to have slain David.
and he meant to kill David — Mof
and he threatened to destroy David — Ber
he made an attempt to put David to death — Bas

17. But Abishai the son of Zeruiah succoured him,
. . . giveth help to him — YLT
. . . came to his help — Rhm
and smote the Philistine, and killed him.
Then the men of David sware unto him, saying,
Then David's men adjured him — Ber
Then David's men took an oath — Bas
Thou shalt go no more out with us to battle,
You must never again go into battle with us — Mof
that thou quench not the light of Israel.
that thou quench not the lamp of Israel — ASV
that light must not be lost to Israel — Knox

18. And it came to pass after this, that there was again a battle with the Philistines at Gob:
. . . that there was again war with the Philistines at Gob — ASV
then Sibbechai the Hushathite slew Saph, which was of the sons of the giant.

19. And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaare-oregim, a Beth-lehemite, slew the brother of Goliath the Gittite,
. . . slew Goliath the Gittite — ASV
. . . Elhanan the son of Jair, the Behlehemite, killed Goliath . . . — Mof
. . . Elehanan the son of Jaare, an embroiderer from Bethlehem, slew Goliath . . . — Knox
. . . Elhanan the son of Jaare-oregim the Bethlehemite overcame Beth-Hal-Lahmit with Goliath of Gath — Ber

the staff of whose spear was like a weaver's beam.
and the wood of his spear is like a beam of weavers — YLT
whose spear had a shaft like a weaver's beam — Mof
whose spear had a staff like a weaver's bar — Ber
the stem of whose spear was like a cloth-worker's rod — Bas

20. **And there was yet a battle in Gath,**
Once more there was war in Gath — Ber
where was a man of great stature,
this time involving a huge man — Ber
that had on every hand six fingers, and every foot six toes,
and the fingers of his hands are six, and the toes on his feet are six — YLT
four and twenty in number;
and he also was born to the giant.
another descendant of the giant-race — Mof
and he also was of the race of giants — AAT
another of the Araphite breed — Knox
he too was born of Raphah — Ber
he was one of the offspring of the Rephaim — Bas

21. **And when he defied Israel, Jonathan the son of Shimea the brother of David slew him.**
but when he reproached Israel Jonathan . . . — Rhm
and he taunted Israel, till Jonathan . . . struck him down — Knox

22. **These four were born to the giant in Gath,**
These four were the offspring of the Rephaim in Gath — Bas
These four were descended from Rapha of Gath — Jerus
These four were from the tribe of giants in Gath — Tay
and fell by the hand of David, and by the hand of his servants.
and they fell by the hand of David and his officers — Mof
and fell at the hands of David and his guard — Jerus

CHAPTER 22

1. **And David spake unto the LORD the words of this song**
David sang the following song to the Eternal — Mof
And this was David's song of thanksgiving — Knox
David addressed the words of this song to Yahweh — Jerus
in the day that the LORD had delivered him out of the hand of all his enemies,
when the Eternal rescued him from the power of all his enemies — Mof
and out of the hand of Saul:
from the power of Saul — Mof

2. **And he said, The LORD is my rock, and my fortress, and my deliverer;**
Yahweh was my mountain crag and my stronghold and my deliverer — mine — Rhm
Jehovah is my rock, And my bulwark, and a deliverer to me — YLT
The Lord is my rock-fastness, my bulwark, my rescuer — Knox
The Lord is my Rock, my walled town, and my saviour, even mine — Bas
Yahweh is my rock and my bastion, my deliverer is my God — Jerus

3. **The God of my rock; in him will I trust:**
God, my rock, in him will I take refuge — ASV
My God was my rock, I sought refuge in him — Rhm
It is my God that brings me aid, and gives me confidence — Knox
My God, my Rock, in him will I put my faith — Bas
I take refuge in him, my rock — Jerus
he is my shield, and the horn of my salvation,
my shield, my saving strength — Mof
My shield, the weapon of my deliverance — AAT
my Shield, saving Horn — Ber
my breastplate, and the horn of my salvation — Bas
he is my succor and the horn of my salvation — Lam
my high tower, and my refuge, my saviour; thou savest me from violence.
my rescue and retreat from the violent — Mof
my protector, my stronghold; he it is that preserves me and frees me from wrong — Knox
my Fort, my Refuge, and Savior from harm — Ber
my high tower, my safe place; my sav-

iour, who keeps me safe from the violent man — Bas

4. **I will call on the LORD who is worthy to be praised:**
As one worthy to be praised called I on Yahweh — Rhm
I call on my praiseworthy LORD — Ber
so shall I be saved from mine enemies.
And from my foes was I saved — Rhm
and I am rescued from my foes — Mof

5. **When the waves of death compassed me,**
For the waves of death compassed me — ASV
When the breakers of death compassed me — YLT
For waves of death broke round me — Mof
The breakers of death engulfed me — AAT
Death's terrors were near at hand — Knox
Because troubles of death have surrounded me — Sept
the floods of ungodly men made me afraid;
the floods of ungodliness made me afraid — ASV
The streams of the worthless terrify me — YLT
floods of destruction burst on me — Mof
Torrents of ruin terrified me — AAT
the floods of Belial assailed me — JPS
the torrents of perdition assailed me — RSV
Floods of iniquity have filled me with horror — Sept

6. **The sorrows of hell compassed me about;**
The cords of Sheol were round about me — ASV
the meshes of hades had surrounded me — Rhm
deadly nets entangled me — Mof
when cords of the grave closed me in — Ber
the snares of death prevented me;
the snares of death came upon me — ASV
and fatal snares surprised me — Mof
deadly snares had trapped my feet — Knox
. . . blocked my way — Ber
the nets of death came on me — Bas
the bitterness of death hath invaded me — Sept

7. **In my distress I called upon the LORD,**
In mine adversity I call Jehovah — YLT
I called to the Eternal in my plight — Mof
in anguish I cried to the LORD — Ber
In my trouble my voice went up to the Lord — Bas
and cried to my God:
And called out to my God — Sprl
called to my God for aid — Mof
and he did hear my voice out of his temple,
he in his palace heard my voice — Mof
and he, from his sanctuary, listens to my voice — Knox
My voice from His temple He heard — Ber
and my cry did enter into his ears.
and my cry for help was in his ears! — Rhm
the complaint I make before him finds a hearing — Knox

8. **Then the earth shook and trembled;**
Then did the earth shake and quake — Rhm
Then the earth convulsed and trembled — Sprl
The earth was swaying, quaking — Mof
Then the earth quaked and rocked — AAT
Earth shivered and shook — Knox
Then the earth was moved with a violent shock — Bas
Then the earth reeled and rocked — RSV
the foundation of heaven moved and shook, because he was wroth
The foundations . . . were deeply moved, yea thy did shake because he was angry — Rhm
heaven's very bases shook and swayed before his anger — Mof
and heaven's foundations did shake: they reeled back and forth at his wrath — Ber
The fountains of heaven were convulsed, and quivered, Because the Lord was incensed — Sept

9. **There went up a smoke out of his nostrils,**
smoke fumed from his nostrils — Mof
smoke went up before his indignant presence — Knox
and fire out of his mouth devoured:
and devouring fire out of His mouth — Sprl
and scorching fire from his lips — Mof
and a fire of destruction from his mouth — Bas
and fire kindled out of his face — Lam
coals were kindled by it.

Live coals were kindled from it — Rhm
that kindled blazing coal — Mof
live coals issued from Him in flame — Ber
glowing coals flamed forth from him — RSV

10. He bowed the heavens also, and came down;
And he inclineth heaven, and cometh down — YLT
Then he stretched out the heavens and came down — Rhm
He bade heaven stoop, and came down to earth — Knox
The heavens were bent, so that he might come down — Bas
He bent down the heavens to descend — Ber
and darkness was under his feet.
And thick darkness was under his feet — ASV
And dense vapour was under His feet — Sprl
And thick gloom was under his feet — Rhm
the storm-cloud at his feet — Mof
with mist at his feet — Knox

11. And he rode upon a cherub, and did fly:
And He rode upon a cherub, and traveled apace — Sprl
he came, mounted on the cherubim — Knox
And he went through the air, seated on a storm-cloud — Bas
He rode a cherub; he flew through the air — NEB
and he was seen upon the wings of the wind.
Yea, He appeared upon the wings of the wind — Sprl
and swooped with the wings of the wind — Mof
he flew mightily upon the wings of the wind — Lam

12. And he made darkness pavilions round about him,
And He made darkness His hiding-place, The pavilions surrounding Him — Sprl
shrouding himself in darkness, that veiled his presence round — Mof
shrouded in a pall of darkness — Knox
And he made the dark his tent round him — Bas
He made darkness around him his canopy — RSV
Darkness he made a veil to surround him — Jerus
But he made darkness his covering — Sept
dark waters, and thick clouds of the skies.
with rain-clouds dark and dense — Mof
His covert was the darkness of the heavens — AAT
wringing out the rainstorm from the clouds of heaven — Knox
with masses of water and clouds — Ber

13. Through the brightness before him were coals of fire kindled.
At the brightness before him coals were . . . — ASV
Because of the shining splendour before Him, / Coals of fire were kindled — Sprl
burning coals were kindled by the lightning that went before him — Knox
At the brightness before Him / Coals of fire flamed forth — JPS
Out of the brightness before him coals of fire flamed forth — RSV

14. The LORD thundered from heaven,
The Lord made thunder in the heavens — Bas
and the most High uttered his voice.
the Most High, letting his voice be heard — Knox

15. And he sent out arrows and scattered them;
He let fly his arrows and . . . — AAT
And he sent out his arrows, driving them in all directions — Bas
lightning, and discomfited them.
Lightning, and confused them — Rhm
shot twisting flames of lightning — Mof
with lightning He put them to flight — Ber

16. And the channels of the sea appeared,
till the beds of the sea were seen — Mof
Then the floor of the sea was revealed — AAT
The secret springs of ocean came to light — Knox
the foundations of the world were discovered,
The foundations . . . were laid bare — ASV
at the rebuking of the LORD,
By the rebuke of Jehovah — ASV
As the Eternal stormed — Mof
because of the Lord's wrath — Bas
at the blast of the breath of his nostrils.

From the breath of the spirit of His anger — YLT
At the breathing forth the spirit of His anger — Sprl
as his nostrils snorted — Mof
At the fierce breath of his wrath — AAT
by blasts from the breath of His nostrils — Ber

17. He sent from above, he took me;
He sent from on high, he took me — ASV
Then he reached down from heaven caught hold of me — Knox
he drew me out of many waters;
rescued me from that flood — Knox
pulling me out of great waters — Bas
He drew me from waters that swelled — Ber

18. He delivered me from my strong enemy,
He rescued me from my foe in his might — Rhm
and from them that hated me: for they were too strong for me.
And from those who hated me: For they were too formidable for me — Sprl
from haters far too strong for me — Mof
from the enemies that held me at their mercy — Knox

19. They prevented me in the day of my calamity:
They came upon me in the day of . . . — ASV
They confronted me in the day of my necessity — Rhm
who assailed me by surprise in my distress — Mof
who blocked me when I was distressed — Ber
They came on me in the day of my trouble — Bas
but the LORD was my stay.
Then became Yahweh my stay — Rhm
but the Eternal comes to my support — Mof
the Lord upheld me — Knox
but the LORD became my succor — Lam

20. He brought me forth also into a large place:
. . . into a spacious place — Sprl
. . . in a clear space — Mof
and brought me out into freedom again — Knox
he freed me, set me at large — Jerus
he delivered me, because he delighted in me.
as he delights in me, he rescues me — Mof
He set me free, for he was pleased with me — AAT
his great love befriended me — Knox
he rescued me, since he loves me — Jerus

21. The LORD rewarded me according to my righteousness:
Jehovah recompensed me . . . — Sprl
Yahweh requites as I act justly — Jerus
according to the cleanness of my hands hath he recompensed me.
According to . . . hath he compensated me — Sprl
According to . . . he repaid me — Rhm
he recompenses me for my clean life — Mof

22. For I have kept the ways of the LORD,
because I have kept the LORD's pathway — Ber
and have not wickedly departed from my God.
and have not done wickedly against my God — YLT
and not broken away from my God — Rhm
Have not I been loyal to my God? — Knox
and was not disloyal to my God — NAB

23. For all his judgments were before me:
For all his ordinances were before me — ASV
For all His judgments were present with me — Sprl
For all his regulations were before me — Rhm
his rules are all before my mind — Mof
No law of his, but I have kept it before my eyes — Knox
and as for his statutes, I did not depart from them.
And as for his statutes, I turned not from them — Rhm
I never swerved from his commands — Mof
no task he laid upon me I have refused — Knox

24. I was also upright before him,
I was also perfect before him — ASV
And I was single-hearted toward him — JPS
So became I blameless toward him — Rhm
I was also entire towards him — Sprl
But I was wholehearted toward him — NAB
I was blameless in his eyes — Mof
Integrity marks me before Him — Ber

and have kept myself from mine iniquity.
And guarded myself from guilt — AAT
ever watchful to keep myself clear of guilt — Knox
I keep sin at arm's length — Jerus
I have guarded my doing from guilt — Ber
and I kept myself from guilt — RSV
and I was on my guard against sin — NAB

25. **Therefore the LORD hath recompensed me according to my righteousness;**
Yahweh therefore repaid me according to . . . — Rhm
So the LORD requited me in accordance with . . . — AAT
So the Eternal has rewarded me for my integrity — Mof
The LORD thus rewarded my rightness — Ber
according to my cleanness in his eye sight.
According to my pureness in His eyesight — Sprl
for a life clean in his eyes — Mof
as pureness was mine in His eyes — Ber
according to my innocence in his sight — NAB

26. **With the merciful thou wilt show thyself merciful,**
With the kind Thou showest Thyself kind — YLT
Unto the beneficent Thou exhibitest Thyself beneficent — Sprl
With the gracious thou wilt show thyself gracious — ABPS
To the kind thou provest kind — Mof
Toward the godly thou dost act graciously — AAT
Lovingly thou dost treat who love thee — Knox
On him who has mercy you will have mercy — Bas
With the loyal thou dost show thyself loyal — RSV
Toward the loving and loyal You will show Yourself loving and loyal — Amp
With merciful men Thou art gracious — Ber
Toward the faithful you are faithful — NAB
and with the upright man thou wilt shew thyself upright.
With the perfect man thou wilt show thyself perfect — ASV
With the blameless hero thou didst shew thyself blameless — Rhm
Toward the blameless thou dost act blamelessly — AAT
with upright men endlessly so — Ber
toward the wholehearted you are wholehearted — NAB

27. **With the pure thou wilt shew thyself pure;**
With the pure thou didst shew thyself pure — Rhm
Toward the pure thou dost act purely — AAT
He who is holy will see that you are holy — Bas
With a warrior thou wilt be a warrior — Sept
and with the froward thou wilt show thyself unsavoury.
And with the perverse thou wilt show thyself froward — ASV
And with the perverse Thou shewest Thyself a wrestler — YLT
But with the perverse Thou wilt strive — Sprl
And toward the crooked thou dost act craftily — AAT
But with the perverse thou didst shew thyself ready to contend — Rhm
from the man who turns against thee thou wilt turn away — Knox
but to the man whose way is not straight you will be a hard judge — Bas
but crafty with the devious — Jerus
And with the wily thou wilt practice wiles — Sept
And with the froward thou wilt show thyself froward — ABPS

28. **And the afflicted people thou wilt save:**
And the poor people thou dost save — YLT
Surely thou wilt save the aflicted people — Sprl
And a patient people thou didst save — Rhm
the humble thou wilt raise — Mof
To humble folk thou wilt bring deliverance — Knox
For you are the saviour of those who are in trouble — Bas
Thou wilt save the people who are dejected — Sept
but thine eyes are upon the haughty, that thou mayest bring them down.
And Thou wilt make the eyes of the arrogant to fall — Sprl
the haughty thou wilt mark and abase — Mof

But thine eyes were on the lofty — thou layedst them low — Rhm
But thine eyes are upon the haughty, to bring them low — AAT
the proud, with their haughty looks, thou wilt bring down to earth — Knox

29. For thou art my lamp, O LORD:
Verily Thou art my light-bearer, O JEHOVAH — Sprl
Thou, Lord, art the lamp of my hope — Knox
For you are my light, O Lord — Bas
Yahweh, you yourself are my lamp — Jerus
and the LORD will lighten my darkness.
Even JEHOVAH will illuminate my darkness — Sprl
O Eternal! thou wilt make my darkness shine — Mof
thou, Lord, dost shine on the darkness about me — Knox
and the Lord will make the dark bright for me — Bas
the LORD turns my darkness to light — Ber

30. For by thee I have run through a troop:
For by thee I run upon a troop — ASV
Surely with Thee will I escape through a troop — Sprl
by thy help I can face a troop — Mof
For through thee I can break down a rampart — AAT
In thy strength I shall run well girded — Knox
By your help I have made a way through the wall which was shutting me in — Bas
Yea, by thee I can crush a troop — RSV
By Thee, I can charge through a troop — Ber
by my God have I leaped over a wall.
By my God do I leap over a wall — ASV
And with my God will I surmount a wall — Sprl
By my God do I scale a wall — JPS
by God's help I can leap a wall — Mof
Through my God I can scale a wall — AAT
in the strength of my God I will leap over a wall — Knox

31. As for God, his way is perfect;
God! perfect is His way — YLT
As for God, blameless is his way — Rhm
God is unerring in his ways — Mof
Such is my God, unsullied in his dealings — Knox
This God, how complete is His way — Ber
the word of the LORD is tried:
JEHOVAH's word is tested in the fire — Sprl
The speech of Yahweh hath been proved — Rhm
the Eternal's promises are tried and true — Mof
his promises are like metal tried in the fire — Knox
the promise of the LORD proves true — RSV
the word of the LORD, tried and true — Ber
The Word of the Lord is strong — is tried — Sept
the word of Yahweh is without dross — Jerus
he is a buckler to all them that trust in him.
He is a shield unto all them that take refuge in him — ASV
he shields all who take shelter with him — Mof
he is the sure defence of all who trust in him — Knox
he is a safe cover for all those who put their faith in him — Bas
he succors all who trust in him — Lam
He is the defender of all who trust in him — Sept

32. For who is God, save the LORD?
For who is God except JEHOVAH — Sprl
Who else is God but Yahweh — Jerus
For there is no God except the Lord — Knox
and who is a rock, save our God?
Who is steadfast save our God — Mof
What other power can there be except our God — Knox
And there is no one who is mighty but our God — Lam
Who can build up, but our God — Sept

33. God is my strength and power:
God is my strong fortress — ASV
God — my bulwark, my strength — YLT
Thou art the God who girdeth me with strength — Sprl
God is my fortress of strength — Rhm
God puts a strong band around me — Bas
This God is my Tower and Strength — Ber
This God is my strong refuge — RSV
and he maketh my way perfect.

And he guideth the perfect in his way — ASV
And maketh my way upright — Sprl
And shewed to the blameless his way — Rhm
God is a perfect guide to me — Mof
he that makes me go on a smooth way, untroubled — Knox
He levels for me His good way — Ber
and has made my way safe — RSV

34. He maketh my feet like hinds' feet:
He maketh his feet like hinds' feet — ASV
Balancing my feet like those of the stag — Sprl
Planting my feet like the hinds' — Rhm
He makes me nimble as a deer — Mof
He makes me sure-footed as the deer — Knox
and setteth me upon my high places.
and sets me on the height — Mof
and gives me the freedom of the hills — Knox
and puts me on high places — Bas
and set me secure on the heights — RSV
and stands me erect on the hills — Ber
and holds me from falling on the heights — Jerus

35. He teacheth my hands to war;
He trains me how to fight — Mof
The one who trains my hands for battle — AAT
these hands, through him, are skilled in battle — Knox
He makes my hands expert in war — Bas
so that a bow of steel is broken by mine arms.
So that mine arms do bend a bow of brass — ASV
And mine arms hast Thou made a brazen bow — Sprl
So that a bow of bronze was bent by mine arms — Rhm
till I can bend a bow of bronze — Mof
these arms are a match for any bow of bronze — Knox
and strengthens my arms like a bow of brass — Lam

36. Thou hast also given me the shield of thy salvation;
Thy salvation hast Thou also give me for a shield — Sprl
Thou hast shielded me with thine aid — Mof
And thou hast given me thy saving shield — AAT
Thy saving power, Lord, is my defence — Knox
You have given me the breastplate of your salvation — Bas
and thy gentleness hath made me great.
And Thy lowliness maketh me great — YLT
And Thy gentleness hath made me strong — Sprl
thine answers to prayer have raised me — Mof
And thy help makes me great — AAT
thy tender care fosters me — Knox
and your mercy has made me great — Bas
and your armour covers me over — Jerus
And thy attention hath enabled me — Sept
And thy condescension makes me great — ABPS

37. Thou hast enlarged my steps under me:
Thou wilt widen the space for my steps beneath me — Sprl
Thou didst widen my stepping places under me — Rhm
Thou hast given me room to move — Mof
Thou didst give a wide place for my steps under me — RSV
so that my feet did not slip.
So that my legs totter not — Sprl
So that mine ankles faltered not — Rhm
so that my feet make no slip — Bas
on ankles that grow never weak — Ber
my feet have never faltered — Jerus
And my ankles have not wavered — ABPS

38. I have pursued mine enemies, and destroyed them;
I shall pursue mine enemies, and I shall overtake them — Sprl
I can master the enemies I pursue — Knox
and turned not again until I had consumed them.
Neither did I turn again until they were consumed — ASV
and never turn home till I have made an end of them — Knox
not turning back till they are all overcome — Bas

39. And I have consumed them and wounded them, that they could not arise:
And I have consumed them, and smitten

them through, so that they cannot arise — ASV
So I consumed them and crushed them and they rose not again — Rhm
yea, they are fallen under my feet.
they fall down at my feet — Mof
Beneath my feet they fall — AAT
they fall, they are under my feet — Jerus
And they shall fall under my feet — ABPS

40. For thou hast girded me with strength to battle:
For thou hast braced me for the fray — Mof
Thou girdest me about with a warrior's strength — Knox
For I have been armed by you with strength for the fight — Bas
them that rose up against me hast thou subdued under me.
Thou hast prostrated mine enemies under me — Sprl
Thou subduedst mine assailants under me — Rhm
Thou dost subdue my opponents under me — AAT
Thou wilt make them crouch under me that rise up against me — ABPS

41. Thou hast also given me the necks of mine enemies,
Thou hast also made mine enemies turn their backs unto me — ASV
thou makest my foes fly before me — Mof
And thou dost make my foes show me the back — AAT
putting my enemies to flight — Knox
By you their backs are turned in flight — Bas
that I might destroy them that hate me.
That I might cut off them that hate me — ASV
that I might silence those that hate me — Lam

42. They looked, but there was none to save;
They look, and there is no saviour — YLT
They cried out, but there was none to deliver them — Sprl
They look for help, but there is none to help them — Mof
They look, there is no deliverer — ABPS
even unto the LORD, but he answered them not.
they look to the Eternal, and they get no answer — Mof
they cried to the LORD, but he did not answer them — RSV

43. Then did I beat them as small as the dust of the earth,
And I will tread them down as the dust which fleeth upon the face of the wind — Sprl
Then did I beat them in pieces like the dust of the earth — Rhm
and I pound them to pieces like dust — Mof
Then I grind them to powder like the dust of the earth — AAT
I can crush them to pieces, like dust on the ground — Knox
I sift them like dust of the earth — Ber
I did stamp them as the mire of the street, and did spread them abroad.
As the mire of the streets will I trample them — Sprl
Like the clay of the lanes did I crush them, stamp them down — Rhm
I stamp on them like mud in the street. I scatter them — far and wide — Mof
I crush them like the dirt of the streets, by stamping upon them — AAT

44. Thou hast also delivered me from the strivings of my people,
Thou shalt rescue me from the strivings of the people — Sprl
Thus thou didst rescue me from the contentions of my people — Rhm
Thou hast freed me from feud in my nation — Mof
Thou dost deliver me from the feuds of the people — AAT
Thou didst deliver me from strife with the peoples — RSV
And thou wilt deliver me from the strifes of my people — ABPS
thou hast kept me to be head of the heathen:
. . . to be the head of the nations — ASV
Thou placest me for a head of nations — YLT
Thou shalt appoint me the head of the heathen nations — Sprl
thou wilt keep me to be head of the nations — ABPS
nay, thou hast higher destiny for me yet, to rule over other nations — Knox
a people which I knew not shall serve me.
A people whom I have not known shall serve me — ASV
outsiders fawn on me — Mof

with alien folk for my subjects — Knox
and people unknown do my tasks — Ber

45. **Strangers shall submit themselves unto me:**
The foreigners shall submit . . . ASV
Those who give ear shall hearken to me — Lam
The sons of the foreigner came cringing to me — Rhm
foreigners render homage to me — Mof
Foreigners fawn upon me — AAT
Men of other countries will, with false hearts, put themselves under my authority — Bas
Foreigners came cringing to me — RSV
foreigners come wooing my favour — Jerus
Strangers have yielded me feigned obedience — Sept
Strangers will profess submission to me — ABPS
The sons of the stranger dwindle away before me — JPS
as soon as they hear, they shall be obedient unto me.
As soon as they hear of me, they shall obey me — ASV
At the hearing of the ear they hearken unto me — YLT
At the hearing of the ear they submitted to me — Rhm
once they hear of me, they come cringing — Mof

46. **Strangers shall fade away,**
The foreigners shall fade away — ASV
The sons of the alien shall perish — Sprl
foreigners give way — Mof
They will be wasted away — Bas
Strangers shall halt — Lam
The foreigners shrink in despair — Ber
foreigners grow faint of heart — Jerus
and they shall be afraid out of their close places.
And shall come trembling out of their close places — ASV
And gird themselves by their close places — YLT
And shall shudder within their strongholds — Sprl
and come limping out of their forts — Mof
and come trembling from their fortresses — AAT

47. **The LORD liveth; and blessed be my rock;**
The Eternal is living — blest be my Might — Mof
All hail to the LORD! And blessed be my Rock — AAT
Blessed be the living Lord who is my God — Knox
The Lord is living; praise be to my rock — Bas
and exalted be the God of the rock of my salvation.
And the God of my salvation shall be exalted — Sprl
and exalted be God my Saviour — Lam
and exalted be God, the rock of my salvation — ASV
exalted be my strong God of victory — Mof
praised be the God who rescues me — Knox
And may the God of my deliverance be exalted — AAT
Exalt God, my sure Rock of salvation — Ber
and let the god of my salvation be honoured — Bas
Let my God, my safeguard, be exalted — Sept

48. **It is God that avengeth me,**
Even the God that executeth vengeance for me — ASV
It is thou, my God, that bringest me redress — Knox
It is God who sends punishment on my haters — Bas
the God who gave me vengeance — RSV
the God who avenges my cause — Ber
The Mighty Lord, who is my avenger — Sept
The Mighty, who avenges me — ABPS
and that bringeth down the people under me,
and that bringeth down peoples under me — ASV
And who will subdue the nations under me — Sprl
crushing the nations under me — Mof
And puts peoples in subjection under me — AAT
that grantest me dominion over my people — Knox

49. **And that bringeth me forth from mine enemies:**
Delivering me from mine enemies — Sprl
succouring me from my foes — Mof
Who frees me from my foes — AAT
that savest me from my enemies — Knox
thou also hast lifted me up on high above them that rose up against me:

Yea from mine assailants hast thou set me on high — Rhm
O thou who settest me high above my enemies — Mof
Yea, thou dost exalt me above my adversaries — AAT
so that I am high above the reach of their assaults — Knox
You lift me high above those who attack me — Jerus
thou hast delivered me from the violent man.
From the man of violence hast thou delivered me — Rhm
who rescuest me from violence — Mof
from ruthless men rescuest me — Ber
thou hast delivered me from wicked men — Lam

50. Therefore I will give thanks unto thee, O LORD, among the heathen,
Therefore I confess Thee, O Jehovah, among nations — YLT
Therefore I will celebrate Thee among the nations, O JEHOVAH — Sprl
For this cause will I praise thee . . . — Rhm
Then, Lord, I will give thee thanks in the hearing of all nations — Knox
and will sing praises unto thy name.
and will make a song of praise to your name — Bas

51. He is the tower of salvation for his king:
Great deliverance giveth he to his king — ASV
Who hath made great the victories of his King — Rhm
He gives his king great victories — Mof
Great triumphs he gives to his king — RSV
His king he saves and saves again — Jerus
and sheweth mercy to his anointed,
And showeth lovingkindness to . . . — ASV
And showing favour to His Messiah — Sprl
and kindness to his chosen prince — Mof
how merciful thou art towards him thou hast anointed — Knox
and with His anointed keeps faith — Ber
and shows steadfast love to his anointed — RSV
unto David, and to his seed for evermore.
to David and his dynasty for ever — Mof
To David and his descendants forever — AAT

CHAPTER 23

1. Now these be the last words of David.
Here are the last words of David — Mof
These are the words of David's last psalm — Knox
David the son of Jesse said,
. . . saith — ASV
The statement of Jesse's son David — Ber
and the man who was raised up on high,
And the affirmation of the man raised up — YLT
And the saying of the man raised on high — JPS
oracle of the man raised to eminence — Jerus
the word of the man who was raised on high — Ber
the anointed of the God of Jacob,
The Messiah of the God of Jacob said — Sprl
whom Jacob's God made king — Mof
thus speaks the man whom the God of Jacob swore to anoint — Knox
the man on whom the God of Jacob put the holy oil — Bas
and the sweet psalmist of Israel, said,
And the sweet singer of Israel — JPS
Even the melodious Psalmist of Israel — Sprl
The Delight of the Songs of Israel — Rhm
Whom Israel's lyrics love to sing — Mof
And the pleasant theme of the songs of Israel — AAT
he who sang as none other sang in Israel — Knox
the loved one of Israel's songs — Bas
and noted as Israel's sweet psalmist — Ber

2. The Spirit of the LORD spake by me,
By me the spirit of the LORD has spoken — AAT
The Spirit of Yahweh spake in me — Rhm
The Spirit of the LORD speaks by me — RSV
and his word was in my tongue.
. . . was upon my tongue — ASV
the word upon my lips is his — Mof

3. The God of Israel said, the Rock of Israel spake to me,

He said — it was Israel's God did the speaking, it was Israel's Rock who revealed it to me — Ber
The God of Jacob speaks, the Strength of Israel told me this — Mof
What says Israel's God, Israel's strong defender? — Knox

He that ruleth over men must be just, ruling in the fear of God.

One that ruleth over men righteously, / That ruleth in the fear of God: — ASV
He who is ruling over man is righteous, / He is ruling in the fear of God — YLT
"When a man rules men aright, ruling in God's fear. — Mof
"When one rules over men, as a righteous one, When one rules in the fear of God, — AAT
A ruler who is righteous shall rise over men, who holds His dominion through reverence for God — Ber
When one rules justly over men, ruling in the fear of God, — RSV
He who rules men with justice, / who rules in the fear of God, — Jerus

4. **And he shall be as the light of the morning, when the sun riseth, even a morning without clouds;**

He shall be . . . ASV
And as the light of morning he riseth, / A morning sun — no clouds! — YLT
he dawns on them like morning light, like a cloudless morning, clear — Mof
Then it is as the light of the morning, When the sun rises, / A morning cloudless clear — AAT
He will be like the morning light at sunrise, / of a morning that breaks without clouds — Ber
he dawns on them like the morning light, / like the sun shining forth upon a cloudless morning — RSV

as the tender grass springing out of the earth by clear shining after rain.

When the tender grass springeth out of the earth, Through clear shining after rain — ASV
By the shining, by the rain, / Tender grass of the earth! — YLT
As from brightness, and from rain the fresh shoots out of the earth — Rhm
Or as the tender grass of the field / After a sparkling shower — Sprl
when rains are gone and earth lies green and bright — Mof
when grass springs from earth by sunshine after rain — Ber
like rain that makes grass to sprout from the earth — RSV
making the grass of the earth sparkle after rain — Jerus

5. **Although my house be not so with God;**

verily my house is not so with God; — ASV
For should not my house be so with God? — AAT
For is not my house established with God? — JPS
Yea, does not my house stand so with God? — RSV
Yes, my House stands firm with God — Jerus
What worth has my kindred in God's sight — Knox

yet he hath made with me an everlasting covenant, ordered in all things, and sure:

Then a covenant age-abiding he appointed me, / Ordered in all things and guarded — Rhm
For he has decreed for me an eternal covenant, / Set in order in all things and secured — AAT
that he should make an everlasting covenant with me, sealed and ratified all of it? — Knox
Eternal the covenant He settled with me; in every respect it is ordered and sealed — Ber
he has made an everlasting covenant with me, / all in order, well assured — Jerus
For he has made with me an eternal agreement, ordered in all things and certain — Bas

for this is all my salvation, and all my desire, although he make it not to grow.

Now that it is all my salvation and all my desire / Will he not make it shoot forth? — Rhm
For all my security and all my desire, Will he not bring into being? — AAT
It is all my salvation, though all His decreeing, for will He not cause it to send forth a Branch? — Ber
Everywhere he preserves me, everywhere grants me my will; no wish of mine but bears fruit — Knox
as for all my salvation and all my desire, will he not give it increase? — Bas
For will he not cause to prosper all my help and all my desire? — RSV

For all my salvation and all my desire,
Will he not make it grow? — JPS
For all my salvation, and all desire, /
Shall he not then cause to grow? —
ABPS

6. But the sons of Belial shall be all of them as thorns thrust away,
But the ungodly shall be all of them as thorns to be thrust away — ASV
But the ungodly, they are as thorns thrust away, all of them — JPS
As to the worthless — As a thorn driven away are all of them — YLT
But the sons of Belial are all of them / Like rejected thorns — Sprl
But the godless men will never thrive: like thorn-trees in a desert land — Mof
Sinful men he treats like briars — Knox
The worthless shall all be like castaway thorn trees — Ber
But godless men are all like thorns that are thrown away — RSV
because they cannot be taken with hands.
Because they cannot be taken with the hand — ASV
too sturdy to be plucked away with the hand — Knox
because they may not be gripped in the hand — Bas
Because they cannot be handled — Sept

7. But the man that shall touch them must be fenced with iron and the staff of a spear;
But the man that toucheth them, / Must be armed with iron and the staff of a spear: — ASV
And the man who cometh against them, / Is filled with iron and the staff of a spear — YLT
Surely the man who would touch them / Must be equipped in iron, and with the staff of a spear — Sprl
and they shall be utterly burned with fire in the same place.
And they shall be utterly burned with fire in their place — ASV
Burning they shall burn in fire until utterly consumed — Sprl
Then with fire shall all they be consumed on the spot! — Rhm

8. These be the names of the mighty men whom David had:
. . . the mighty men who belonged to David — Rhm
These are the names of David's knights — Mof
. . . of David's heroic followers — AAT
. . . of David's champions — Knox
. . . of David's men of war — Bas
. . . of David's worthies — Sept
The Tachmonite that sat in the seat, chief among the captains;
Josheb-basshebeth a Tachemonite, chief of the captains — ASV
Joshebbassebet the Tachmonite, chief among the three — Sprl
The president a Tachmonite head of the charioteers — Rhm
Ishbaal, the Hachmonite, who was the leader of the Three — AAT
. . . seated in the first seat, in the third rank, — Lam
the same was Adino the Eznite: he lift up his spear against eight hundred, whom he slew at one time.
The same was Adino, the Eznite, against eight hundred slain at one time — ASV
he is Adino, who hardened himself against eight hundred — wounded at one time — YLT
he once wielded his spear against eight hundred men, whom he slew all at one time — Mof
to death at one time — Bas
known also as Adino of Ezen . . . He stood up against eight hundred, whom he laid low at one time — Ber
who is also called Adinon, the Asonite. This man drew his sword against eight hundred warriors at one time — Sept

9. And after him was Eleazar the son of Dodo the Ahohite, one of the three mighty men with David
Next to him in the Trio came Eleazar the son of Dodo, the Ahohite who was with David — Mof
After him, his cousin Eleazar the Ahohite, one of the three champions who were with David — Knox
After him Eleazar, the son of Dodai, a descendant of Ahoah, next among the three heroes who went with David — Ber
when they defied the Philistines that were gathered together to battle,
when they jeoparded their lives against the Philistines that were there gathered together — JPS
and the men of Israel were gone away:
But when the Israelites withdrew — AAT
and the men of Israel had left the field — Knox
and when the men of Israel had gone in flight — Bas

and the men of Israel retreated before them — Jer

10. He arose, and smote the Philistines until his hand was weary,
he stood firm, and smote . . . — JPS
Eleazar stood there and cut down the Philistines until his arm grew weary — Knox
and his hand clave unto the sword:
that it could not relax the grip of his sword — Mof
and his hand stiff about his sword — Knox
and was as if grown fast to the sword — AAT
and the LORD wrought a great victory that day;
and Jehovah worketh a great salvation on that day — YLT
The Eternal effected a great victory that day — Mof
and the Lord wrought a great deliverance that day — Sept
and the people returned after him only to spoil.
. . . only to take spoil — ASV
. . . only to strip the slain — JPS
and the men who had fled at first came back to gather up the spoils of the dead — Knox

11. And after him was Shammah the son of Agee the Hararite.
. . . Shammah the son of Elah the Hararite — Mof
. . . the son of Agee, from the king's mountain — Lam
And the Philistines were gathered together into a troop,
. . . into a company — YLT
. . . were gathered together for foraging — Sprl
where was a piece of ground full of lentils:
where was a plot of ground full of lentils — ASV
and there is a portion of the field full of lentiles — YLT
there being at hand an allotment of field-land full of lentils — Rhm
at a particular part of the field that was full of lentils — Ber
where there was a bit of land full of seed — Bas
and the people fled from the Philistines.
the people had broken and run before . . . — Ber
and the men fled from the . . . — RSV

12. But he stood in the midst of the ground, and defended it, and slew the Philistines:
and he stationeth himself in the midst of the portion, and delivereth it, and smiteth the . . . — YLT
then took he his stand in the midst of the allotment, and defended it and . . . — Rhm
But he kept his place in the middle of the bit of land, and kept back their attack, and overcame the . . . — Bas
but he positioned himself in the middle of the field, defended it, and struck down the . . . — Jerus
and the LORD wrought a great victory.

13. And three of the thirty chiefs went down, and came to David in the harvest time unto the cave of Adullam:
And three of the thirty chiefs descended and came in towards harvest unto David — Rhm
Three of the Thirty once made their way down to David at the stronghold of Adullam when harvest was beginning — Mof
Now three of the Thirty went down to the rock to David to the cave of Adullam — AAT
Once, when it was harvest time, these three, the foremost of the Thirty, were at the king's side in the cave of Odollam — Knox
Now three of the thirty leaders had gone down at harvest time to join David in the cave of Adullam — Ber
and the troop of the Philistines pitched in the valley of Rephaim.
and the troop of . . . — ASV
A band of . . . was camping in. . . — Mof
. . . in the valley of the Giants — Knox

14. And David was then in a hold, and the garrison of the Philistines was then in Bethlehem.
At that time David was in the stronghold and a Philistine garrison held Bethlehem — NEB

15. And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate!

16. And the three mighty men brake through the host of the Philistines
So the three braves broke through the Philistine lines — Mof
So the three heroes broke through the camp of the . . . — AAT
and drew water out of the well of Bethlehem, that was by the gate,
and took it, and brought it to David:
and bringing it away, presented it to David — Jerus
nevertheless he would not drink thereof,

but poured it out unto the LORD.
Instead of drinking it, he poured it out as a libation to the Lord — Knox
but he would not take it, but, draining it out, made an offering of it to the Lord — Bas

17. And he said, Be it far from me, O LORD, that I should do this:
The Lord be merciful to me, said he, never that! — Knox
is not this the blood of the men that went in jeopardy of their lives?
shall I drink the blood of the men . . . — ASV
is it not the blood of the men who went with their lives in their hands? — Rhm
This is the blood of men who went at the risk of their lives — Mof
That were to drink men's blood; they brought it at the peril of their lives — Knox
therefore he would not drink it.
He would not, accordingly, drink any — Ber
These things did these three mighty men.
Such were exploits of the Trio of knights — Mof
These things did the three heroes — AAT
Such were the feats of the three first champions — Knox
This was what the three heroes did — Ber

18. And Abishai, the brother of Joab, the son of Zeruiah, was chief among three.
. . . was chief of the three — ASV
. . . was at the head of the Thirty — Mof
. . . was chief of the Thirty — AAT
And he lifted up his spear against three hundred, and slew them,
He once wielded his spear against three hundred men whom he slew — Mof
he it was that engaged three hundred men with his own spear, and slew them — Knox
and had the name among three.
and had a name among the three — ASV
and won a name like that of the Trio — Mof
and so won a name among the Thirty — AAT
and he gained a reputation along with the three — Ber

19. Was he not most honourable of three?
he was the most distinguished of the Thirty — Mof
in fact, he was honored over the three — Ber
He was the most renowned of the thirty — RSV
He was more famous than the thirty — Jerus
And he was honored above the thirty men — Lam
He was most honorable of the thirty — ABPS
therefore he was their captain:
therefore he was made their captain — ASV
by being made their superior — Ber
and became their commander — RSV
howbeit he attained not unto the first three.
but he was not promoted to a place in the Trio — Mof
but he did not attain to the Three — AAT
but he could not rival the first three — Knox
though he was not actually considered with them — Ber
but he was not equal to the first three — Bas
but he was no rival for the three — Jerus
though he did not come up to those three — Sept

20. And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, who had done many acts,
. . . who had done mighty deeds — ASV
. . . a son of an active man, hero of many a deed, a man of Kabzeel — Rhm
son of Jehoiada, from Kabzeel, a brave fighter, a man of doughty deeds — Mof
he slew two lionlike men of Moab
he slew the two sons of Ariel of Moab — ASV
he hath smitten two lion-like men of Moab — YLT
he killed two lion-cubs in their lair — Mof
Banaias it was that slew the two heroes of Moab — Knox
He was the one who struck down the two ariels of Moab — Ber
struck down the two champions of Moab — Jerus
he smote the two altar-hearths of Moab — JPS
he went down also and slew a lion in the midst of a pit in the time of snow:
after he had gone down and killed the lion inside a pit upon a snowy day — Mof
he also went down into a cavern on a day of snow, and killed a lion there — Knox

he went down into a hole and put a lion to death in time of snow — Bas
He also went down and slew . . . on a day when snow had fallen — Bas
and, one snowy day, went down and killed the lion in the cistern — Jerus

21. And he slew an Egyptian, a goodly man:
And he hath smitten the Egyptian, a man of appearance — YLT
and he slew an Egyptian, a comely man — Sprl
he also smote an Egyptian who was a man of valiant bearing — Rhm
He also killed an Egyptian, a tall man — Mof
He slew besides an Egyptian, a formidable looking man — AAT
And there was an Egyptian he slew, a wondrous man to see — Knox
and he destroyed an Egyptian of towering build — Ber
and the Egyptian had a spear in his hand;
armed with a spear — AAT
Though the Egyptian had a spear in his hand like the side of a ladder — Sept
but he went down to him with a staff,
and he goeth down to him with a rod — YLT
Benaiah attacked him with a club — Mof
. . . with a stick — Bas
and plucked the spear out of the Egyptian's hand
and taketh violently away the spear out of the hand of the Egyptian — YLT
and slew him with his own spear.
and killed him with his own spear — Mof

22. These things did Benaiah the son of Jehoiada
and had the name among three mighty men.
and had a name among the three mighty men — ASV
he won a name like that of the Trio of knights — Mof
and won for himself a name among the thirty heroes — AAT
he, too, was one of the three champions — Knox
He too gained a reputation along with the three heroes — Ber
winning him a name among the thirty champions — Jerus
who had a great name among the thirty men of war — Bas

23. He was more honourable than the thirty,
Of the thirty he is honoured — YLT
and was renowned among the Thirty — Mof
He was the most honourable of thirty — Rhm
He was very honorable among the Thirty — AAT
but, though he was more honored than the thirty — Ber
but he attained not to the first three.[1]
And David set him over his guard.
so David added him to his council — Rhm
Nevertheless David set him over his guard — AAT
He was the man David appointed to carry out his secret commands — Knox
David put him in command of his bodyguard — Jerus

24. Asahel the brother of Joab was one of the thirty; Elhanan the son of Dodo of Beth-lehem,

25. Shammah the Harodite, Elika the Harodite
. . . both from Harod — Ber
Also Shammah of the king's mountain — Lam

26. Helez the Paltite, Ira the son of Ikkesh the Tekoite,

27. Abiezer the Anethothite, Mebunnnai the Hushathite,
. . . from Anathoth . . . from Hushai — Ber

28. Zalmon the Ahohite, Maharai the Netophahite,
. . . the Ahohite . . . of Netophah — RSV
. . . from Ahoh . . . from Netophah — Jerus

29. Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin,
. . . from Gibeah of Benjamin — Jerus

30. Benaiah the Pirathonite, Hiddai of the brooks of Gaash,
. . . of the torrents of Gaash — Rhm

31. Abi-albon the Arbathite, Azmaveth the Barhumite,
Abibaal the Arbathite, Azmaveth . . . from Bahurim — Mof
Abiel the Arbathite, . . . — AAT

32. Eliahba the Shaalbonite,

33. Shammah the Hararite,
Ahiam the son of Sharar the Hararite,

[1]Compare verse 19.

Ahiam the son of Ashdad of Edri — Lam

34. Eliphelet the son of Ahasbai, the son of the Maachathite,
the son of the man from Maachah — Ber
. . . of Ahasbai, from Beth-maacah — Jerus
Eliam the son of Ahithophel the Gilonite
. . . of Gilo — RSV

35. Hezrai the Carmelite, Paarai the Arbite,
. . . from Carmel . . . from Arab — Ber

36. Igal the son of Nathan of Zobah, Bani the Gadite,
Bani from Gad — Ber

37. Zelek the Ammonite, Naharai the Beerothite,
Zelek from Ammon, Naharai from Beeroth — Ber
armourbearer to Joab the son of Zeruiah,
the armor bearers of Joab . . . — AAT
who was armor-bearer to . . . — Ber

38. Ira an Ithrite, Gareb an Ithrite,
. . . both descendants of Jether — Ber
Ira from Jattir, Gareb from Jattir — Jerus

39. Uriah the Hittite: thirty and seven in all.
. . . making a total of thirty-seven — Ber

CHAPTER 24

1. And again the anger of the LORD was kindled against Israel,
And the anger of Jehovah addeth to burn against Israel — YLT
The Eternal was again roused to anger against Israel — Mof
The anger of Yahweh once again blazed out against the Israelites — Jerus
and he moved David against them to say,
and an adversary moveth David about them, saying — YLT
he incited David to harm them, by saying — Mof
and now it was through David he disturbed their peace — Knox

2. Go, number Israel and Judah.
Go, he said, and take a census of Israel and Judah — Jerus
For the King said to Joab the captain of the host, which was with him,
And the king said to . . . — ASV
So the king told Joab and the leaders of the army who were with him — Mof
. . . to Joab and the commanders of the army which was with him — AAT
. . . to Joab the captain general of his army, who was with him — Sept
Go now through all the tribes of Israel, from Dan even to Beer-sheba,
Go now to and from through all the tribes of Israel . . . — ASV
Make a survey now of all the tribes of Israel. — Ber
and number ye the people,
and take a census of the people — AAT
that I may know the number of the people.
that I may know the sum of the people — ASV
so that I may know the population figure — Ber

3. And Joab said unto the king,
Joab tried to reason with the king — Ber
Now the LORD thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see it:
May the Eternal your God let my lord the king live to see him making the nation a hundred times as large as it is to-day! — Mof
May the LORD your God add to the people a hundred times as many as they are, while the eyes of the lord my king look on! — AAT
but why doth my lord the king delight in this thing?
but why does my lord the king desire to act in this matter — Sprl
but why should my lord the king be so set on this — Jerus

4. Notwithstanding the king's word prevailed against Joab,
But the king's command prevailed over Joab — Sprl
But the king enforced his order on Joab — Jerus
and against the captains of the host.
and the commanders of the army — AAT
and the senior officers — Jerus
And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.
. . . to inspect the people, even Israel — YLT
. . . to take the census of the people of Israel — AAT

5. And they passed over Jordan, and pitched in Aroer,
. . . and encamped in Aroer — ASV
They crossed the Jordan, and began from Aroer — RSV
on the right side of the city that lieth in the midst of the river of Gad, and toward Jazer:
on the right side of the city that is in the middle of the valley of Gad, and unto Jazer — ASV
. . . in the midst of the torrent valley, toward Gad and on to Jazer — AAT
and from the town in the middle of the wady, in the direction of the Gadites, and on as far as Jazer — Mof
south of the city that is in the middle of the valley of Gad, and then moved on to Jazer — Ber
from the town which is in the middle of the valley, they went in the direction of the Gadites, and on to Jazer — Bas

6. Then they came to Gilead, and to the land of Tahtim-hodshi;
. . . to the plain country of Hodshi — Knox
Then they came to Gilead, and to Kadesh in the land of the Hittites — RSV
Then they went to Galaad, and to the land of Thabason, which is Adasai — Sept
and they came to Dan-jaan, and about to Zidon,
. . . and round about to Sidon — ASV
then they reached Dan, and from Dan they worked round towards Sidon — Mof
and so reached the woodlands of Dan. Thence they turned towards Sidon — Knox

7. And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites;
. . . the fortress of Tyre . . . — Mof
. . . close to the walls of Tyre, and all along the country that was still held by Chanaanite and Hevite — Knox
And to the walled town of Tyre and to . . . — Bas
and they went out to the south of Judah, even to Beer-sheba.
and then passed into the south country of Judah, to Beersheba — Mof
and they went forth to the Negeb of Judah at Beersheba — Smith
and came at last to the southern end of Judah, . . . — Knox
coming out finally in the south of Judah at Beer-sheba — Ber

8. So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.
So when they had gone to and fro through all the land, they came to Jerusalem — ASV
When they had gone about through the whole land, they came to Jerusalem . . . — AAT
Thus when they had surveyed the whole land, they came back to Jerusalem . . . — Ber

9. And Joab gave up the sum of the number of the people unto the king:
. . . the sum of the numbering of the people . . . — ASV
and Joab giveth the account of the inspection of the people unto the king — YLT
Joab reported to the king the total number of the people who had been registered — Mof
and there were in Israel eight hundred thousand valiant men that drew the sword;
in Israel there were . . . braves who carried swords — Mof
and Israel consisted of . . . able-bodied men who drew sword — AAT
it proved that there were . . . warriors that bore arms in Israel — Knox
there were in Israel . . . fighting men able to take up arms — Bas
and the men of Judah were five hundred thousand men.

10. And David's heart smote him after that he had numbered the people.
But David's conscience smote him . . . — AAT
David's heart reproached him . . . — Knox
David's conscience accused him . . . — Ber
David's heart was troubled . . . — Bas
And David said unto the LORD, I have sinned greatly in that I have done:
. . . I have sinned exceedingly in what I have done — AAT
I have committed a grave sin, David said to Yahweh — Jerus
and now, I beseech thee, O LORD, take away the iniquity of thy servant;
But now Yahweh, I beg you, to forgive your servant for this fault — Jerus

for I have done very foolishly.
though I have done very perversely — Sprl
for I have done a senseless deed — Mof
I have played a fool's part — Knox
for I have indeed played the fool — Ber

11. For when David was up in the morning, the word of the LORD came unto the prophet Gad, David's seer, saying,
And when David rose up in the morning, the word . . . — ASV
And by the time he rose next morning the word of the Lord had come . . . — Knox
But when David got up . . . the following message had come from Yahweh to the prophet Gad . . . — Jerus

12. Go and say unto David, Thus saith the LORD,
Go and tell David that this is what the Eternal says — Mof
Go and give David this message from the Lord — Knox
Go, tell David, This is what the LORD has decreed — Ber
Go and say to David, Yahweh says this — Jerus
I offer thee three things;
he is given a threefold choice — Knox
I will bring upon you one of three calamities — Lam
Three things I am ready to bring upon thee — Sept
choose thee one of them, that I may do it unto thee.
choose thee one of them, that I may inflict it upon thee — Sprl
choose one of them to befall you — Mof
and he must choose his own punishment among the three — Knox
choose one of them for Me to do to you — Ber

13. So Gad came to David, and told him, and said unto him,
Shall seven years of famine come unto thee in thy land?
Are three years of famine to befall you in your land — Mof
Shall there come for you three years of famine upon your land — AAT
Wilt thou have seven years of famine in thy country — Knox
Are there to be three years when there is not enough food in your land — Bas
Are three years of famine to come on you in your country — Jerus
or wilt thou flee three months before thine enemies, while they pursue thee?
or shall there be three months of flight before your adversary, while he pursues you — AAT
or that there be three days' pestilence in thy land?
or shall there be three days of . . . — ASV
or three days in which thy country is smitten with plague — Knox
or three days of a fatal malady in your land — Ber
or will you have three days of violent disease in your land — Bas
now advise, and see what answer I shall return to him that sent me.
now, know and see what word I take back to Him sending me — YLT
Think over it and reflect what answer I am to take to him who sent me — Mof

14. And David said unto Gad, I am in a great strait:
. . . I have great distress — YLT
. . . I am in a terrible difficulty — Mof
. . . I am hard pressed on all sides — Knox
. . . This is a hard decision for me to make — Bas
let us fall now into the hand of the LORD;
however, let us fall into . . . — Mof
but it is better to fall into . . . — Knox
But let us rather fall into the power of Yahweh . . . — Jerus
it is better for me to be punished by the hand of the Lord our God — Lam
for his mercies are great:
for his mercies are great — ASV
for manifold are his compassions — Rhm
so rich is he in mercy — Knox
and let me not fall into the hand of man.
but into the hands of man may I not fall — Ber
let us not be punished by the hand of men — Lam

15. So the LORD sent a pestilence upon Israel from the morning even to the time appointed:
So the LORD sent a fatal malady upon Israel from the morning until assembly time — Ber
. . . from the morning until the evening — Lam
and there died of the people from Dan even to Beer-sheba seventy thousand men.

and it raged all the way from Dan to . . . till seventy thousand men had perished — Knox

16. **And when the angel stretched out his hand upon Jerusalem to destroy it,**
but when the angel put out his hand to destroy Jerusalem — Mof
the LORD repented him of the evil,
then JEHOVAH repented Him of the calamity — Sprl
then relented Yahweh as to the evil — Rhm
the Lord was moved with pity over their calamity — Knox
the LORD felt grief regarding the calamity — Ber
the Lord had regret for the evil — Bas
the Lord was moved with compassion at the calamity — Sept
and said to the angel that destroyed the people, It is enough: stay now thine hand.
Enough, now, cease thy hand — YLT
Enough! Relax your hand now! — Ber
It is enough; do no more — Bas
And the angel of the LORD was by the threshing-place of Araunah the Jebusite.
. . . by the threshing-floor of Araunah . . . — ASV

17. **And David spake unto the LORD when he saw the angel that smote the people,**
And David speaketh unto Jehovah, when he seeth the messenger who is smiting among the people — YLT
When David saw the angel striking the people down, he appealed to the LORD — Ber
When David saw the angel who was ravaging the people, he spoke to Yahweh — Jerus
and said, Lo, I have sinned, and I have done wickedly:
. . . I have sinned, and I have done perversely — ASV
. . . The sin is mine, the fault is mine — Knox
. . . See, I am the one who has sinned; it is I who have acted wrongly — Ber
It was I who sinned, he said, I who did this wicked thing — Jerus
but these sheep, what have they done?
and these — the flock — what have they done — YLT
but these poor creatures, what have they done — Mof
these poor sheep of mine, what wrong have they done — Knox
let thine hand, I pray thee, be against me, and against my father's house.
Let your hand lie heavy on me then, and on my family — Jerus

18. **And Gad came that day to David, and said unto him,**
Go up, rear an altar unto the LORD in the threshing-floor of Araunah the Jebusite.
Go up and erect an altar . . . — Mof

19. **And David, according to the saying of Gad, went up as the LORD commanded.**
So at Gad's bidding David went up as Yahweh had ordered him — Jerus

20. **And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground.**
. . . goeth out and boweth himself to the king — his face to the earth — YLT
. . . went forth and did obeisance to the king with his face to the earth — AAT

21. **And Araunah said, Wherefore is my lord the king come to his servant?**
For what reason has my master the king come to his servant — Ber
And David said, To buy the threshing-floor of thee, to build an altar unto the LORD,
that the plague may be stayed from the people.
that the plague may be averted from the people — Mof
that the fatal malady may be restrained from continuing among the people — Ber
that the slaughter among the people may be stayed — Sept

22. **And Araunah said unto David, Let my lord the king take and offer up what seemeth good unto him:**
. . . Let my lord the king take and cause to ascend that which is good in his eyes — YLT
. . . and offer up that which is right in his sight — Sprl
. . . Let my lord the king accept it and cause to ascend what is good in his own eyes — Rhm
. . . let my lord the king take whatever he sees fit and offer it up — Mof
behold, here be oxen for burnt sacrifice,

behold, the oxen for the burnt-offering — ASV
Behold here are cattle for a whole burnt offering — Sept
and threshing instruments and other instruments of the oxen for wood.
and the threshing instruments and the yokes of the oxen for the wood — ASV
and threshing instruments, and wooden utensils of the oxen — Sprl
and the threshing-sledges and ox-yokes for wood — Rhm
here is the wagon, and the yoke oxen bear, for kindling wood — Knox
and the grain-cleaning instruments and the ox-yokes for wood — Bas
and the threshing-sledges and the implements of the cattle for the wood — AAT
and ploughshares and the yokes for fuel — Lam

23. **All these things did Araunah, as a king, give unto the king.**
all this, O king, doth Araunah give unto the king — ASV
All this did Araunah the king give unto the king — JPS
the whole hath Araunah given, as a king to be king — YLT
And Araunah said unto the king, The LORD thy God accept thee.
Araunah added, And may the Eternal your God accept your sacrifice — Mof

24. **And the king said unto Araunah, Nay; but I will surely buy it of thee at a price:**
Nay, for I will certainly buy them of thee at a price — Sprl
No, indeed, I will buy this from you for a sum of money — Mof
neither will I offer burnt offerings unto the LORD my God of that which cost me nothing.
I will not offer the Eternal my God burnt-offerings that have cost me nothing — Mof
the victims I offer to the Lord my God must not be procured without cost — Knox
So David bought the threshingfloor and the oxen for fifty shekels of silver.
So David bought threshing-floor and ox-team for fifty silver pieces — Knox
. . . for about fifty silver dollars — Ber

25. **And David built there an altar unto the LORD,**
and offered burnt offerings and peace offerings.
. . . burnt-offerings and recompense-offerings — Mof
. . . burnt-offerings and thank-offerings — AAT
and there he brought burnt-sacrifice and welcome-offering — Knox
. . . burnt offerings and offerings of peace — Ber
So the LORD was entreated for the land,
. . . was propitiated over the land — Mof
So the land was received back into the Lord's favor — Knox
So the Lord gave ear to his prayer for the land — Bas
So the LORD answered the prayers for the land — Ber
and the plague was stayed from Israel.
and the plague disappeared from Israel — Knox
and the disease came to an end in Israel — Bas
and the fatal malady was removed from Israel — Ber
and the slaughter was stopped from Israel — Sept

THE BOOK OF I KINGS

CHAPTER 1

1. Now king David was old and stricken in years; and they covered him with clothes, but he gat no heat.

. . . old and advanced in years; and although they covered him with clothes, he could not get warm — RSV

. . . covered him with [bed] clothes . . . — Amp

. . . could not keep warm — AAT

2. Wherefore his servants said unto him, Let there be sought for my lord the king a young virgin: and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may get heat.

So his servants [the physicians] said to him . . . — Amp

. . . Let a young maiden be sought for my lord the king, and let her wait upon the king, and be his nurse; let her lie in your bosom that my lord the king may be warm — RSV

. . . and let her stand before the king, and be his attendant . . . — ABPS

. . . Let a young virgin be sought to attend you, lord king, and to nurse you. If she sleeps with your royal majesty you will be kept warm — NAB

3. So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a Shunammite, and brought her to the king.

Therefore they searched all the territory of Israel for a beautiful young woman . . . — Ber

. . . a beautiful young virgin . . . — Sept

4. And the damsel was very fair, and cherished the king, and ministered to him: but the king knew her not.

The girl was very beautiful and she became the king's nurse and served him; however, the king did not cohabit with her — Ber

. . . She looked after the king and waited on him but the king had no intercourse with her — Jerus

5. Then Adonijah the son of Haggith exalted himself, saying, I will be king: and he prepared him chariots and horsemen, and fifty men to run before him.

Now Adonijah, Haggith's son, was ambitious; he thought he might be king; accordingly he procured a chariot and team with fifty men to run in front of him — Jerus

. . . was boasting that he was to be king; and he had already provided himself with chariots and horsemen and fifty outrunners — NEB

6. And his father had not displeased him at any time in saying, Why hast thou done so?

and never a word did his father say to check or challenge him — Knox

And his father had never rebuked him at any time . . . — Lam

. . . had never repressed him . . . — Ber

At no time in his life had his father ever crossed him by asking 'Why do you behave like this?' — Jerus

Yet his father never rebuked him or asked him why he was doing this — NAB

Now his father had never in his life restrained him . . . — AAT

. . . had never disciplined him at any time — not so much as by a single scolding! — Tay

and he also was a very goodly man; and his mother bare him after Absalom.

he came next to Absalom in birth, and was like Absalom for beauty — Knox

He was a very handsome man, and was Absalom's younger brother — Tay

7. And he conferred with Joab the son of Zeruiah, and with Abiathar the priest: and they following Adonijah helped him.

. . . and they followed Adonijah and helped him — RSV

. . . for they were supporters of Adonijah — Ber

. . . and they agreed to help him become king — Tay

8. But Zadok the priest, the Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which belonged to David, were not with Adonijah.

. . . Nathan the prophet, and Shimei and his companions, the pick of David's army . . . — NAB

. . . Nathan the prophet, Shimei, Rei, and David's bodyguard of heroes . . . — NEB

. . . and David's trained warriors . . . — AAT

. . . David's veterans . . . — Mof
. . . David's worthies . . . — Sept
. . . were not on Adonijah's side — Ber

9. And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth, which is by Enrogel, and called all his brethren the king's sons, and all the men of Judah the king's servants:

Adonihah sacrificed sheep, oxen, and fatlings by the Serpent's Stone, which is beside En-rogel, and he invited all his brothers, the king's sons, and all the royal officials of Judah — RSV

One day when Adonijah was sacrificing sheep and oxen and fattened calves at the Sliding Stone which is beside the Fuller's Spring, he invited all his brothers, the royal princes, and all the men of Judah in the king's service — Jerus

. . . his brothers, and all the nobles of Juda, the king's servants — Sept

10. But Nathan the prophet, and Benaiah, and the mighty men,[1] and Solomon his brother, he called not.

But Nathan the prophet, Benaiah, the magnates, and Solomon he did not invite — Ber

But he did not invite the prophet Nathan, or Benaiah, or the pick of the army, or his brother Solomon — NAB

11. Wherefore Nathan spake unto Bathsheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth it not?

. . . has become king and David . . . — RSV

12. Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon.

Now come, let me advise you what to do for your own safety and for the safety of your son Solomon — NEB

13. Go and get thee in unto king David, and say unto him,

Go immediately to king David, and say unto him — Sept

Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?

. . . Why then is Adonijah king now — RSV

14. Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words.

. . . and support your words — Ber

Then while you are still speaking there with the king, I will follow you in and tell the whole story — NEB

15. And Bath-sheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king.

So Bath-sheba visited the king in his room, while Abishag the Shunammite was attending him because of his advanced age — NAB

So Bath-sheba went into the King's bedroom. He was an old, old man now, and Abishag was caring for him — Tay

16. And Bath-sheba bowed, and did obeisance unto the king.

. . . and prostrated herself — NEB

. . . fell upon her knees and payed homage to the king — Ber

And the king said, What wouldest thou?

. . . What do you desire? — RSV

17. And she said unto him, My lord, thou swarest by the LORD thy God unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne.[2]

18. And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest it not:

But now Adonijah has become king, and you, my lord king, do not know it — NAB

19. And he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.

He hath sacrificed oxen, and lambs, and sheep for the multitude, and invited all the king's sons . . . and Joab the captain general of the army, but hath not invited thy servant Solomon — Sept

20. And thou, my lord, O king, the eyes of all Israel are upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him.

---

[1]For variant translations of "the mighty men" see vs. 8.

[2]Compare vs. 13.

And now, your majesty, all Israel is looking to you to announce who is to succeed you on the throne — NEB

21. Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders.

. . . shall be treated as criminals — NEB
. . . will be regarded as rebels — AAT
. . . will have to suffer — Mof
. . . Our lives will be forfeit — Knox

22. And, lo, while she yet talked with the king, Nathan the prophet also came in.

23. And they told the king, saying, Behold Nathan the prophet.

They informed the king, "Here is Nathan the prophet!" — Ber

And when he was come in before the king, he bowed himself before the king with his face to the ground.

. . . bowed down to the ground on his face before the king — Jerus
. . . prostrated himself with his face to the ground — NEB

24. And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

. . . My lord, have you appointed Adonijah to be the next king? Is he the one you have selected to sit upon your throne? — Tay

25. For he has gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, God save king Adonijah.

. . . and hath sacrificed bullocks, and lambs, and sheep, for the multitude, and invited all the king's sons, and the chiefs of the army . . . — Sept

Today he celebrated his coronation by sacrificing oxen and fat goats and many sheep, and has invited your sons to attend the festivities. He also invited General Joab and Abiathar the priest; and they are feasting and drinking with him and shouting, 'Long live King Adonijah!' — Tay

26. But me, even me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.

But Zadok the priest and Benaiah and Solomon and I weren't invited — Tay

27. Is this thing done by my lord the king, and thou hast not shewed it unto thy servant, who should sit on the throne of my lord the king after him?

Has this been done with your knowledge? For you haven't said a word as to which of your sons you have chosen to be the next king — Tay

If this be done by order of my lord the king, why hast thou not made known to thy servant who shall sit on the throne of my lord the king after him — Sept

28. Then king David answered and said, Call me Bath-sheba. And she came into the king's presence, and stood before the king.

And king David in reply said . . . — Sept

29. And the king sware, and said, As the LORD liveth, that hath redeemed my soul out of all distress,

Then the king swore an oath to her: As the LORD lives, who has delivered me from all my troubles: — NEB

30. Even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

I swore by the LORD the God of Israel that Solomon your son should succeed me and that he should sit on my throne, and this day I give affect to my oath — NEB

31. Then Bath-sheba bowed with her face to the earth, and did reverence to the king, and said, Let my lord king David live for ever.

. . . bowed down, with her face to the ground, and made obeisance to the king . . . — Sept

Then Bathsheba fell upon her knees with her face to the ground and paid homage to the king . . . — Ber

. . . bowed low to the king and prostrated herself . . . — NEB

32. And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33. The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon:

. . . Take the officers of the household with you; mount my son Solomon on the king's mule and escort him down to Gihon — NEB
. . . Gihon [in the Kidron Valley] — Amp

34. And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon.
And there let Zadok the priest and Nathan the prophet put the holy oil on him to make him . . . — Bas
. . . Then blow the trumpets and shout, 'Long live King Solomon!' — Tay

35. Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah.
Then escort him home again, and he shall come and sit on my throne and reign in my place: for he is the man that I have appointed prince over Israel and Judah — NEB

36. And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD God of my lord the king say so too.
. . . and said, Be it so! May the God of my lord the king confirm it! — Sept
. . . and said, So be it! So say Jehovah, God of my lord the king! — ABPS
. . . It shall be done. And may the LORD, the God of my lord the king, confirm it! — NEB

37. As the LORD hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David.
As Jehovah was with . . . — ABPS
As the LORD has been with your majesty, so . . . — NEB

38. So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.
. . . together with the Kerethite and Pelethite guards, went down and mounted . . . — NEB
. . . the Cherethites and Pelethites [the king's bodyguard] . . . — Amp
. . . and Benaiah the son of Jehoida, and the executioners and the couriers, went down; and they caused Solomon . . . — ABPS

39. And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon.
And Zadok the priest took the vessel of oil out of the Tent, and put the holy oil on Solomon — Bas
. . . a flask of sacred oil . . . — Tay
And they blew the trumpet; and all the people said, God save king Solomon.
. . . and all the people shouted, Live king Solomon! — Sept
. . . Long live the king, Solomon — ABPS

40. And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.
Then all the people followed him up, and danced in choirs, and made great rejoicings, so that the earth was rent with their shouting — Sept
Then all the people escorted him home in procession, with great rejoicing and playing pipes, so that the very earth spread with the noise — NEB
Then all the people went up after him playing upon flutes and rejoicing with such great outburst that the earth was rent with their noise — AAT
. . . till earth echoed again with the noise of it — Knox

41. And Adonijah and all the guests that were with him heard it as they had made an end of eating.
. . . just as they had done eating — Sept
. . . as they finished feasting — RSV
and when Joab heard the sound of the trumpet, he said, Wherefore is this noise of the city being in an uproar?
. . . What does this uproar in the city mean — RSV
. . . Why the sound of the city in tumult — Ber
. . . What is all this uproar in the city? What has happened — NEB

42. And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for thou art a valiant man, and bringest good tidings.
. . . You are an honourable man and bring good news — NEB
. . . a man of standing . . . — Ber
. . . a man of valour . . . — Sept
. . . a man of worth . . . — NAB

. . . an earnest man . . . — Jerus
. . . a brave fellow . . . — Knox
. . . a trustworthy man . . . — Amp

43. And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king.
'Far otherwise,' Jonathan replied: 'our lord King David has made Solomon king — NEB
To which Jonathan replied, saying, Quite the reverse. Our lord king David has made Solomon king — Sept

44. And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and Cherethites, and Pelethites, and they have caused him to ride upon the king's mule:[3]

45. And Zadok the priest and Nathan the prophet have anointed him king in Gihon; and they are come up from thence rejoicing, so that the city rang again.
. . . and they went up from them with shouts of joy and the city is now in an uproar — Jerus
. . . and the city is in tumult — ABPS
. . . And now they have come back in triumph, and all the city is echoing with it — Knox
This is the noise that ye have heard.
that was the noise you heard — Jerus

46. And also Solomon sitteth on the throne of the kingdom.
So Solomon has actually taken his seat on the throne of the kingdom — AAT

47. And moreover the king's servants came to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne.
. . . went in to congratulate our lord king David . . . — Sept
and the servants of the king have already gone to compliment our master King David, saying, May God make Solomon more renowned than you and magnify his throne above yours — Ber
and the king bowed himself upon the bed.
Then the king did homage upon his bed — Ber
And the king in his bed worshiped God — NAB
and the king was bent low in worship on his bed — Bas

48. And also thus saith the king, Blessed be the LORD God of Israel, which hath given one to sit on my throne this day, mine eyes even seeing it.
. . . who has provided an occupant for my throne while I can still see it with my own eyes — Ber
. . . who has allowed my eyes to see one of my descendants sitting on my throne — Jerus

49. And all the guests that were with Adonijah were afraid, and rose up, and went every man his way.
Upon this all the guests of Adonias were struck with consternation, and went every man his way — Sept
Then Adonijah and his guests jumped up from the banquet table and fled in panic — Tay

50. And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar.
But Adonijah was in such fear of Solomon that he arose and went and caught hold of the horns of the altar — AAT
. . . arose and went [to the tabernacle tent on Mt. Zion] and caught hold of the horns of the altar [as a fugitive's refuge] — Amp

51. And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to-day that he will not slay his servant with the sword.
Solomon received this report: "Look, Adonijah is so fearful of King Solomon that he has taken hold of the horns of the altar, saying, . . . — Ber

52. And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth:
. . . If he shew himself a virtuous man . . . — Sept
but if wickedness shall be found in him, he shall die.
. . . but if he is found to be troublesome, he shall die — NEB
. . . if he is found guilty of crime . . . — NAB

53. So king Solomon sent, and they brought him down from the altar.
So king Solomon summoned him . . . — Tay

[3]Compare vs. 38.

And he came and bowed himself to king Solomon:
. . . did homage . . . — Bar
. . . prostrated himself . . . — NEB

and Solomon said unto him, Go to thine house.
and then Solomon curtly dismissed him. "Go on home," he said — Tay

CHAPTER 2

1. Now the days of David drew nigh that he should die; and he charged Solomon his son, saying,
When David's time to die drew near, he charged . . . — RSV
. . . he advised his son . . . — Ber
. . . he gave these instructions . . . — NAB

2. I go the way of all the earth: be thou strong therefore, and shew thyself a man;
I am about to die. You must be strong and behave as a man — Ber
. . . Take courage and be a man — NAB
. . . the way all mortal things go at last: do thou keep thy courage high and play the man — Knox

3. And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses,
and keep the charge of Jehovah thy Good . . . — ASV
Keep the mandate of the LORD . . . — NAB
You must observe the charge of the LORD your God, by walking in . . . — Ber
Hold ever true to the Lord thy God, following the paths he has shewn us, observing his ceremonies, . . . — Knox
Fulfil your duty to the LORD your God; conform to his ways, observe his statutes and his commandments, his judgements and his solemn precepts, as they are written in the law of Moses — NEB
that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself:
so that you may succeed in everything you do and in everything to which you may turn — Ber
so shalt thou be well advised in all thou doest, at every turn of the way — Knox

4. That the LORD may continue his word which he spake concerning me, saying,
that Jehovah may establish his word . . . — ASV
. . . may fulfill his word . . . — ABPS
. . . confirm the word . . . — Ber
So will the Lord make good his promise to me — Knox
If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.
If your sons watch their steps, so as to walk before Me devotedly, with their whole heart and soul, there shall never be wanting for you a man upon the throne of Israel — Ber
. . . to walk before me in faithfulness . . . — RSV
. . . you shall always have someone of your line on the throne of Israel — NAB

5. Moreover thou knowest also what Joab the son of Zeruiah did to me, and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet.
. . . the son of Jether, and murdered them, thus shedding the blood of war in time of peace and putting the blood of war on the girdle about his loins and in the shoes on his feet — Ber
. . . avenging in time of peace blood which had been shed in war, and putting innocent blood upon the girdle about my loins, and upon the sandals on my feet — RSV
. . . He took revenge for the blood of war in a time of peace, and put bloodshed without provocation on the belt about my waist and the sandal on my foot — NAB
. . . He killed them both, breaking the peace by bloody acts of war; and with that blood he stained the belt about my waist and the sandals on my feet — NEB
. . . They were at peace with him when he struck the warrior's blow, stained himself, from the shoes on his feet to

the girdle on his loins, with the blood that should have been split in war — Knox

6. Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace.

Now you must act wisely and not permit his gray head to go down to the grave peacefully — Ber

. . . Sheol [the place of the dead] in peace — Amp

. . . you must not allow him to go down to the grave in peaceful old age — NAB

7. But shew kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table:

But deal loyally with the sons of Barzillai . . . and let them be of those that eat at your table — RSV

for so they came to me when I fled because of Absalom thy brother.

for so they assisted me . . . — Ber

for with such loyalty they met me . . . — RSV

for they were as kind to me when I was fleeing . . . — Jerus

8. And, behold, thou hast with thee Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim:

And, behold, there is with thee Shimei . . . — ASV

. . . He cursed me violently at the time I came to Mahanaim — Ber

. . . He called down a terrible curse on me the day I left for Mahanaim — Jerus

Do not forget Shimei . . . who cursed me bitterly the day I went to Mahanaim — NEB

. . . Shimei the son of Gera, of the tribe of Benjamin, of the house of Horim, . . . — Lam

but he came down to meet me at Jordan, and I sware to him by the LORD, saying, I will not put thee to death with the sword.

. . . I sware to him by Jehovah . . . — ASV

. . . I swore to him by Yahweh . . . — Jerus

Because he came down to meet me at the Jordan, I swore to him . . . — NAB

True, he came down to meet me at the Jordan, and I swore by the LORD that I would not put him to death — NEB

But he came down to meet me at Jordan [on my return], and I swore to him . . . — Amp

9. Now therefore hold him not guiltless:

So do not hold him innocent, — Ber

But you, you must not let him go unpunished; — Jerus

But you do not need to let him go unpunished now; — NEB

But do you yourself not hold him guiltless; — AAT

Thou hast no cause to leave him unharmed; — Knox

for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood.

for thou art a wise man; and thou wilt know what thou oughtest to do unto him, and thou shalt bring his hoar head down to Sheol with blood — ASV

for you are a wise man and know how to handle him; you must bring down his gray head in blood to the grave — Ber

You are a prudent man . . . — NAB

thou hast wit enough to resolve what to do with him, how to prepare a bloody end for his grey hairs — Knox

10. So David slept with his fathers, and was buried in the city of David.

David rested with his ancestors . . . — NAB

. . . was buried in the citadel of David — Jerus

11. And the days that David reigned over Israel were forty years:

The length of David's reign over Israel was forty years — NAB

seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

in Hebron he was king for seven years, and in Jerusalem he was king for thirty-three years — Ber

12. Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.

Solomon then occupied the throne of his father David and his kingdom was firmly established — Ber

. . . his sovereignty and securely established — Jerus

13. And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon.

Then Adonijah . . . — ASV

And she said, Comest thou peaceably? And he said, Peaceably.
'Do you come as a friend?' she asked. 'As a friend,' he answered — NEB

14. He said moreover, I have somewhat to say unto thee. And she said, Say on.

15. And he said, Thou knowest that the kingdom was mine, and that all Israel set their faces on me, that I should reign:
. . . and that all Israel expected me to be king — Ber
howbeit the kingdom is turned about, and is become my brother's: for it was his from the LORD.
. . . from Jehovah — ASV
But now the kingdom has gone to my brother because the LORD gave it to him — Ber
. . . for it was his by the LORD's will — NEB
. . . for that is the way the Lord wanted it — Tay
but the crown eluded me and fell to my brother, since it came to him from Yahweh — Jerus

16. And now I ask one petition of thee, deny me not. And she said unto him, Say on.
Accordingly I have but one request of you: do not refuse me . . . — Ber

17. And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me Abishag the Shunammite to wife.
Intercede please with King Solomon — for he will not refuse you — that he give me Abishag, the Shunammite, as a wife — Ber

18. And Bath-sheba said, Well; I will speak for thee unto the king.
Bathsheba answered, "Very well, I will speak to the king on your behalf." — Ber

19. Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand.
. . . And the king rose to meet her, and saluted her . . . — Sept
. . . she sat on his right — RSV

20. Then she said, I desire one small petition of thee; I pray thee, say me not nay.
Then she said, "A small request I am about to make of you; do not refuse me." — AAT
And the king said unto her, Ask on, my mother: for I will not say thee nay.
"Ask, my mother, for I will not refuse you," the king said to her — AAT

21. And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife.
. . . "Permit Abishag the Shunammite to become the wife of Adonijah your brother." — Ber

22. And king Solomon answered and said unto his mother, Any why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he is mine elder brother; even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.
. . . "Ask the kingdom for him as well, for he is my elder brother and has with him Abiathar the priest and Joab, son of Zeruiah." — NAB
. . . You might as well request the kingdom for him, since he is my elder brother and Abiathar the priest and Joab son of Zeruiah are on his side — Jerus

23. Then king Solomon sware by the LORD, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life.
. . . "God do so to me and more also if this word does not cost Adonijah his life! — RSV
. . . 'So help me God, Adonijah shall pay for this with his life — NEB
. . . "God kill me and worse, if this plea of Adonijah does not cost him his life! — Mof

24. Now therefore, as the LORD liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house, as he promised, Adonijah shall be put to death this day.
And now, as Jehovah lives, . . . — ABPS
Now, then, as the LORD lives, who has confirmed me and made me to sit upon the throne of David my father and who has made me a house, as He promised, Adonijah shall be put to death today — Ber

25. And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died.

. . . who struck him down, so that he died — AAT

26. And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields; for thou art worthy of death:
. . . "Go to Anathoth, to your estate; for you deserve death — RSV
but I will not at this time put thee to death, because thou barest the ark of the Lord GOD before David my father, and because thou hast been afflicted in all wherein my father was afflicted.
. . . because thou didst bear the ark of My Lord Yahweh before David my father . . . — Rhm
. . . and because you endured all the afflictions my father suffered — Ber
. . . and because you shared in all the affliction of my father — RSV
. . . all the hardships of my father — Mof

27. So Solomon thrust out Abiathar from being priest unto the LORD; that he might fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh.
Solomon also removed Abiathar from the priesthood of the LORD, to confirm the word of the LORD spoken concerning the house of Eli at Shiloh — Ber

28. Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom.
When the report reached Joab — for Joab had supported Adonijah, though he had not supported Absalom — Ber
And Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar.
so then Joab fled into the Tent of Yahweh, and laid hold of the horns of the altar — Rhm
. . . and clung to the horns of the altar — Jerus
. . . and seized . . . — NAB
. . . the knobs of the altar — Mof
. . . he ran to the Tabernacle for sanctuary and caught hold of the horns of the altar — Tay

29. And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and, behold, he is by the altar.
When King Solomon was informed that Joab had fled to the tabernacle of the LORD and was there at the altar, — Ber
Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him.
. . . saying, "Go, strike him down." — Ber

30. And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth.
. . . "Thus the king has said, 'Come out.' " — AAT
And he said, Nay; but I will die here.
But he said, "No, for I prefer to die here." — AAT
And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

31. And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father.
The king responded, "Do as he said. Strike him down and bury him, so that you may remove from me and from the house of my father the blood which Joab shed without cause — Ber

32. And the LORD shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing thereof, to wit, Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah.
. . . the captain general of Israel . . . the captain general of Judah — Sept
The LORD will also requite his bloody deeds upon his own head, because . . . — AAT
The LORD will hold him responsible for his own death, because he struck down two innocent men who were better men than he, . . . — NEB
The Eternal will make his murders fall on his own head, . . . — Mof
The LORD will hold him responsible for his own blood, because he struck down two men better and more just than himself, . . . — NAB
. . . two innocent men that were his betters . . . — Knox

33. Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever:
Now may their blood return upon the head of Joab and upon the head of his descendants forever — Ber

The guilt of their blood shall recoil on Joab and his descendants for all time — NEB

So shall the guilt of their murder come back upon the head of Joab and his descendants to all time — Mof

but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the LORD.

and may the peace of the LORD be forever on David, his descendants, his house, and his throne — Ber

34. So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness.

. . . in the desert — Ber

35. And the king put Benaiah the son of Jehoiada in his room over the host:

Then the king put Benaiah the son of Jehoiada in charge of the army in his place — Ber

and Zadok the priest did the king put in the room of Abiathar.

and the king put Zadok the priest in the place of Abiathar — AAT

36. And the king sent and called for Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither.

. . . and do not go forth from there to any place whatever — RSV

. . . and stay there; you are not to leave the city for any other place — NEB

37. For it shall be, that on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head.

The day you leave it and cross the Kidron-ravine, you die — be sure of that! Your blood be on your own head! — Mof

38. And Shimei said unto the king, The saying is good: as my lord the king hath said, so will thy servant do.

"Very good," said Shimei to the king, "as my lord the king orders, so will your servant do." — Mof

. . . I accept your sentence; I will do as your majesty commands — NEB

And Shimei dwelt in Jerusalem many days.

So for a long time Shimei remained in Jerusalem — NEB

39. And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish son of Maachah king of Gath.

but three years later two of his slaves ran away to Achish son of Maachah, king of Gath — NEB

And they told Shimei, saying, Behold, thy servants be in Gath.

40. And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.

. . . saddled a donkey and went to Gath to visit the king. And when he had found his slaves, he took them back to Jerusalem — Tay

41. And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

42. And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word that I have heard is good.

. . . 'Did I not require you to swear by the LORD? Did I not give you this solemn warning: "If ever you leave this city for any other place, you shall die: make no mistake about it"? And you said, "I accept your sentence; I obey." — NEB

43. Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with?

Why have you not kept your oath to the Eternal and the orders I enjoined upon you? — Mof

44. The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall return thy wickedness upon thine own head;

. . . "You are aware of all the evil which you knowingly did to David my father; may the LORD return your wickedness upon your own head — Ber

45. And king Solomon shall be blessed, and the throne of David shall be established before the LORD for ever.

But may King Solomon be blessed, and

may the throne of David be kept secure before Yahweh for ever — Jerus

46. So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died.

The king gave orders to Benaiah son of Jehoiada; he went out and struck down Shimei; and he died — Jerus

And the kingdom was established in the hand of Solomon.

And now the sovereignty was securely in the hands of Solomon — Jerus

Thus Solomon's royal power was securely established — NAB

Thus the kingdom was completely established in the hand of Solomon — AAT

CHAPTER 3

1. And Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the LORD, and the wall of Jerusalem round about.

Solomon made a marriage alliance . . . — RSV

Solomon allied himself by marriage with Pharaoh king of Egypt: he married Pharaoh's daughter, and took her to the Citadel of David until he could complete the building of his palace and the Temple of Yahweh and the wall surrounding Jerusalem — Jerus

. . . He took her to live in the Keep of David; not yet had he built his own palace, or the Lord's house; not yet had he finished walling in Jerusalem — Knox

2. Only the people sacrificed in high places, because there was no house built unto the name of the LORD, until those days.

But the people sacrificed [to God] in the high places [as the heathen did to their idols], for there was no house . . . — Amp

. . . at the hill-shrines . . . — NEB

. . . on altars in the hills . . . — Tay

. . . for the name of Jehovah until those days — ASV

The people were sacrificing at the high places, however, because no house had yet been built for the name of the LORD — RSV

3. And Solomon loved the LORD, walking in the statutes of David his father: only he sacrificed and burnt incense in high places.

And Solomon loved Jehovah . . . — ASV

Solomon loved the Lord, walking [at first] in the statutes and practices of David his father; only he sacrificed and burned incense in high places — Amp

. . . only he continued sacrificing and burning incense on the high places — Ber

. . . he followed the precepts of David his father, except that he offered sacrifice and incense on the high places — Jerus

. . . but he too slaughtered and burnt sacrifices at the hill-shrines — NEB

4. And the king went to Gibeon to sacrifice there; for that was the great high place:

The king went to Gibeon [near Jerusalem, where stood the tabernacle and the bronze altar] to sacrifice there, . . . — Amp

. . . since that was the greatest of the high places — Jerus

. . . the most renowned high place — NAB

. . . the chief shrine — Mof

. . . the chief hill-shrine — NEB

a thousand burnt offerings did Solomon offer upon that altar.

5. In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

6. And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

. . . Thou hast showed unto thy servant David my father great lovingkindness, . . . and thou hast kept for him this great lovingkindness, that thou hast given him a son to sit on his throne, as it is this day — ASV

. . . Thou hast shown great and steadfast love to thy servant David my father, . . . and thou hast kept for him this great and steadfast love, . . . — RSV

. . . You have shown great favor to your servant, . . . and you have continued

this great favor toward him, even today, seating a son of his on his throne — NAB

. . . Thou hast proved thyself most generous to thy servant David . . . and thou hast reserved this great boon for him, . . . — Mof

. . . great and constant love . . . — NEB

7. And now, O LORD my God,
And now, O Jehovah my God — ASV
thou hast made thy servant king instead of David my father:
. . . king in place of David my father — RSV
and I am but a little child: I know not how to go out or come in.
. . . a mere lad . . . — Ber
But I am a very young man, unskilled in leadership — Jerus
but I am a mere youth, not knowing at all how to act — NAB

8. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?
. . . for who is able to judge this thine honoured people — Rhm
. . . this great people which is so numerous — Sept
Give thy servant therefore an understanding mind to govern thy people . . . for who is able to govern this thy great people — RSV
So give Thy servant an observant mind to judge . . . — Ber
Give thy servant, therefore, a heart with skill to listen, so that he may govern thy people justly and distinguish good from evil. For who is equal to the task of governing this great people of thine — NEB

10. And the speech pleased the LORD, that Solomon had asked this thing.
And the words pleased . . . — ABPS
It pleased the LORD that Solomon had asked this — RSV

11. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;
. . . but have asked for yourself understanding to discern what is right — RSV
. . . understanding to recognize justice — Ber
. . . a discerning judgment for yourself — Jerus
. . . insight and justice — Mof
. . . discernment in administering justice — NEB

12. Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.
behold, I have granted thy request . . — Sept
. . . Behold, I give you a wise and discerning mind . . . — RSV
. . . I give you a heart wise and shrewd . . . — Jerus
. . . a heart full of wisdom and discernment, beyond all that went before thee or shall come after thee — Knox

13. And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days.
. . . so that no other king shall compare with you all your days — RSV

14. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.
. . . I will give you long life — NEB

15. And Solomon awoke; and, behold, it was a dream.
Then he awoke, and knew it was a dream — NAB
And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.
. . . he offered holocausts and communion sacrifices, and held a banquet for all his servants — Jerus
. . . made a great entertainment for himself and all his servants — Sept
. . . he stood in front of the ark of the Eternal's compact, sacrificing burnt-offerings and recompense-offerings, and feasting all his officers — Mof
. . . there he sacrificed whole-offerings

and brought shared-offerings, and gave a feast to all his household — NEB
. . . burnt-offerings . . . thank-offerings . . . — AAT
. . . Then he invited all of his officials to a great banquet — Tay

16. **Then came there two women, that were harlots, unto the king, and stood before him.**
Then two prostitutes came . . . — Jerus

17. **And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.**
. . . and I gave birth to a child while she was in the house — RSV

18. **And it came to pass the third day after that I was delivered, that this woman was delivered also: and we were together;**
On the third day after my baby was born she too gave birth to a child. — NEB
there was no stranger with us in the house, save we two in the house.
there was no one else with us in the house, only we two were in the house — RSV

19. **And this woman's child died in the night; because she overlaid it.**
. . . because she lay upon it — ASV
. . . she smothered him by lying on him — NAB

20. **And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.**
. . . she put him to her breast and put her own dead son to mine — Jerus

21. **And when I rose in the morning to give my child suck, behold, it was dead;**
When I rose in the morning to nurse my child . . . — RSV
. . . to feed my baby . . . — NEB
but when I had considered it in the morning, behold, it was not my son, which I did bear.
but when I had looked at it in the morning . . . — ASV
but when I looked at it closely in the morning . . . — RSV

22. **And the other woman said, Nay; but the living is my son, and the dead is thy son.**
The other woman retorted, "Not so; my son is the living one and yours is the dead one." — Ber
And this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king.
But the first woman affirmed, "Untrue; your son is the dead one and mine the living one." So they argued before the king — Ber

23. **Then said the king, The one saith, This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is the dead, and my son is the living.**

24. **And the king said, Bring me a sword. And they brought a sword before the king.**

25. **And the king said, Divide the living child in two, and give half to the one, and half to the other.**

26. **Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it.**
Then the woman whose was the living son said to the king — for her motherly compassion went out to her son . . . — Ber
At this the woman who was the mother of the living child addressed the king, for she burned with pity for her son . . . — Jerus
The woman whose son it was, in the anguish she felt for it, said to the king . . . — NAB
At this the mother of the living child, whose heart yearned for her boy, cried to the king . . . — Mof
At this the woman who was the mother of the living child, moved with love for her child, said to the king, 'Oh! sire, let her have the baby; whatever you do, do not kill it.' — NEB
But the other said, Let it be neither mine nor thine, but divide it.
But the other woman retorted, "He shall be neither mine nor yours! cut him in two!" — Ber

27. **Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof.**
. . . Give the living child to the first woman, . . . — RSV
Then the king said, Give her [who pleads for his life] the living baby . . . — Amp

28. **And all Israel heard of the judgment which the king had judged; and they feared the king:**

. . . and held the king in awe — Jerus
. . . they respected the king — Ber
. . . they stood in awe of the king — Mof
for they saw that the wisdom of God was in him, to do judgment.
seeing that he had God's own wisdom for doing justice — Mof
. . . to administer justice — NEB
recognizing that he possessed divine wisdom for dispensing justice — Jerus

CHAPTER 4

1. So king Solomon was king over all Israel.

2. And these were the princes which he had; Azariah the son of Zadok the priest,
And these were the princes whom he had: Azariah . . . — ASV
these were his principal officers: . . . — Sept

3. Elihoreph and Ahiah, the sons of Shisha, scribes; Jehoshaphat the son of Ahilud, the recorder.

4. And Benaiah the son of Jehoiada was over the host: and Zadok and Abiathar were the priests:
Benaiah, son of Jehoiada, commander of the army . . . — NAB

5. And Azariah the son of Nathan was over the officers: and Zabud the son of Nathan was principal officer, and the king's friend:
. . . and Zabud the son of Nathan was chief minister, and the king's friend — ASV
. . . was priest and the king's friend — RSV
. . . a priest and a friend of the king — Ber
. . . the king's adviser — Mof
. . . the king's companion — Sept
Azariah son of Nathan, chief administrator. Zabud son of Nathan, Friend of the King, — Jerus
Azariah, son of Nathan, chief of the commissaries; Zabud, son of Nathan, companion to the king — NAB
Superintendent of the regional governors: Azariah son of Nathan. King's Friend: Zabud son of Nathan — NEB

6. And Ahishar was over the household: and Adoniram the son of Abda was over the tribute.
Ahishar, major-domo of the palace; . . . — NAB
. . . was over the men subject to taskwork — ASV
Ahishar was in charge of the palace; and Adoniram the son of Abda was in charge of the forced labor — RSV
. . . conscript labor — Ber

7. And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision.
And Solomon had twelve officers over all Israel to supply the king and his household, each to furnish supplies one month in the year. — Sept
. . . who provided food for the king and his household . . . — RSV
. . . each man had to make provision for a month in the year — ASV

8. And these are their names: The son of Hur, in mount Ephraim:
. . . Ben-hur, in the hill-country of Ephraim — ASV

9. The son of Dekar, in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-beth-hanan:
Ben-dekar, in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-beth-hanan — ASV

10. The son of Hesed, in Aruboth; to him pertained Sochoh, and all the land of Hepher:
Ben-hesed, in Arubboth . . . — ASV

11. The son of Abinadab, in all the region of Dor; which had Taphath the daughter of Solomon to wife:
Ben-abinadab, in all the height of Dor (he had Taphath the daughter of Solomon to wife) — ASV
. . . (Taphath, Solomon's daughter, was his wife) — Ber

12. Baana the son of Ahilud; to him pertained Taanach and Megiddo, and all Beth-shean, which is by Zartanah beneath Jezreel, from Beth-shean to Abelmeholah, even unto the place that is beyond Jokneam:
Baana the son of Ahilud, in Taanach and Megiddo, and all Beth-shean which is beside Zarethan, beneath Jezreel, from Beth-shean to Abel-meholah, as far as beyond Jokeam — ASV
. . . to the farther side of Jokneam — ABPS

13. The son of Geber, in Ramoth-gilead; to him pertained the towns of Jair the son of Manasseh, which are in Gilead; to him also pertained the region of Argob, which is in Bashan, threescore great cities with walls and brasen bars:

Ben-geber, in Ramoth-gilead (to him pertained . . . — ASV

. . . containing sixty large towns walled and bolted with bronze — Mof

. . . sixty fortified towns, walled-in and with bolts of bronze — Jerus

. . . sixty large walled cities with gate-bars of bronze — NEB

. . . sixty large walled cities with gates barred with bronze — NAB

14. Ahinadab the son of Iddo had Mahanaim:

Ahinadab the son of Iddo, in Mahanaim — ASV

15. Ahimaaz was in Naphtali; he also took Basmath the daughter of Solomon to wife:

. . . (he had taken Basemath the daughter of Solomon as his wife) — RSV

16. Baanah the son of Hushai was in Asher and in Aloth:

Baana the son of Hushai, in Asher and Bealoth — ASV

17. Jehoshaphat the son of Paruah, in Issachar:

18. Shimei the son of Elah, in Benjamin:

19. Geber the son of Uri was in the country of Gilead, in the country of Sihon king of Amorites, and of Og king of Bashan; and he was the only officer which was in the land.

Geber the son of Uri, in the land of Gilead, the country of Sihon king of the Amorites and of Og king of Bashan. And there was one officer in the land of Judah — RSV

. . . and one overseer was in the land — Ber

. . . There was one prefect besides, in the king's own land — NAB

. . . In addition, there was one governor in the land — Jerus

. . . and one officer was over all the officials who were in the land — AAT

. . . In addition, one governor over all the governors in the land — NEB

. . . All these prefects were under a single chief — Mof

. . . for all that country he alone was answerable — Knox

. . . and one officer that was [over all the officers] in the land — JPS

. . . A general manager supervised these officers and their work — Tay

20. Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry.

. . . they ate and drank and were happy — RSV

. . . they ate and they drank, and enjoyed life — NAB

Israel and Judah were a wealthy, populous, contented nation at this time — Tay

21. And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.

Solomon ruled over all the kingdoms from the Euphrates to the land of the Philistines and to the border of Egypt; they brought tribute . . .

. . . they brought tribute, and served Solomon all the days of his life — ASV

22. And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal,

. . . thirty cors of fine flour, and sixty cors of meal — RSV

Solomon's food supply for one day consisted of 195 bushels of fine flour, 390 bushels of meal — Ber

23. Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted fowl.

. . . besides harts, and gazelles, and roebucks, and fatted fowl — ASV

. . . as well as stags, gazelles, . . . — NEB

. . . besides deer, gazelles, roebucks, . . . — Ber

. . . fat oxen . . . pasture-fed cattle . . . sheep . . . harts, gazelles, roebucks, and fatted fowl — RSV

24. For he had dominion over all the region on this side the river, from Tiphsah even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him.

For he had dominion over all the region west of the Euphrates from Tiphsah to Gaza . . . — RSV

25. And Judah and Israel dwelt safely, every

man under his vine and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon.
so that Judah and Israel lived in security — each under . . . — Ber

26. And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.

27. And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing.
. . . they let nothing be lacking — ASV
Those overseers, each in his month, supplied food for King Solomon and all who came to the table of King Solomon; they did not overlook a thing — Ber
These officers thus stationed furnished supplies for king Solomon, and all things ordered for the king's table, each his month, without the least variation from what was ordered — Sept

28. Barley also and straw for the horses and dromedaries brought they
. . . for the horses and the coursers . . . — ABPS
. . . for the horses and chariot mares . . . — Sept
. . . for the horses and swift steeds . . . — ASV
unto the place where the officers were, every man according to his charge.
to the place where it was required, each according to his charge — RSV
to the place where the king happened to be, each in his course — Sept

29. And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore.
. . . and largeness of mind like the sand on the seashore — RSV
. . . wisdom, very deep understanding, and range of mind as broad as the sand on the seashore — Ber
Yahweh gave Solomon immense wisdom and understanding, and a heart as vast as the sand on the seashore — Jerus
And the Lord gave Solomon understanding and very comprehensive knowledge; and the effusions of his heart were like the sand on the seashore — Sept

30. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.
so that Solomon's wisdom surpassed the wisdom of all the people of the east, and all the wisdom of Egypt — RSV
. . . the wisdom of all the ancients and all the wise men of Egypt — Sept

31. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.
. . . and his fame spread to all the surrounding nations — Ber
He was wiser than all other men — than Ethan the Ezrahite, or Heman, or Chalcol, and Darda, the musicians — and his fame spread throughout the neighboring nations — NAB

32. And he spake three thousand proverbs: and his songs were a thousand and five.
He was also the originator of 3,000 proverbs and the author of 1,005 songs — Ber

33. And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.
He discoursed on trees, from the cedar of Lebanon to the hyssop which grows out of the city wall, and he talked on beasts, birds, reptiles, and fish — Ber
He could talk about plants from the cedar in Lebanon to the hyssop growing on the wall; and he could talk of animals, and birds and reptiles and fish — Jerus
. . . cattle . . . fowls . . . reptiles . . . fishes — Sept

34. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.
And men came from all peoples to hear the wisdom of Solomon, and from all the kings of the earth, who had heard of his wisdom — RSV
People from every nation, whose kings had heard about his wisdom, came to listen to the wisdom of Solomon — Ber
Men from all nations came to hear Solomon's wisdom, and he received gifts from all the kings of the world, who had heard of his wisdom — Jerus

CHAPTER 5

1. And Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David.

Hiram the king of Tyre sent an embassy to Solomon . . . — Jerus

. . . when he heard that they had anointed him king in place of his father; for Hiram always loved David — RSV

. . . because he had always been friendly with David — Ber

2. And Solomon sent to Hiram, saying,

And Solomon sent this message to Hiram — Jerus

3. Thou knowest how that David my father could not build an house unto the name of the LORD his God for the wars which were about him on every side, until the LORD put them under the soles of his feet.

. . . could not build a temple in honor of the LORD, his God. . . . — NAB

. . . for the name of Jehovah his God . . . — ASV

4. But now the LORD my God hath given me rest on every side, so that there is neither adversary nor evil occurrent.

. . . nor evil occurrence — ASV

. . . there is neither adversary nor misfortune — RSV

But now on every side the LORD my God has given me peace; there is no one to oppose me, I fear no attack — NEB

5. And, behold, I purpose to build an house unto the name of the LORD my God, as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.

. . . for my name — ASV

6. Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt appoint:

. . . and I will pay thee such hire for the service as thou shalt appoint — Sept

for thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians.

for thou knowest that there is not among us any that knoweth how to cut timber like unto the Sidonians — ASV

7. And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be the LORD this day, which hath given unto David a wise son over this great people.

. . . he was very greatly pleased and said, . . . — AAT

8. And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for: and I will do all thy desire concerning timber of cedar, and concerning timber of fir.

And Hiram sent to Solomon, saying, I have heard the message wich thou has sent unto me: . . . — ASV

. . . "I have heard what you have requested of me; I stand ready to perform all your pleasure in the matter of cedar and cypress timbers — AAT

9. My servants shall bring them down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them:

. . . and I will make them into rafts to go by sea unto the place that thou shalt appoint me, and will cause them to be broken up there, and thou shalt receive them — ASV

and thou shalt accomplish my desire, in giving food for my household.

You may pay me by supplying food for my household — Ber

10. So Hiram gave Solomon cedar trees and fir trees according to all his desire.

So Hiram kept Solomon supplied with cedar and cypress timber to his entire satisfaction — AAT

11. And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

. . . twenty measures of beaten oil . . . — ABPS

And Solomon gave Hiram 20,000 sacks of wheat for food for his household and 20,000 barrels of pure oil. This was what Solomon gave to Hiram annually — Ber

12. And the LORD gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.
. . . and the two of them made a treaty — RSV
. . . and the two of them ratified a treaty — AAT
. . . and they concluded an alliance — NEB

13. And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men.
. . . a levy of forced labor . . . — RSV
. . . raised a labour-band . . . — Rhm

14. And he sent them to Lebanon, ten thousand a month by courses:
And he sent them to Lebanon, ten thousand a month in relays — RSV
. . . ten thousand every month by turns — Sept
a month they were in Lebanon, and two months at home: and Adoniram was over the levy.

15. And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains;
Solomon also had seventy thousand burden-bearers and eighty thousand hewers of stone in the hill country — RSV
. . . transporters . . . stonecutters — Ber

16. Beside the chief of Solomon's officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work.
Besides Solomon's chief overseers, who had charge of the work, there were 3,300 foremen directing the people who did the work — Ber

17. And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house.
At the king's command, they quarried out great, costly stones in order to lay the foundation of the house with dressed stones — RSV
. . . with squared stones — Ber
. . . they quarried huge stones, special stones, for the laying of the temple foundations, dressed stones — Jerus
And the king bade them bring great stones, costly stones, to be the foundations of his temple, and to hew them into shape — Knox

18. And Solomon's builders and Hiram's builders did hew them, and the stonesquarers: so they prepared timber and stones to build the house.
And Solomon's builders and Hiram's builders and the Gebalites did fashion them, and prepared the timber and the stones to build the house — ASV
So Solomon's builders and Hiram's builders and the men of Gebal did the hewing and prepared the . . . — RSV
Solomon's builders and Hiram's builders dressed the stones and ran grooved edges round them, besides preparing the timber and the stones for building the temple — Mof
Men from Gebal helped Solomon's and Hiram's builders in cutting the timber and making the boards, and in preparing the stone for the Temple — Tay
And Solomon's builders and Hiram's builders and the stonemasons did hew them; . . . — Lam

CHAPTER 6

1. And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD.
. . . in the month Ziv, which is the second month, that he began to build the house of Jehovah — ASV
. . . the house of Yahweh — Rhm
. . . the Temple of Yahweh — Jerus
It was in the spring of the fourth year of Solomon's reign that he began the actual construction of the Temple. (This was 480 years after the people of Israel left their slavery in Egypt.) — Tay

2. And the house which king Solomon built for the LORD, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits.
The Temple was ninety feet long, thirty feet wide, and forty-five feet high — Tay

3. And the porch before the temple of the house, twenty cubits was the length

thereof, according to the breadth of the house; and ten cubits was the breadth thereof before the house.

All along the front of the Temple was a porch thirty feet long and fifteen feet deep — Tay

4. And for the house he made windows of narrow lights.

Narrow windows were used throughout — Tay

and he furnished the house with embrasures — NEB

And he made for the house windows with recessed frames — RSV

And for the house he made windows of fixed lattice-work — ASV

And for the house he made windows broad within, and narrow without — JPS

Splayed windows with trellises were made for the temple — NAB

He made windows for the Temple with frames and latticework — Jerus

Slanting windows he made to light his temple — Knox

5. And against the wall of the house he built chambers round about, against the walls of the house round about, both of the temple and of the oracle: and he made chambers round about:

He also built a structure against the wall of the house, running round the walls of the house, both the nave and the inner sanctuary; and he made side chambers all around — RSV

Then he built a terrace against its wall round about the sanctuary and the inner shrine. He made arcades all round — NEB

An annex of rooms was built along the full length of both sides of the Temple against the outer walls — Tay

and about its walls he built storied galleries, that ran all round the sides of the temple and its shrine with penthouses round about them — Knox

Against the wall of the house he built side rooms all around — all around the walls both of the temple and the inner room and he made cells all around — Ber

and adjoining the wall of the temple, which enclosed the nave and the sanctuary, an annex of several stories was built — NAB

6. The nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad:

The lowest story was five cubits broad, the middle one was six cubits broad, and the third was seven cubits broad — RSV

These rooms were three stories high, the lower floor being 7½ feet wide, the second floor 9 feet wide, and the third floor 10½ feet wide — Tay

for without in the wall of the house he made narrowed rests round about, that the beams should not be fastened in the walls of the house.

The rooms were connected to the walls of the Temple by beams resting on blocks built out from the wall — so the beams were not inserted into the walls themselves — Tay

for around the outside of the house he made offsets on the wall in order that the supporting beams should not be inserted into the walls of the house — RSV

for he made recesses all around the outside of the house so that (the girders) should not be laid in the walls of the house — Ber

for he made ledges to the house, all around on the outside of the house that the beams might not be fastened into the walls of the house — Sept

and they rested on beams close to the outside of the building all about, they were not attached to the temple wall — Knox

7. And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building.

All the time the temple was a-building, the stones used were ready hewn and shaped, so that there was no ringing of hammer or axe or iron tool in the house itself, while it was being built — Knox

The house was built of stones dressed at the quarry; there was no sound of hammer, chisel, or any other iron tool while the house was being built — Ber

8. The door for the middle chamber was in the right side of the house:

The entrance into the lower side-rooms

was on the south side of the temple — Mof

The entrance for the lowest story was on the south side of the house — RSV

The bottom floor of the side rooms was entered from the right side of the Temple — Tay

and they went up with winding stairs into the middle chamber, and out of the middle into the third.

and there were winding stairs going up to the second floor: another flight of stairs led from the second to the third — Tay

and one went up by stairs to the middle story, and from the middle story to the third — RSV

and stairs with intermediate landings led up to the middle story and from the middle story to the third — NAB

and access to the middle story above was by trap-doors, and so from the middle story to the third — Jerus

and by means of a circular trap door they could go up into the middle chamber and from the middle into the third — AAT

you climbed to the middle row, and from the middle row to the top row, through trap-doors — Mof

9. So he built the house, and finished it; and covered the house with beams and boards of cedar.

So he built the house, and finished it: and he made the ceiling of the house of beams and planks of cedar — RSV

After completing the Temple, Solomon paneled it all, including the beams and pillars, with cedar — Tay

Thus did he build the temple and finish it, roofing it over with cedar — Mof

10. And then he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

then, over the whole of it, he built an added storey five cubits high, and roofed the house with planks of cedar — Knox

The annex, with its lowest story five cubits high, was built all along the outside of the temple, to which it was joined by cedar beams — NAB

He made the side rooms of the house 7½ feet high, and they were fastened to the house with cedar lumber — Ber

As already stated, there was an annex on each side of the building, attached to the Temple walls by cedar timbers. Each story of the annex was 7½ feet high — Tay

11. And the word of the LORD came to Solomon, saying,

12. Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father:

. . . then will I establish my word with thee, which I spake unto David thy father — ASV

. . . I will do what I told your father David I would do — Tay

13. And I will dwell among the children of Israel, and will not forsake my people Israel.

And I will make my home among the sons of Israel . . . — Jerus

14. So Solomon built the house, and finished it.

15. And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the ceiling:

He lined the walls of the house on the inside with boards of cedar: from the floor of the house to the rafters of the ceiling, he covered them on the inside with wood — RSV

The entire inside, from floor to ceiling, was paneled with cedar — Tay

and he covered them on the inside with wood, and covered the floor of the house with planks of fir.

and the floors were made of cypress boards — Tay

. . . with boards of pine — NEB

and he covered the floor of the house with boards of cypress — RSV

16. And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar:

He built twenty cubits of the rear of the house with boards of cedar from the floor to the rafters — RSV

The furthest part of the temple was cedar-panelled to a height of twenty cubits from top to bottom — Knox

In the innermost part of the house he partitioned off a space of twenty cubits with cedar boards from floor to rafters — NEB

he even built them for it within, even for the oracle, even for the most holy place.
and made of it an inner shrine, to be the Most Holy Place — NEB
it was this endmost recess that he made into a shrine, a place all holiness — Knox
and he built this within as an inner sanctuary, as the most holy place — RSV

17. And the house, that is, the temple before it, was forty cubits long.
And the house, that is, the temple before the oracle, was forty cubits long — ASV
The house, that is, the nave in front of the inner sanctuary, was forty cubits long — RSV
The [rest of the] house, that is, the temple in front of the holy of holies, was forty cubits long — Amp
The remainder of the Temple — other than the Most Holy Place — was sixty feet long — Tay

18. And the cedar of the house within was carved with knops and open flowers:
. . . was carved-work with gourds and opening flower-buds — ABPS
The cedar within the house was carved in the form of gourds and open flowers — RSV
Throughout the Temple the cedar paneling laid over the stone walls was carved with designs of rosebuds and open flowers — Tay
all was cedar; there was no stone seen.

19. And the oracle he prepared in the house within, to set there the ark of the covenant of the LORD.
And he prepared an oracle in the midst of the house within, to set there the ark of the covenant of Jehovah — ASV
The inner sanctuary he prepared in the innermost part of the house, to set there the ark of the Covenant of the LORD — RSV
He prepared an inner shrine in the furthest recesses of the house to receive the Ark of the Covenant of the Lord — NEB
And he made ready an inmost room in the middle of the house, in which to put the ark of the agreement of the Lord — Bas
and he prepared the holy of holies in the inner room in which to set the ark . . . — Amp

20. And the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold;
And within the oracle was a space of twenty cubits in length, and twenty cubits in breadth, and twenty in the height thereof; and he overlaid it with pure gold — ASV
The holy of holies was twenty cubits in length . . . — Amp
The inner sanctuary was twenty cubits long, twenty cubits wide, and twenty cubits high; and he overlaid it with pure gold — RSV
. . . and he covered it with plated gold — Sept
The Debir was twenty cubits long, twenty cubits wide, and twenty high, and he plated it on the inside with pure gold — Jerus
and so covered the altar which was of cedar.
He also made an altar of cedar — RSV
and he covered the altar with cedar — ASV

21. So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle;
. . . and he drew chains of gold across before the oracle — ASV
. . . and he drew chains of gold across in front of the holy of holies — Amp
And Solomon overlaid the inside of the house with pure gold, and he drew chains of gold across, in front of the inner sanctuary — RSV
And Solomon overlaid the inside of the house with red gold and drew a Veil with golden chains across in front of the inner shrine — NEB
and he overlaid it with gold.

22. And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that was by the oracle he overlaid with gold.
. . . Also the whole [incense] altar that [stood outside the door but] belonged to the holy of holies he overlaid with gold — Amp
He completely overlaid the whole house with gold, as well as the entire altar of the sanctuary — Ber

23. And within the oracle he made two cherubims of olive tree, each ten cubits high.
In the inner sanctuary he made two

cherubims of olivewood, each ten cubits high — RSV
Within the holy of holies . . . — Amp
In the inner shrine . . . — NEB
. . . two statues of angels made from olive wood, each fifteen feet high — Tay
. . . two winged beings . . . — Bas

24. And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits.
Five cubits was the length of one wing of the cherub, and five cubits the length of the other wing of the cherub: it was ten cubits from the tip of one wing to the tip of the other — RSV

25. And the other cherub was ten cubits: both the cherubims were of one measure and one size.
. . . of one measure and one form — ASV
. . . both cherubim had the same measure and the same form — RSV
. . . of the same size and shape — Ber

26. The height of the one cherub was ten cubits, and so was it of the other cherub.
The height of one cherub was 15 feet, as was that of the other — Ber

27. And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.
He put the cherubim in the inner room of the house, the wings of the cherubim being spread out so that the wing of one touched one wall and the wing of the other touched the other wall, while their wings touched each other in the center of the house — Ber

28. And he overlaid the cherubims with gold.
These winged ones were plated over with gold — Bas

29. And he carved all the walls of the house round about with carved figures of cherubims and palm trees and open flowers, within and without.
. . . in the inner and outer rooms — RSV
Figures of angels, palm trees, and open flowers were carved on all the walls of both rooms of the Temple — Tay
And all the walls of the house inside and out were ornamented with forms of winged ones and palm-trees and open flowers — Bas

30. And the floor of the house he overlaid with gold, within and without.
. . . overlaid with gold in the inner and outer rooms — RSV
And he overlaid the floor both of the inner and outer apartment with gold — Sept

31. And for the entering of the oracle he made doors of olive tree: the lintel and side posts were a fifth part of the wall.
For the entrance to the inner sanctuary he made doors of olive-wood; the lintel and doorposts formed a pentagon — RSV
At the entrance of the sanctuary, doors of olive wood were made; the doorframes had beveled posts — NAB
For the entrance of the holy place he made double doors of olivewood, the lintel and the doorposts forming five sides and angles — Ber
He made the door of the Debir with uprights of olive wood, and five-sided door jambs — Jerus
The doorway to the inner sanctuary was a five-sided opening — Tay

32. The two doors also were of olive tree: and he carved upon them carvings of cherubims and palm trees and open flowers, and overlaid them with gold, and spread gold upon the cherubims, and upon the palm trees.
. . . the cherubim and palm trees he overlaid with beaten gold — Ber
On the olive-wood doors were cut designs of winged ones and palm-trees and open flowers, all of them, with the doors, plated with gold — Bas

33. So also made he for the door of the temple posts of olive tree, a fourth part of the wall.
So also made he for the entrance of the temple door-posts of olive-wood, out of a fourth part of the wall, — ASV
So also he made for the entrance to the nave doorposts of olivewood, in the form of a square, — RSV
Similarly for the doorway of the sanctuary he made a square frame of wild olive and a double door of pine — NEB

34. And the two doors were of fir tree: the two leaves of the one door were folding, and the two leaves of the other door were folding.

and two doors of fir-wood: the two leaves of the one door were folding, and the two leaves of the other door were folding — ASV

and two doors of cypress wood; . . . — RSV

. . . each leaf having two swivel-pins — NEB

and the two leaves of juniper: one leaf had two ribs binding it, and the other had two ribs binding it — Jerus

The two doors were of fir wood: each door was banded by a metal strap, front and back — NAB

35. And he carved thereon cherubims and palm trees and open flowers: and covered them with gold fitted upon the carved work.

and had carved cherubim, palm trees, and open flowers, over which gold was evenly applied — NAB

Angels, palm trees, and open flowers were carved on these doors and carefully overlaid with gold — Tay

They were ornamented with designs of winged ones and palm-trees and open flowers, plated over with gold — Bas

36. And he built the inner court with three rows of hewed stone, and a row of cedar beams.

He built the inner court with three courses of hewn stone and one course of cedar beams — RSV

. . . three courses of dressed stone and one course of lengths of cedar — NEB

And the inner space was walled with three lines of squared stones and a line of cedar-wood boards — Bas

The wall of the inner court had three layers of hewn stone and one layer of cedar beams — Tay

The inner court was walled off by means of three courses of hewn stones and one course of cedar beams — NAB

He also built an inner courtyard, whose walls had three courses of dressed stone and one of cedar-wood — Knox

37. In the fourth year was the foundation of the house of the LORD laid, in the month Zif:

. . . was the foundation of the house of Jehovah laid, in the month Ziv — ASV

The foundation of the Temple was laid in the month of May in the fourth year of Solomon's reign — Tay

38. And in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

. . . the house was finished in all its details according to the specification. It had taken seven years to build — NEB

and the entire building was completed in every detail in November of the eleventh year of his reign. So it took seven years to build — Tay

CHAPTER 7

1. But Solomon was building his own house thirteen years, and he finished all his house.

Then Solomon built his own palace, which took thirteen years to construct — Tay

2. He built also the house of the forest of Lebanon; the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.

He built it with timber from the forest of Lebanon . . . — Sept

His house, constructed of Lebanese lumber, was 150 feet long, 75 feet wide, and 45 feet high, and rested upon four rows of cedar pillars with cedar rafters upon the pillars — Ber

One of the rooms in the palace was called the Hall of the Forest of Lebanon. It was huge — measuring . . . — Tay

It was then that he set up the building known as the Forest of Lebanon. This was a hundred cubits long, . . . — Knox

3. And it was covered with cedar above upon the beams, that lay on forty five pillars, fifteen in a row.

And it was covered with cedar above the chambers that were upon the forty-five pillars, fifteen in each row — RSV

It was panelled in cedar on the upper part as far as the planks above the pillars . . . — Jerus

It had a cedar roof, extending over the beams, which rested on the columns,

fifteen in each row; and the number of the beams was forty-five — NEB

4. And there were windows in three rows, and light was against light in three ranks.
And there were beams in three rows, and window was over against window in three ranks — ASV
There were window frames in three rows, and window opposite window in three tiers — RSV
There were three window frames at either end, with windows in strict alignment — NAB
. . . and the windows corresponded to each other at three levels — NEB

5. And all the doors and posts were square, with the windows: and light was against light in three ranks.
And all the doors and posts were made square with beams: and window was over against window in three ranks — ASV
All the doorways and windows had square frames, and window was opposite window in three tiers — RSV
All the doors and uprights were of rectangular design, facing one another from three sides — Jerus

6. And he made a porch of pillars; the length thereof was fifty cubits, and the breadth thereof thirty cubits: and the porch was before them: and the other pillars and the thick beam were before them.
. . . and a porch before them; and pillars and a threshold before them — ASV
And he made the Hall of Pillars; its length was fifty cubits, and its breadth thirty cubits; there was a porch in front with pillars, and a canopy before them — RSV
He made a vestibule of pillars, 75 feet long and 45 feet wide with a porch in front of them and pillars and cornice in front — Ber

7. Then he made a porch for the throne where he might judge, even the porch of judgment: and it was covered with cedar from one side of the floor to the other.
. . . covered with cedar from floor to floor — ASV
And he made the Hall of the Throne where he was to pronounce judgment, even the Hall of Judgment; it was finished with cedar from floor to rafters — RSV
There was also the Throne Room or Judgment Hall, where Solomon sat to hear legal matters; . . . — Tay

8. And his house where he dwelt had another court within the porch, which was of the like work.
. . . was of like workmanship — RSV
His cedar-paneled living quarters surrounded a courtyard behind this hall — Tay
His living quarters were in another court, set in deeper than the tribunal and of the same construction — NAB
Solomon made also an house for Pharaoh's daughter, whom he had taken to wife, like unto this porch.
Solomon also made a house like this hall for Pharaoh's daughter whom he had taken in marriage — RSV
(He designed similar living quarters, the same size, in the palace which he built for Pharaoh's daughter — one of his wives.) — Tay

9. All these were of costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and so on the outside toward the great court.
All these were made of costly stones, hewn according to measure, sawed with saws, back and front, even from the foundation to the coping, and from the court of the house of the LORD to the great court — RSV
All these buildings were of fine stones, hewn to size and trimmed front and back with a saw, from the foundation to the bonding course — NAB
All these buildings were made, inside and out, from base to crowning stone, and outside to the great walled square, of highly priced stone, cut to different sizes with cutting-instruments — Bas

10. And the foundation was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits.
At the base were heavy stones, massive blocks, some ten and some eight cubits in size — NEB
The foundation stones were twelve to fifteen feet across — Tay
Even the foundation was made of expensive stones, large stones, stones of 15 feet and stones of 12 feet — Ber

11. And above were costly stones, after the measures of hewed stones, and cedars.

And above were costly stones, hewn according to measurement, and cedar — RSV

The huge stones in the walls were also cut to measure, and were topped with cedar beams — Tay

nor were the stones above less in measurement, with cedar panels to match them — Knox

12. And the great court round about was with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, and for the porch of the house.

. . . three rows of unpolished stone . . . — Sept

And the great court round about had three courses of hewn stone, and a course of cedar beams; like as the inner court of the house of Jehovah, and the porch of the house — ASV

. . . so had the inner court of the house of the LORD, and the vestibule of the house — RSV

The great court was enclosed by three courses of hewn stones and a bonding course of cedar beams. So also were the inner court of the temple of the LORD and the temple porch — NAB

The Great Court had three courses of hewn stone in its walls, topped with cedar beams, just like the inner court of the Temple and the porch of the palace — Tay

13. And king Solomon sent and fetched Hiram out of Tyre.

Then King Solomon had Hiram brought from Tyre — Ber

14. He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass:

. . . His father, a native of Tyre, had been a worker in bronze — NEB

. . . a foundry worker from Tyre — Tay

and he was filled with wisdom, and understanding, and cunning to work all works in brass.

and he was full of wisdom, understanding, and skill, for making any work in bronze — RSV

and he himself was a man of great and ingenuity, versed in every kind of craftsmanship in bronze — NEB

And he came to king Solomon, and wrought all his work.

Hiram came to King Solomon and executed all his works — NEB

15. For he cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about.

For he fashioned the two pillars of brass, . . . — ASV

He cast two pillars of bronze. Eighteen cubits was the height of one pillar, and a line of twelve cubits measured its circumference; it was hollow, and its thickness was four fingers; the second pillar was the same — RSV

Two hollow bronze columns were cast, each eighteen cubits high and twelve cubits in circumference; their metal was of four fingers' thickness — NAB

He cast two bronze pillars; the one was 27 feet high with a circumference 18 feet and the other like it — Ber

16. And he made two chapiters of molten brass, to set upon the tops of the pillars: the height of the one chapiter was five cubits, and the height of the other chapiter was five cubits:

He also made two capitals of molten bronze . . . — RSV

And he made two crowns to be put on the tops of the pillars, of brass made soft in the fire; the crowns were five cubits high — Bas

. . . each 7½ feet high — Ber

17. And nets of checker work, and wreaths of chain work, for the chapiters which were upon the top of the pillars; seven for the one chapiter, and seven for the other chapiter.

. . . a net[1] for the one capital, and a net[1] for the other capital — RSV

There were nets of open-work for the crowns on the tops of the pillars, a net of open-work for one and a net of open-work for the other — Bas

also trelliswork designs — festoons and chainwork — for the capitals on top of the pillars, seven for each capital — Ber

Two pieces of network with a chainlike mesh were made to cover the (nodes of the) capitals on top of the columns, one for each capital — NAB

18. And he made the pillars, and two rows round about upon the one network, to cover the chapiters that were upon the

[1]RSV follows the Greek reading rather than the Hebrew.

top, with pomegranates: and so did he for the other chapiter.

Likewise he made pomegranates; in two rows round about upon the one network, to cover the capital that was upon the top of the pillar; and he did the same with the other capital — RSV

And he made ornaments with apples; and two lines of apples all round over the network, covering the crowns of the pillars, the two crowns in the same way — Bas

Four hundred pomegranates were also cast; two hundred of them in a double row encircled the piece of network on each of the two capitals — NAB

19. And the chapiters that were upon the top of the pillars were of lily work in the porch, four cubits.

Now the capitals that were upon the tops of the pillars and the vestibule were of lily-work, four cubits — RSV

. . . were a lily design, six feet — Ber

The crowns on the tops of the pillars were ornamented with a design of flowers, and were four cubits across — Bas

20. And the chapiters upon the two pillars had pomegranates also above, over against the belly which was by the network:

The capitals were upon the two pillars and also above the rounded projection which was beside the network — RSV

There were also capitals above upon the two columns close to the rounded projection of the column which was beside the network — AAT

And there were crowns on . . . — Bas

and the pomegranates were two hundred in rows round about upon the other chapiter.

there were two hundred pomegranates, in two rows round about; and so with the other capital — RSV

There were two hundred apples in lines round every crown — Bas

21. And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz.

He set up the pillars at the vestibule to the temple; he set up the pillar on the south and called its name Jachin; and he set up the pillar on the north and called its name Boaz — RSV

22. And upon the top of the pillars was lily work: so was the work of the pillars finished.

The tops of the pillars had a design of flowers; and the work of making the pillars was complete — Bas

Above the pillars he did work in lily pattern, and so the making of the pillars was finished — Knox

And upon the top of the pillars was lily work, — which gave finish to the work of the pillars — Rhm

23. And he made a molten sea, ten cubits from the one brim to the other: it was round all about, and his height was five cubits: and a line of thirty cubits did compass it round about.

Next he made the molten sea, which was 15 feet from brim to brim, perfectly round, seven and a half feet high and fourty-five feet in circumference — Ber

Then Hiram cast a round bronze tank, 7½ feet high and 15 feet from brim to brim; 45 feet in circumference — Tay

24. And under the brim of it round about there were knops compassing it, ten in a cubit, compassing the sea round about: the knops were cast in two rows, when it was cast.

Rosebud decorations under the brim surrounding it extended around it, ten in a cubit, two rows of the rosebud decorations having been cast in the middle — Ber

Under its rim and completely encircling it were goards; they went round the Sea over a length of thirty cubits; the goards were in two rows, of one in the same casting with the rest — Jerus

On the underside of the rim were two rows of ornaments an inch or two apart, which were cast along with the tank — Tay

And under the edge of it, circling it all round for ten cubits, were two lines of flower buds, made together with it from liquid metal — Bas

25. It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward.

. . . the sea was mounted upon them, their back parts being turned inward — Ber

It rested on twelve bronze oxen standing tail to tail, three facing north, three west, three south, and three east — Tay

The basin stood on the figures of twelve oxen, three facing north, three west, three south, three east, so resting on them that their hind quarters, turned inwards could not be seen — Knox

26. And it was an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths.

It was four inches thick; its brim was made like that of a goblet, like a lily blossom, and its capacity was 18,000 gallons — Ber

. . . and it had a twelve thousand gallon capacity — Tay

The basin was three inches thick, and its brim curved as the brim of a cup does, or a lily-leaf; it held sixty-four tuns — Knox

. . . It held 2,000 baths [hebrew liquid measurement] — Amp

27. And he made ten bases of brass; four cubits was the length of one base, and four cubits the breadth thereof, and three cubits the height of it.

He also made the ten trolleys of bronze; each trolley was four cubits long, four wide, and three high — NEB

And he made ten wheeled bases of brass; . . . — Bas

He also made ten brazen stands for smaller basins, four cubits long, . . . — Knox

. . . each base was six feet long, six feet wide, and four and a half feet high — Ber

Hiram made ten bronze bases [for the lavers]; their length . . . — Amp

And he made ten cisterns of brass . . . — Sept

28. And the work of the bases was on this manner; they had borders, and the borders were between the ledges:

. . . they had panels; and there were panels between the ledges — ASV

. . . and there were borders between the stays — JPS

This was the construction of the stands: they had panels, and the panels were set in the frames — RSV

They were designed as follows: they had an undercarriage and crosspieces in the undercarriage — Jerus

When these stands were constructed, panels were set within the framework — NAB

And the bases were made in this way; their sides were square, fixed in a framework — Bas

And the cisterns had all the same kind of engraved borders, and there were engravings between the prominences — Sept

29. And on the borders that were between the ledges were lions, oxen, and cherubims:

and on the panels that were between the ledges . . . — ASV

and on the panels that were set in the frames . . . — RSV

On the crosspieces of the undercarriage were lions . . . — Jerus

And on the square sides between the frames were lions, oxen, and winged ones — Bas

These cross pieces were decorated with carved lions, oxen, and angels — Tay

and upon the ledges there was a base above: and beneath the lions and oxen were certain additions made of thin work.

and upon the ledges there was a pedestal above; and beneath the lions and oxen were wreaths of hanging work — ASV

Upon the frames, both above and below the lions and oxen, there were wreaths of beveled work — RSV

Above and below the lions, oxen, and cherubim were fillets of hammered work of spiral design — NEB

and the same on the frame; and over and under the lions and the oxen and the winged ones were steps — Bas

and the frames the same; above and below the lions and the oxen were punchwork rosettes — Ber

30. And every base had four brasen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver were undersetters molten, at the side of every addition.

And every base had four brazen wheels, and axles of brass; . . . beneath the laver were undersetters molten, with wreaths at the side of each — ASV

Moreover each stand had four bronze wheels and axles of brass; and at the four corners were supports for a laver. The supports were cast, with wreaths at the side of each — RSV

Each trolley had four bronze wheels with axles of bronze; it also had four flanges and handles beneath the laver, and these handles were of cast metal with a spiral design on their sides — NEB

and each cistern had four wheels of brass, and the naves were of brass, and at the four corners there were shoulders under the cisterns — Sept

31. And the mouth of it within the chapiter and above was a cubit: and the mouth thereof was round after the work of the base, a cubit and a half: and also upon the mouth of it were gravings with their borders, foursquare, not round.

Its opening was within a crown which projected upward one cubit; its opening was round, as a pedestal is made, a cubit and a half deep. At its opening there were carvings; and its panels were square, not round — RSV

32. And under the borders were four wheels; and the axle-trees of the wheels were joined to the base: and the height of a wheel was a cubit and half a cubit.

The four wheels were below the paneling, and the axletrees of the wheels and the stand were of one piece. Each wheel was a cubit and a half high — NAB

The four wheels were under the crosspiece. The axles of the wheels were inside the stands; the height of the wheels was one and a half cubits — Jerus

. . . The wheels were twenty-seven inches high — Tay

33. And the work of the wheels was like the work of a chariot wheel: the axletrees, and their naves, and their felloes, and their spokes, were all molten.

The wheels were constructed like chariot wheels; their axles, felloes, spokes, and hubs were all cast — NAB

And the workmanship of the wheels was like that of the wheels of a chariot; and their axles and their felloes and their spokes were all cast — Sept

. . . their axles, their rims, their spokes, and their hubs, were all cast — RSV

. . . stays . . . rims . . . spokes . . . hubs — Ber

34. And there were four undersetters to the four corners of one base: and the undersetters were of the very base itself.

And there were four shoulders . . . — ABPS

There were supports at each of the four corners of the stands, and these, too, were cast with the stands — Tay

And there were four angle-plates at the four angles of every base, forming part of the structure of the base — Bas

The four handles were at the four corners of each trolley, of one piece with the trolley — NEB

There were four supports running to the four corners of each base, the support being part of the base — Ber

As to the four shoulders at the four corners of each cistern, the shoulders were a part of the cistern itself — Sept

35. And in the top of the base was there a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof were of the same.

. . . and on the top of the base the stays thereof and the panels thereof were of the same — ASV

And on the top of the cistern there was a cylindrical border, of half a cubit broad, round about on the top of the cistern . . . — Sept

At the top of the trolley there was a circular band half a cubit high; the struts and panels on the trolley were of one piece with it — NEB

Now in the top of the stand there was a round opening half a cubit high, and upon the top of the stand were its supports and its border frames — AAT

A nine-inch rim surrounded the tip of each stand, banded with lugs. Always cast as one unit with the stand — Tay

36. For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm trees, according to the proportion of every one, and additions round about.

On the plain spaces of the stays and upon the borders, he engraved cherubim, lions, and palm trees and around the space still left rosettes — Ber

On the surfaces of the supports and on the panels, wherever there was a clear space, cherubim, lions, and palm trees were carved, as well as wreaths all around — NAB

. . . wherever there was a blank space, with spiral work all round it — NEB

In the spaces of the flat sides and on the

frames of them, he made designs of winged ones, lions, and palm-trees, with ornamented edges all round — Bas

37. After this manner he made the ten bases: all of them at one casting, one measure, and one size.

After this manner he made the ten stands . . . — RSV

. . . one casting, one measure, and one form — ASV

All ten stands were the same size and were made alike, for each was cast from the same mold — Tay

38. Then made he ten lavers of brass: one laver contained forty baths: and every laver was four cubits: and upon every one of the ten bases one laver.

Then he made ten brass vats, and placed them on the stands. Each vat was six feet square and contained 240 gallons of water — Tay

39. And he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south.

. . . and he set the sea on the southeast corner of the house — RSV

Five of these vats were arranged on the left and five on the right-hand side of the room. The tank was in the southeast corner, on the right-hand side of the room — Tay

. . . and he put the great water-vessel on the right side of the house, to the east, facing south — Bas

40. And Hiram made the lavers, and the shovels, and the basins. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD:

Hiram also made the pots, the shovels, and the basins . . . — RSV

Hiram made the ash containers, the scoops and the sprinkling bowls . . . — Jerus

Hiram also made the necessary pots, shovels, and basins and at last completed the work in the Temple of the Lord which had been assigned to him by King Solomon

41. The two pillars, and the two bowls of the chapiters that were on the top of the two pillars; and the two networks, to cover the two bowls of the chapiters which were upon the top of the pillars;

42. And four hundred pomegranates for the two networks, even two rows of pomegranates for one network, to cover the two bowls of the chapiters that were upon the pillars;

43. And the ten bases, and ten lavers on the bases;

44. And one sea, and twelve oxen under the sea;

45. And the pots, and the shovels, and the basins: and all these vessels, which Hiram made to king Solomon for the house of the LORD, were of bright brass.

46. In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zarthan.

Here is a list of the items he made: Two pillars; / A capital of the top of each pillar; / Latticework covering the bases of the capitals of each pillar; / Four hundred pomegranates in two rows on the latticework, to cover the bases of the two capitals; / Ten movable stands holding ten vats; / One large tank and twelve oxen supporting it; / Pots; / Shovels; / Basins. / All these items were made of burnished bronze, and were cast at the plains of the Jordan River between Succoth and Zarthan. — Tay

47. And Solomon left all the vessels unweighed, because they were exceeding many: neither was the weight of the brass found out.

. . . the weight of the bronze could not be ascertained because it was past counting — Ber

Solomon did not weigh all the articles because they were so numerous; the weight of the bronze, therefore, was not determined — NAB

48. And Solomon made all the vessels that pertained unto the house of the LORD: the altar of gold, and the table of gold, whereupon the shewbread was,

All the utensils and furniture used in the temple were made of solid gold. This included the altar, the table where the Bread of the Presence of God was displayed — Tay

49. And the candlesticks of pure gold, five on the right side, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs of gold,

the lampstands (five on the right hand

side and five on the left, in front of the Most Holy Place), the flowers, lamps, tongs — Tay

50. And the bowls, and the snuffers, and the basins, and the spoons, and the censers of pure gold, and the hinges of gold, both for the doors, of the inner house, the most holy place, and for the doors of the house, to wit, of the temple.

cups, snuffers, basins, spoons, firepans, the hinges of the doors to the Most Holy Place, and the main entrance doors of the Temple. Each of these was made of solid gold — Tay

51. So was ended all the work that king Solomon made for the house of the LORD. And Solomon brought in the things which David his father had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.

When the Temple was finally finished, Solomon took into the treasury of the Temple the silver, the gold, and all the vessels dedicated for that purpose by his father David — Tay

. . . he brought in the sacred treasures of his father David, the silver, the gold, the vessels, and deposited them in the storehouses of the house of the LORD — NEB

CHAPTER 8

1. Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which is Zion.

. . . the elders of Israel, all the heads of the tribes who were chiefs of families in Israel . . . — NEB

. . . to come to him in Jerusalem to take the ark of the Lord's agreement up out of the town of David, which is Zion — Bas

Then Solomon called a convocation at Jerusalem of all the leaders of Israel — the heads of the tribes and clans — to observe the transferring of the Ark of the Covenant of the Lord from the Tabernacle in Zion, the City of David, to the Temple — Tay

Then Solomon called together the sheikhs of Israel and all the chiefs of the clans, the heads of the various Israelite families, in Jerusalem, to bring the ark of the Eternal's compact up from Davidsburg — Mof

2. And all the men of Israel assembled themselves unto king Solomon at the feast in the month of Ethanim, which is the seventh month.

All the men of Israel assembled in King Solomon's presence at the pilgrim-feast in the month Ethanim, the seventh month — NEB

. . . It was on the great feast day of the seventh month (Ethanim, as it is called) that king Solomon sent out this summons to the whole of Israel — Knox

3. And all the elders of Israel came, and the priests took up the ark.

4. And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up.

. . . the ark of Jehovah . . . — ABPS

. . . the ark of Yahweh . . . — Rhm

And they brought up the ark of the LORD, the tent of meeting, and all the holy vessels that were in the tent; the priests and the Levites brought them up — RSV

5. And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark sacrificing sheep and oxen, that could not be told nor numbered for multitude.

King Solomon and the whole congregation of Israel, assembled to him for the occasion, were with him at the front of the ark, sacrificing sheep and oxen, so many they could not be numbered or counted — Ber

6. And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims.

The priests brought the ark of the covenant of the LORD to its place in the sanctuary of the house, in the Holy of Holies, under the wings of the cherubim — Ber

. . . the ark of the agreement . . . under the wings of the winged ones — Bas

7. For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

For their wings were outstretched over the place where the ark was, covering, the ark and its rods — Bas

. . . its carrying poles — Ber

8. And they drew out the staves, that the ends of the staves were seen out in the holy place before the oracle, and they were not seen without; and there they are unto this day.

The carrying poles were so long that their ends could be seen from the holy place in front of the sanctuary, though they could not be seen from the outside. They are there to this day — Ber

9. There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt.

10. And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD,

As soon as the priests had left the inner sanctuary, the whole of the Lord's house was wreathed in cloud — Knox

11. So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

. . . the glory of Jehovah . . . the house of Jehovah — ASV

and because of the cloud the priests could no longer perform their duties: the glory of Yahweh filled Yahweh's temple — Jerus

lost in that cloud, the priests could not wait upon the Lord with his accustomed service; his own glory was there filling his own house — Knox

12. Then spake Solomon, the LORD said that he would dwell in the thick darkness.

13. I have surely built thee an house to dwell in, a settled place for thee to abide in for ever.

. . . The LORD said, He dwells in a heavy cloud. I have indeed built a lofty abode for Thee; a house for Thee to dwell in forever — Ber

Then Solomon said: / 'Yahweh has chosen to dwell in the thick cloud. / Yes, I have built your dwelling, / a place for you to live in for ever — Jerus

Then Solomon said, / "The LORD has set the sun in the heavens, / but has said that he would dwell in thick darkness. I have built thee an exalted house, / a place for thee to dwell in for ever" — RSV

. . . O LORD who has set the sun in heaven, / but hast chosen to dwell in thick darkness, / here have I built thee a lofty house, / a habitation for thee to occupy for ever — NEB

. . . I have truly built you a princely house . . . — NAB

. . . "The LORD established the sun in the heavens, / But he himself said that he would dwell in thick darkness; / " 'Build my house, a house of habitation for me, / That I may dwell therein forever.' / Is it not written in the Book of Jasher?" — AAT

Now King Solomon prayed this invocation: "The Lord has said that he would live in the thick darkness / but O Lord I have built you a lovely home on earth, a place for you to live forever" — Tay

14. And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood;)

Then the king turned around and faced the people as they stood before him, and blessed them — Tay

15. And he said, Blessed be the LORD God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled it, saying,

. . . who has now fulfilled in act the promise he made to my father David — Knox

. . . who with His own mouth spake to my father David and with His own hand has fulfilled it, saying: — Ber

16. Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose David to be over my people Israel.

At the time I brought My people out of Egypt, I did not choose a city in any of the tribes of Israel where a house for My name should be built, but I chose David to have charge of My people Israel — Ber

When I brought my people from Egypt, I didn't appoint a place for my Temple, but I appointed a man to be my people's leader — Tay

From the day I brought . . . , I made no choice of a city in any tribe of Israel to build a house for My name to be there. Now I have made choice of Jerusalem for My name to be there, and have chosen David to be over My people Israel — Sept

17. And it was in the heart of David my father to build an house for the name of the LORD God of Israel.

. . . Jehovah, God of Israel — ABPS

My father David had set his heart on building a house for the name of Yahweh, the God of Israel — Jerus

18. And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart.

. . . your purpose was good — NEB

the Lord told him that he had done well to conceive such a purpose in his heart — Knox

19. Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.

. . . but your son who shall be born to you . . . — RSV

. . . your son, born of your own body, . . . — Jerus

20. And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the LORD God of Israel.

And Jehovah hath established his word that he spake . . . — ASV

Now the LORD has fulfilled his promise which he made . . . — RSV

Yahweh has kept the promise he made: I have succeeded David my father and am seated on the throne of Israel, as Yahweh promised: I have built the house for the name of Yahweh, the God of Israel — Jerus

21. And I have set there a place for the ark, wherein is the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

And there I have provided a place for the ark, . . . — RSV

. . . the ark containing the compact which the Eternal made with our fathers . . . — Mof

. . . the ark, in which is the agreement which the Lord made with our fathers . . . — Bas

And I have prepared a place in the Temple for the Ark which contains the covenant made by the Lord with our fathers . . . — Tay

and to find a home for this ark, witness of the covenant made with our fathers when they escaped from Egypt — Knox

22. And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven:

Then (in the presence of the whole assembly of Israel) Solomon stood before the altar of Yahweh and, stretching out his hands towards heaven, said, — Jerus

23. And he said, LORD God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart:

and he said, O Jehovah, the God of Israel, there is no God like thee, in heaven above or on earth beneath; who keepest covenant and loving kindness with thy servants, that walk before thee in all their heart — ASV

. . . keeping covenant and showing steadfast love to thy servants who walk before thee with all their heart — RSV

. . . who keepest loving faith with thy servants . . . — AAT

. . . who keepest thy compact and showest kindness to thy servants as they live under thine eye with all their heart — Mof

. . . keeping faith and mercy unchanging for your servants . . . — Bas

. . . when they walk before Thee with perfect devotion — Ber

. . . while they continue faithful to thee in heart and soul — NEB

. . . for you are loving and kind and you keep your promises to your people if they do their best to do your will — Tay

Lord God of Israel, thou reignest without rival in heaven and earth, making good thy merciful promises to all who

follow thee with undivided hearts — Knox

Yahweh, God of Israel, not in heaven above nor on earth beneath is there such a God as you, true to your covenant and your kindness towards your servants when they walk whole-heartedly in your way — Jerus

24. Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day.

. . . You who spoke that promise, have this day, by your own power, brought it to fulfillment — NAB

. . . what you promised with your mouth, today you have carried out by your hand — Jerus

25. Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me.

. . . saying, There shall not fail thee a man in my sight to sit on the throne of Israel, if only thy children take heed to their way, to walk before me as thou hast walked before me — ASV

and now, O Lord God of Israel, fulfill your further promise to him: that if his descendants follow your ways and try to do your will as he did, one of them shall always sit upon the throne of Israel — Tay

26. And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

. . . let thy word be confirmed . . . — AAT

. . . let this promise be fulfilled . . . — Mof

. . . let the words come true . . . — Jerus

27. But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

. . . Behold, heaven and the highest heaven cannot contain thee . . . — RSV

. . . Behold, the heaven and Heaven of heavens [in its most extended compass] cannot contain You . . . — Amp

. . . The very heaven, the height of heaven itself, cannot contain thee . . . — Mof

. . . see, heaven and the heaven of heavens are not wide enough to be your resting-place . . . — Bas

Folly it were to think that God has a dwelling-place on earth. If the very heavens, and the heavens that are above the heavens, cannot contain thee, what welcome can it offer thee, this house which I have built? — Knox

28. Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to-day:

Listen to the prayer and entreaty of your servant, Yahweh my God; listen to the cry and to the prayer your servant makes to you today — Jerus

And yet, O Lord my God, you have heard and answered my request: — Tay

29. That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest harken unto the prayer which thy servant shall make toward this place.

Please watch over this Temple night and day — this place you have promised to live in — and as I face toward the Temple and pray, whether by night or by day, please listen to me and answer my request — Tay

Day and night let your eyes watch over this house, over this place of which you have said, "My name shall be there". Listen to the prayer that your servant will offer in this place — Jerus

30. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

. . . Listen from your heavenly dwelling and grant pardon — NAB

31. If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house:

. . . and an oath be laid upon him to bind him by oath, and the oath . . . — ABPS

If a man sin against his neighbor, and an oath be laid upon him compelling him to swear, and he come and swear before thine altar in this house — AAT

When a man wrongs his neighbour and he is adjured to take an oath, and adjuration is made before thy altar in this house — NEB

32. Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

then do thou hear in heaven and act: be thou thy servants' judge, condemning the guilty man and bringing his deeds upon his own head, acquiting the innocent and rewarding him as his innocence may deserve — NEB

33. When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house:

When Thy people Israel are routed before the enemy because they have sinned against Thee and they return to Thee, confess Thy name, pray, and implore Thy favor in this house — Ber

34. Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

35. When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them:

. . . if they pray in this place and praise your name and, having been humbled by you, repent of their sin — Jerus

. . . and when they pray towards this place, confessing thy name and forsaking their sin when they feel thy punishment — NEB

. . . and turn from their sins when Thou hast humbled them — Sept

36. Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

. . . so mayest thou teach them the good way which they should follow; and grant rain to thy land which thou hast given to thy people as their own possession — NEB

then hear . . . forgive . . . — for Thou art instructing them in the good way which they are to go — and sent rain upon the land which Thou gavest Thy people as an inheritance — Ber

do thou, in heaven, listen, and grant thy servants the people of Israel forgiveness; teach them to guide their steps aright, and send rain on the land thou hast given them for their home — Knox

37. If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be;

. . . a locust swarm, or devouring insects; if an enemy of your people besieges them in one of their cities; whatever plague or sickness there may be, — NAB

If there is famine . . . pestilence or blight or mildew or locust or caterpillar; if their enemy besieges them in any of their cities . . . — RSV

If there is famine in the land, or pestilence, or black blight or red, or locusts new-sloughed or fully grown . . . — NEB

When there is a famine in the land, when there is pestilence, when there is blight, mildew, locust, or grasshopper; . . . — Ber

Should there be famine in the land . . .; should this people's enemy lay siege to one of its city gates; if there is any plague or sickness — Jerus

38. What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house:

whatever prayer, whatever supplication is made by any man or by all thy people Israel, each knowing the affliction of his own heart and stretching out his hands toward this house — RSV

. . . is made by any one of all Thy people Israel who recognizes what his trouble is and stretches out his hands toward this place — Ber

if anyone should feel remorse in his own heart and pray or make entreaty, stretching out his hands towards this Temple — Jerus

39. Then hear thou in heaven thy dwelling

place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;)

hear from heaven where your home is; forgive and act, dealing with each as his conduct deserves; for you know every heart, — you alone know the hearts of all mankind — Jerus

40. That they may fear thee all the days that they live in the land which thou gavest unto our fathers.

and so they may come to revere you as long as they live in the land you gave to our fathers — Jerus

41. Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake;

Moreover concerning the foreigner, that is not of thy people Israel, . . . — ASV

42. (For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house;

(for men shall hear of thy great fame . . . — NEB

43. Hear thou in heaven thy dwelling place, and do according to all the stranger calleth to thee for:

hear in heaven thy dwelling and respond to the call which the foreigner makes to thee — NEB

that all people of the earth may know thy name, to fear thee, as do thy people Israel;

so that like thy people Israel all peoples of the earth may know thy fame and fear thee — NEB

. . . may know Thy name, revere Thee . . . — Ber

and that they may know that this house, which I have builded, is called by thy name.

and learn that this house which I have built bears thy name — NEB

and know that Thou hast accepted this house which I have built — Ber

and may acknowledge that this temple which I have built is dedicated to your honor — NAB

shall doubt no more than this temple I have built claims thy protection — Knox

learning that thou hast taken this temple which I have built to be thine own — Mof

44. If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD toward the city which thou hast chosen, and toward the house that I have built for thy name:

. . . by whatsoever way thou shall send them, and they pray unto Jehovah toward the city which thou hast chosen . . . — ASV

. . . and if they turn towards the city you have chosen and towards the Temple I have built for your name, and pray to Yahweh — Jerus

45. Then hear thou in heaven their prayer and their supplication, and maintain their cause.

. . . and support their cause — Ber

. . . their prayer and petition, and defend their cause — NAB

. . . and grant them justice — NEB

hear their prayer and help them — Tay

46. If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near;

Should they sin against thee (and what man is free from sin?) . . . — NEB

47. Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness;

if in the land of their captivity they learn their lesson and make supplication again to thee in that land say, . . . — NEB

and then they think it over in the land where they have been taken as prisoners, repent, and implore Thy favor in the land of their captors, saying, 'We have sinned, done wrong, and transgressed' — Ber

. . . We have sinned and done perversely, we have been lawless — Rhm

. . . We have sinned and done wrong; we have been wicked — NAB

48. And so return unto thee with all their heart, and with all their soul, in the land

of their enemies, which led them away captives, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:

if they return unto thee with all their heart and with all their soul in the land of their enemies . . . — ASV

if they honestly return to you and pray toward this land . . . — Tay

repenting with all their heart and soul in the land of their captors . . . — Ber

49. Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause,[1]

50. And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them:

. . . and grant them compassion in the sight of those who carried them captive, that they may have compassion on them — RSV

. . . put pity for them in their captors' hearts — NEB

51. For they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron:

. . . out of the midst of the smelting-pot of iron — Rhm

. . . out of Egypt, that iron furnace — Jerus

For they are thy possession, thy people whom thou didst bring out of Egypt, from the smelting-furnace — NEB

Are they not thy own people, thy coveted possession, the men thou didst rescue from Egypt's furnace of iron? — Knox

52. That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

. . . to hearken unto them whensoever they cry unto thee — ASV

53. For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD.

Thou thyself hast singled them out from all the peoples of the earth to be thy possession: . . . — NEB

. . . as you declared through Moses your servant when you brought our ancestors out of Egypt, Lord Yahweh — Jerus

54. And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the LORD,

. . . had made an end of praying to Jehovah all this prayer and entreaty — ABPS

So prayed king Solomon, so he pleaded with the Lord: and when he had finished, — Knox

he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.

. . . he rose from before the altar of Jehovah . . . — ABPS

he rose from before the altar of the LORD, where he had been kneeling with his hands spread out to heaven — NEB

he rose up from before the Lord's altar, where he had knelt on the ground with his hands outstretched towards heaven. — Knox

55. And he stood, and blessed all the congregation of Israel with a loud voice, saying,

and, standing, he blessed the whole congregation of Israel . . . — Ber

56. Blessed be the LORD, that hath given rest unto his people Israel, according to all that he promised:

Blessed be Jehovah . . . — ABPS

. . . Yahweh . . . — Rhm

. . . just as he promised — NAB

. . . in accordance with His word — Ber

there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.

of all the promises of good that he made through Moses his servant, not one has failed — Jerus

not a single detail of His good words spoken through Moses His servant has failed — Ber

57. The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us:

. . . may He neither forsake us nor abandon us — Ber

[1]See vs. 45.

May the Lord our God be with us still, as he was with our fathers, never forsaking us, never casting us away — Knox

58. That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

. . . commandments . . . statutes . . . ordinances . . . — ASV

May he turn our hearts towards him, that we may conform to all his ways, observing . . . — NEB

May he give us the desire to do his will in everything, and to obey . . . — Tay

may he turn our hearts towards himself, ready to follow every path he has shewn us, keep every command, ordinance and decree he bade our fathers keep — Knox

59. And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night,

And may the words of my supplication to the LORD be with the LORD our God day and night — NEB

And may these words of my prayer be constantly before him day and night — Tay

that he may maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require:

. . . as every day shall require — ASV

so that he helps me and all of Israel in accordance with our daily needs — Tay

that, as the need arises day by day, he may grant justice to his servant and justice to his people Israel — NEB

60. That all the people of the earth may know that the LORD is God, and that there is none else.

that all the people of the earth may know that Jehovah, he is God; there is none else — ASV

To the end that all the peoples of the earth may know that Yahweh is God, — there is none else — Rhm

. . . there is no other — RSV

proving to the whole world that the Lord alone is God, there can be no other — Knox

61. Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

Let your heart therefore be wholly true . . . — RSV

and you will be perfect in loyalty to the LORD our God as you are this day, conforming to his statutes and observing his commandments — NEB

So shall your heart be sound with Yahweh our God, -- to walk in his statutes, and to keep his commandments as at this day — Rhm

Oh my people, may you live good and perfect lives before the Lord our God; may you always obey his laws and commandments, just as you are doing today — Tay

May you too be of one mind with the LORD our God so as to walk in His statutes and keep His commandments as today — Ber

You must be wholly devoted to the LORD, our God, observing his statutes and keeping his commandments, as of this day — NAB

62. And the king and all Israel with him, offered sacrifice before the LORD.

63. And Solomon offered a sacrifice of peace offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD.

Then the king and all the people dedicated the Temple by sacrificing peace offerings to the Lord — a total of 22,000 oxen and 120,000 sheep and goats! — Tay

64. The same day did the king hallow the middle of the court that was before the house of the LORD for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings:

The same day the king made holy the middle of the open square in front of the house of the Lord, . . . — Bas

. . . the ascending-sacrifice . . . the meal-offering . . . the fat portions of the peace-offerings — Rhm

The same day the king consecrated the interior of the court that was in front of the house of the LORD; for there he offered the burnt-offering, and the cereal-offering, and the fat pieces of the thank-offerings — AAT

As a temporary measure the king sanctified the court in front of the Temple for the burnt offerings, grain offerings, and the fat of the peace offerings — Tay

On that day also the king consecrated the centre of the court which lay in front of the house of the LORD; there he offered the whole-offering, the grain offering, and the fat portions of the shared-offerings — NEB

because the brasen altar that was before the LORD was too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings.

for there was not room on the brass altar of the Lord for the burned offerings and the meal offerings and the fat of the peace-offerings — Bas

for the bronze altar was too small to handle so much — Tay

65. And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the LORD our God, seven days and seven days, even fourteen days.

. . . from the entrance of Hamath to the Brook of Egypt . . . — AAT

. . . the Pass of Hamath to the wadi of Egypt . . . — Jerus

. . . the ravine of Egypt . . . — Rhm

The celebration lasted for fourteen days, and a great crowd came from one end of the land to the other — Tay

So Solomon and all Israel with him, a great assembly from Lebo-hamath to the Torrent of Egypt, celebrated the pilgrim-feast at that time before the LORD our God for seven days — NEB

On this occasion Solomon and all the Israelites, who had assembled in large numbers from Labo of Hamath to the Wadi of Egypt, celebrated the festival before the LORD, our God, for seven days — NAB

. . . seven days [for the dedication] and seven days [for the feast of tabernacles], fourteen days in all — Amp

66. On the eighth day he sent the people away; and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David his servant, and for Israel his people.

Afterwards Solomon sent the people home, happy for all the goodness that the Lord had shown . . . — Tay

CHAPTER 9

1. And it came to pass, when Solomon had finished the building of the house of the LORD, and the king's house, and all Solomon's desire which he was pleased to do,

. . . and all that Solomon desired to build — RSV

. . . and all the other things Solomon had wanted to construct — Ber

. . . and every design which it was his pleasure to execute — Sept

. . . the house of the LORD and the royal palace . . . — NEB

2. That the LORD appeared to Solomon the second time, as he had appeared unto him at Gibeon.

that Jehovah . . . — ASV

. . . Yahweh . . . — Rhm

the Lord appeared to him the second time (the first time had been at Gibeon) — Tay

3. And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made before me:

. . . I have heard the prayer of petition which you offered in my presence NAB

. . . I grant your prayer and the entreaty you have made before me — Jerus

I have hallowed this house, which thou hast built, to put my name there for ever;

I have made holy . . . — Bas

I have consecrated this house which you have built by placing My name there forever — Ber

. . . by fixing my presence there for all time — Mof

and this temple thou hast built I myself have hallowed, to be the everlasting shrine of my name — Knox

and mine eyes and mine heart shall be there perpetually.

. . . for all time — AAT

I will constantly watch over it and rejoice in it — Tay

never a day but my eyes shall be watching, my heart attentive here — Knox

4. And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments:

And as for thee, if thou wilt walk before me . . . — ASV

. . . sincerely and uprightly . . . — NAB

. . . with integrity of heart and uprightness, doing according to all that I have commanded you, keeping my statutes and my ordinances — RSV

. . . doing what I have given you orders to do, keeping my laws and my decisions — Bas

As for yourself, if you will live under my eye, as your father David lived, with upright heart and honesty, doing exactly as I have ordered you and following my rules and regulations — Mof

5. Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

then I will cause your descendants to be the kings of Israel forever, just as I promised your father David when I told him, 'One of your sons shall always be upon the throne of Israel' — Tay

6. But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them:

However, if you or your children turn away from me and worship other gods, — Tay

7. Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight;

then I will take away the people of Israel from this land which I have given them. I will take them from this Temple which I have hallowed for my name and I will cast them out of my sight — Tay

. . . And this house I have hallowed for My name [renown] I will cast from My sight — Amp

and Israel shall be a proverb and a byword among all people:

. . . a byword and an object lesson among all peoples — NEB

. . . a byword and a mockery . . . — Rhm

and Israel will be a public example, and a word of shame among all peoples — Bas

and Israel will become a joke to the nations and an example and proverb of sudden disaster — Tay

8. And at this house, which is high, every one that passeth by it shall be astonished, and shall hiss;

As for this exalted Temple, all who pass by will be astounded; they will whistle — Jerus

and this house which had been renowned shall be desolate . . . — Rhm

and this stately house shall be reduced to such a condition that everyone who passeth by it will be astonished and will, with expressions of pity, say — Sept

And this house will become a heap of ruins; everyone passing by it will be astonished, and will hiss — RSV

This house shall become a ruin, and everyone passing by shall whistle in astonishment — Ber

and this house shall be the monument of its fall. The passer-by will stand wondering, and hiss in derision — Knox

. . . every passer-by will be appalled and gasp at the sight of it — NEB

. . . Every passerby shall catch his breath in amazement — NAB

and they shall say, Why hath the LORD done thus unto this land, and to this house?

and say, "Why has Yahweh treated this country and this Temple like this?" — Jerus

9. And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.

And they shall answer, Because they forsook Jehovah their God . . . — ABPS

. . . Yahweh . . . — Rhm

. . . therefore the Lord hath brought upon them this calamity — Sept

And the answer will be, 'The people of Israel abandoned the Lord their God who brought them out of the land of Egypt; they worshiped other gods instead. That is why the Lord has brought this evil upon them — Tay

10. And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house,

At the end of the twenty years during which Solomon built the Temple and the palace — Tay

11. (Now Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee.

he gave twenty cities in the land of Galilee to King Hiram of Tyre as payment for all the cedar and cyprus lumber and gold he had furnished for construction of palace and Temple — Tay

12. And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not.

Hiram came from Tyre to see the cities, but he wasn't at all pleased with them — Tay

. . . they did not satisfy him — NEB

. . . they were not acceptable in his sight — AAT

13. And he said, What cities are these which thou hast given me, my brother? And he called them the land of Cabul unto this day.

. . . 'What kind of cities are these which you have given me, my brother?' and so he called them the Land of Cabul, the name they still bear — NEB

. . . So they are called the Cabul [unproductive] unto this day — Amp

"What sort of deal is this, my brother?" he asked. "These cities are a wasteland!" (And they are still known as "The Wasteland" today.) — Tay

14. And Hiram sent to the king sixscore talents of gold.

However, Hiram sent to the king . . . — AAT

For Hiram had sent gold to Solomon valued at $3,500,000! — Tay

15. And this is the reason of the levy which king Solomon raised; for to build the house of the LORD, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.

Solomon had conscripted forced labor to build the Temple, his palace, Fort Millo, the wall of Jerusalem, and the cities of Hazor, Megiddo, and Gezer — Tay

Now this is the account of the levy of forced service which King Solomon raised to build the house of the LORD, his own house, Millo . . . — AAT

This is the account of the levy [of forced labor] which King Solomon . . . — Amp

16. For Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, Solomon's wife.

Gezer was the city the king of Egypt conquered and burned, killing the Israeli population; later he had given the city to his daughter as dowry — she was one of Solomon's wives — Tay

17. And Solomon built Gezer, and Beth-horon the nether,

18. And Baalath, and Tadmor in the wilderness, in the land,

So now Solomon rebuilt Gezer along with Lower Beth-horon, Baalath, and Tamar, a desert city — Tay

19. And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

He also built cities for grain storage, cities in which to keep his chariots, cities for homes for his cavalry and chariot drivers, and resort cities near Jerusalem and in the Lebanon mountains and elsewhere throughout the land — Tay

20. And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel,

21. Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bondservice unto this day.

Solomon conscripted his labor forces from those who survived in the nations he conquered — the Amorites, Hittites, Perizzites, Hivites, and Jebusites. For the people of Israel had not been able to wipe them our completely at the time of the invasion and conquest of Israel, and they continue as slaves even today — Tay

22. But of the children of Israel did Solomon

make no bondmen: but they were men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.

Solomon didn't conscript any Israelis for this work, although they became soldiers, officials, army officers, chariot commanders, and calvary men — Tay

But Solomon put none of the Israelites to forced labour; they were his fighting men, his captains and lieutenants, and the commanders of his chariots and of his calvary — NEB

23. These were the chief of the officers that were over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.

And there were 550 men of Israel who were overseers of the labor forces — Tay

The number of officers in charge of the foremen over Solomon's work was five hundred and fifty; these superintended the people engaged on the work — NEB

24. But Pharaoh's daughter came up out of the city of David unto her house which Solomon had built for her: then did he build Millo.

King Solomon moved Pharaoh's daughter from the City of David — the old sector of Jerusalem — to the new quarters he had built for her in palace. Then he built Fort Millo — Tay

. . . later on he built the Millo — NEB

25. And three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built unto the LORD, and he burnt incense upon the altar that was before the LORD. So he finished the house.

Now Solomon used to offer burnt-offerings and thank-offerings three times a year . . . — AAT

. . . and he kept the temple in repair — Knox

. . . in good repair — Jerus

After the Temple was completed, Solomon offered burnt offerings and peace offerings three times a year on the altar he had built. And he also burnt incense upon it — Tay

26. And king Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red sea, in the land of Edom.

King Solomon built a fleet of ships at Ezion-geber, near Eloth on the shore of the Red Sea — NEB

King Solomon had a shipyard in Ezion-geber . . . — Tay

27. And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.

King Hiram supplied experienced sailors to accompany Solomon's crews — Tay

Hiram sent men of his own to serve with the fleet, experienced seamen to work with Solomon's men — NEB

28. And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon.

They used to run back and forth from Ophir, bringing gold to King Solomon, the total value of which was more than $12,000,000 — Tay

CHAPTER 10

1. And when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions.

. . . the fame of Solomon in relation to the name of the LORD, she came to test him with perplexing questions — Ber

Now when the Queen of Sheba heard of the fame of Solomon through the name of the LORD, she came to test him with hard questions — AAT

The Queen of Sheba heard of Solomon's fame and came to test him with hard questions — NEB

. . . came to make trial of his powers with knotty questions — Knox

. . . subtle questions — NAB

. . . abstruse questions — Rhm

When the Queen of Sheba heard about the fame of Solomon and the temple he had built in honour of the Eternal, she came to test him with puzzling questions — Mof

When the Queen of Sheba heard of [the constant mention of] the fame of Solomon with the name of the Lord, she came to prove him with hard questions — problems and riddles — Amp

2. And she came to Jerusalem with a very great train,
. . . a very large retinue — AAT
She brought immense riches to Jerusalem with her — Jerus
with camels that bare spices, and very much gold, and precious stones:
camels laden with spices, gold in great quantity, and precious stones — NEB
and when she was come to Solomon, she communed with him of all that was in her heart.
. . . she conversed with him about all that was in her mind — AAT
As soon as she came to Solomon, she disclosed to him everything that was on her mind — Ber

3. And Solomon told her all her questions:
and Solomon answered all her questions — AAT
there was not any thing hid from the king, which he told her not.
there was nothing hidden from the king which he could not explain to her — AAT
not one of them was too obscure for the king to expound — Jerus

4. And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,
. . . grew fully aware of all the wisdom of Solomon, . . . — Ber
. . . the beautiful palace he had built — Tay

5. And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her.
and when she saw the wonderful foods on his table, the great number of servants and aids who stood around in splendid uniforms, his cupbearers, and the many offerings he sacrificed by fire to the Lord — well, there was no more spirit in her! — Tay
. . . she was quite overwhelmed — Mof
the food at his table, the accommodation for his officials, the organisation of his staff and the way they were dressed, his cup-bearers, and the holocausts he offered in the Temple of Yahweh, it left her breathless — Jerus
the food at his table, the seating of his ministers, the attendance and garb of his waiters, his banquet service, . . . — NAB
. . . the food that was on his table, the lodging of his servants, the order and splendour of his court, how the wine went round, and what burnt-sacrifice he offered in the Lord's temple, she stood breathless in wonder — Knox

6. And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom.

7. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.
I didn't believe it until I came, but now I have seen it for myself! And really! The half had not been told me! Your wisdom and prosperity are far greater than anything I've ever heard of! — Tay
. . . your wisdom and your prosperity go far beyond the report which I had of them — NEB

8. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom.
Fortunate . . . — Ber
Your people are happy and your palace aids are content — but how could it be otherwise, for they stand here day after day listening to your wisdom! — Tay
Happy are your wives![1] . . . — RSV

9. Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice.
. . . How the Lord must love Israel — for he gave you to them as their king! And you give your people a just, good government! — Tay
. . . he has made you their king to maintain law and justice — NEB
. . . to rule justly and righteously — Ber

10. And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

[1]RSV follows the Greek and Syriac versions in this translation.

Then she gave the king a gift of $3,500,000 in gold, along with a huge quantity of spices and precious gems; in fact, it was the largest single gift of spices King Solomon had ever received — Tay

11. And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones.

In addition Hiram's fleet, that brought gold from Ophir, also brought a very great amount of sandalwood and precious stones — AAT

. . . a great plenty of almug [algum] wood and precious stones — Amp

. . . a large quantity of cabinet wood and precious stones — NAB

12. And the king made of the almug trees pillars for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such almug trees, nor were seen unto this day.

Solomon used the algum wood to make pillars for the Temple and the palace, and for harps and harpsicords for his choirs. Never before or since has there been such a supply of beautiful wood — Tay

13. And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty.

. . . all that had pleased her to ask for, besides what he gave her according to his royal bounty — AAT

. . . everything she asked him for, besides the presents he had already planned — Tay

So she turned and went to her own country, she and her servants.

So she departed and returned with her retinue to her own land — NEB

Then she, together with her courtiers, returned to her country — Ber

14. Now the weight of gold that came to Solomon in one year was six hundred three score and six talents of gold,

Each year Solomon received gold worth about $20,000,000 — Tay

15. Beside that he had of the merchantmen, and of the traffick of the spice merchants, and of all the kings of Arabia, and of the governors of the country.

besides sales taxes and profits from trade with the kings of Arabia and the other surrounding territories — Tay

in addition to the tolls levied by the customs officers and profits on foreign trade, and the tribute of the kings of Arabia and the regional governors — NEB

16. And king Solomon made two hundred targets of beaten gold: six hundred shekels of gold went to one target.

Solomon had some of the gold beaten into two hundred pieces of armor (gold worth $6,000 went into each piece) — Tay

Solomon also made 200 bucklers of hammered gold, each buckler containing 6,000 dollars worth of gold — Ber

. . . great shields of beaten gold, and plated each shield with 600 shekels of gold — Jerus

17. And he made three hundred shields of beaten gold; three pounds of gold went to one shield: and the king put them in the house of the forest of Lebanon.

and three hundred shields ($1,800 worth of gold in each). And he kept them in his palace in the Hall of the Forest of Lebanon — Tay

also three hundred small shields of beaten gold, and plated each of these with three minas of gold . . . — Jerus

18. Moreover the king made a great throne of ivory, and overlaid it with the best gold.

. . . the finest gold — ASV

. . . pure gold — ABPS

. . . gold from Uphaz — Rhm

. . . gold from Ophir — Lam

19. The throne had six steps, and the top of the throne was round behind:

There were six steps to the throne, . . . — ASV

. . . and attached at the rear of the top of the throne was a round covering or canopy — Amp

. . . and on the top rear of the throne was a rounded head — Ber

The throne had six steps, a back with a rounded top — NAB

. . . and at the back of the throne were calves' heads — AAT

. . . and at the back of the throne was a calf's head — RSV

The throne had six steps, and bulls' heads at the back of it — Jerus

There were six steps up to the throne, and behind the throne were busts of bulls — Sept

and there were stays on either side of the place of the seat, and two lions stood beside the stays.
and on both sides of the seat were arms, and two lions stood besides the arms — AAT
and on each side of the seat were arm rests and two lions standing beside the arm rests — RSV

20. And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom.
Twelve lions stood there, one on either end of each of the six steps. Nothing like it was made in any other kingdom — Ber
and twelve other lions stood on the steps, two to a step, one on either side of each step . . . — NAB

21. And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver: it was nothing accounted of in the days of Solomon.
. . . and all the vessels of the House of the Forest of Lebanon were of rare gold: none were of silver, since it was thought nothing of in the days of Solomon — AAT
. . . pure gold . . . — RSV
. . . solid gold; none were made of silver because silver was not considered of value in the days of Solomon — Ber
All of King Solomon's cups were of solid gold, and in the Hall of the Forest of Lebanon his entire dining service was made of solid gold. (Silver wasn't used because it wasn't considered to be of much value!) — Tay

22. For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks.
For the king's Tarshish fleet was in partnership with Hiram's fleet; once every three years the Tarshish fleet brought gold, silver, ivory, apes, and baboons — Ber
. . . once every three years this fleet of merchantmen came home, bringing gold and silver, ivory, apes and monkeys — NEB

23. So king Solomon exceeded all the kings of the earth for riches and for wisdom.
For riches and for wisdom King Solomon outdid all the kings of the earth — Jerus

24. And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart.
The whole world consulted Solomon to benefit from the wisdom with which God had endowed him — Ber
And the whole world sought audience with Solomon, to hear from him the wisdom which God had put in his heart — NAB

25. And they brought every man his present, vessels of silver, vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.
And they brought every man his tribute . . . — ASV
. . . articles of silver and gold, clothing, equipment, spices, horses, and mules, so much year by year — AAT
. . . repeated year by year — ABPS
Each one brought his yearly tribute: silver or gold articles, garments, weapons, spices, horses and mules — NAB

26. And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.
. . . that he bestowed in the chariot cities, and with the king at Jerusalem — ASV
. . . and he stabled some in the chariot-towns and kept others at hand in Jerusalem — NEB

27. And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycomore trees that are in the vale, for abundance.
The king made silver in Jerusalem as common as stone, and he made cedars as plentiful as the sycamore trees that are in the low land — AAT
. . . as plentiful as sycamore-fig in the Shephelah — NEB
Silver was as common as stones in Jerusalem in those days, and cedar was of no greater value than the common sycamore! — Tay
In Jerusalem the king made silver common as pebbles, and cedars plentiful as the sycamores of the Lowlands — Jerus

28. And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

And the horses which Solomon had were brought out of Egypt; and the king's merchants received them in droves, each drove at a price — ASV

. . . by barter — Sept

Solomon's transport of horses was between Egypt and Kue; the king's traders received them from Kue at a price — AAT

And Solomon's import of horses was from Egypt and Küe, and the king's traders received them from Küe at a price — RSV

from Egypt and Coa . . . — NEB

Solomon's horses came from Egypt and Cilicia; the royal merchants brought [them] from Cilicia at the prevailing price — Ber

Solomon's horses were brought to him from Egypt and Southern Turkey, where his agents purchased them at wholesale prices — Tay

29. And a chariot came up and went out of Egypt for six hundred shekels of silver, and an horse for an hundred and fifty; and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means.

an Egyptian chariot for 400 dollars in silver and a horse for 100 dollars — and so they delivered them by their hand to all the Hittite and Syrian kings — Ber

An Egyptian chariot delivered to Jerusalem cost $400, and the horses were valued at $150 each. Many of these were then resold to the Hittite and Syrian kings — Tay

. . . in the same way the merchants obtained them for export from all the kings of the Hittites and the kings of Aram — NEB

they were exported at these rates to all the Hittite and Aramean kings — NAB

CHAPTER 11

1. But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;

. . . loved many foreign women, together with the daughter of Pharaoh, women of the Moabites, . . . — ASV

Now King Solomon was a lover of women; and he married many foreign wives — Moabites, Ammonites, Edomites, Sidonians, and Hittites — AAT

Now king Solomon was immoderately fond of women . . . — Sept

King Solomon loved, in addition to the daughter of Pharaoh, many foreign women, Moabite, Ammonite, . . . — Ber

King Solomon married many other girls besides the Egyptian princess. Many of them came from nations where idols were worshiped — Moab, Ammon, . . . — Tay

2. Of the nations concerning which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love.

. . . Ye shall not go among them, neither shall they come among you; for surely they will turn away your heart after their gods: . . . — ASV

. . . You must not mix with them, nor let them mix with you, for they will be sure to seduce you to follow their gods . . . — Mof

from the nations concerning which the LORD had said to the people of Israel, "You shall not enter into marriage with them, neither shall they with you, for surely they will turn away your heart after their gods": . . . — RSV

even though the Lord had clearly instructed his people not to marry into those nations, because the women they married would get them started worshiping their gods. Yet Solomon did it anyway — Tay

. . . But Solomon was devoted to them and loved them dearly — NEB

. . . Solomon held fast to them in love — Ber

. . . But Solomon was deeply attached to them — Jerus

. . . Hotly he loved and close he clung to them — Knox

3. And he had seven hundred wives, prin-

cesses, and three hundred concubines: and his wives turned away his heart.

He had 700 official wives and 300 concubines who perverted his mind — Ber

. . . seven hundred wives of royal rank . . . — Jerus

He had seven hundred wives of princely rank and three hundred concubines, and his wives turned his heart — NAB

. . . and sure enough, they turned his heart away from the Lord — Tay

. . . and they turned his heart from the truth — NEB

. . . what marvel if they beguiled his heart? — Knox

4. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father.

When Solomon grew old his wives swayed his heart to other gods; and his heart was not holy with Yahweh his God as his father David's had been — Jerus

especially in his old age. They encouraged him to worship their gods instead of trusting completely in the Lord as his father David had done — Tay

So, an old man now, he was inticed by women into the worship of alien gods, and his heart was not true to the Lord . . . — Knox

. . . his heart was not perfect (complete and whole) with the Lord his God, . . . — Amp

5. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

Solomon also went after Ashtart, the goddess of the Sidonians, . . . — AAT

. . . and Milcom, the horrible god of the Ammonites — Tay

. . . and Milcom, the loathsome god of the Ammonites — NEB

For he put up shrines for Astarte the goddess of the Phoenicians, and for Milkom the detestable idol of the Ammonites — Mof

. . . Moloch . . . — Knox

6. And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as did David his father.

. . . and was not true to the LORD as David his father had been — Ber

He did what was displeasing to Yahweh, and was not a wholehearted follower of Yahweh, as his father David had been — Jerus

7. Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.

. . . the abomination of the Ammonites, on the mountain east of Jerusalem — RSV

He built a hill-shrine for Kemosh, the loathsome god of Moab, on the height to the east of Jerusalem, and for Molech, the loathsome god of the Ammonites — NEB

Solomon then built a high place to Chemosh, the idol of Moab, and to Molech, the idol of the Ammonites, on the hill opposite Jerusalem — NAB

. . . there on the mountain-side in full view of Jerusalem — Knox

8. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

And so did he for all his foreign wives, . . . — ASV

Thus he did for the gods to which all his foreign wives burnt offerings and made sacrifices — NEB

9. And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice.

10. And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.

The LORD was angry with Solomon because his heart had turned away from the LORD the God of Israel, who had appeared to him twice and had strictly commanded him not to follow other gods; but he disobeyed the LORD's command — NEB

. . . and had instructed him specifically about this thing, that he must not submit to other gods. But he did not observe the LORD's instruction — Ber

11. Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.

And Jehovah said to Solomon, Forasmuch as this is thy way . . . — ABPS
. . . I will surely tear the kingdom away from you . . . — Ber

12. Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son.
However, for the sake of your father David, I won't do this while you are still alive. I will take the kingdom away from your son — Tay

13. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.
Moreover, I will not tear away the whole kingdom; . . . — Ber
. . . for the sake of my servant David and for the sake of Jerusalem, my chosen city — NEB

14. And the LORD stirred up an adversary unto Solomon, Hadad the Edomite: he was of the king's seed in Edom.
Accordingly . . . — AAT
Then the LORD confronted Solomon with an opponent, Hadad the Edomite, who was a member of the royal family of Edom — Ber

15. For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom;
At the time when David reduced Edom, his commander-in-chief Joab had destroyed every male in the country when he went into it to bury the slain — NEB
Years before, when David had been in Edom with Joab to arrange for the burial of some Israeli soldiers who had died in battle, the Israeli army had killed nearly every male in the entire country — Tay

16. (For six months did Joab remain there with all Israel, until he had cut off every male in Edom:)

17. That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad being yet a little child.
It took six months to accomplish this, but they finally killed all except Hadad and a few royal officials who took him to Egypt (he was a very small child at the time) — Tay

18. And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land.
. . . they came to Egypt to the Pharaoh of Egypt, who gave him a house, ordered provisions for him, and gave him land — Ber
They slipped out of Midian and went to Paran, where others joined them and accompanied them to Egypt, and Pharaoh had given them homes and food — Tay

19. And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen.
. . . so that he gave him in marriage the sister of his own wife, the sister of Tahpenes the queen — RSV
. . . who gave him in marriage a sister of Queen Tahpenes his wife — NEB

20. And the sister of Tahpenes bear him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh.
The sister of Tahpenes bore him Genubath his son whom Tahpenes brought up in Pharaoh's palace, Genubath living with Pharaoh's children — Jerus
Tahpenes' sister bore Hadad a son, Genubath. After his weaning, the queen kept him in Pharaoh's palace, where he then lived with Pharaoh's own sons — NAB

21. And when Hadad heard in Egypt that David slept with his fathers and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine own country.
But when news reached Hadad in Egypt that David slept with his ancestors and that Joab commander of the army was dead, he said to Pharaoh, 'Give me leave to return to my own country' — Jerus
When Hadad, there in Egypt, heard that David and Joab were both dead, he asked Pharaoh for permission to return to Edom — Tay

22. Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country?

Pharaoh replied, "What are you in need of that you want to leave and go to your country?" — Ber

And he answered, Nothing: howbeit let me go in any wise.

"Nothing," he affirmed, "just let me go." — Ber

23. And God stirred him up another adversary, Rezon the son of Eliadah, which fled from his lord Hadadezer king of Zobah:

Another of Solomon's enemies whom God raised to power was Rezon, one of the officials of King Hadad-ezer of Zobah who had deserted his post and fled the country — Tay

24. And he gathered men unto him, and became captain over a band, when David slew them of Zobah: and they went to Damascus, and dwelt therein, and reigned in Damascus.

He gathered men about him and became a captain of freebooters who came to Damascus and occupied it; he became king there — NEB

He had become leader of a gang of bandits — men who fled with him to Damascus (where he later became king) when David destroyed Zobal — Tay

25. And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad did: and he abhorred Israel, and reigned over Syria.

. . . doing mischief as Hadad did; and he abhorred Israel, and reigned over Syria — RSV

. . . and ruled over Edom — AAT

He was Israel's opponent throughout the lifetime of Solomon — doing harm as Hadad did — and he loathed Israel when he was king in Edom — Ber

26. And Jeroboam the son of Nebat, an Ephrathite of Zerada, Solomon's servant, whose mother's name was Zeruah, a widow woman, even he lifted up his hand against the king.

Then there was Jeroboam . . . — Ber

Another rebel leader was Jeroboam . . . — Tay

27. And this was the cause that he lifted up his hand against the king: Solomon built Millo, and repaired the breaches of the city of David his father.

This is why he rebelled . . . — NAB

And this is the story of his rebellion . . . — NEB

This is how he rebelled against the king. Solomon built the Millo and closed the breaks in the city of David his father — Ber

. . . the Citadel of David his father — Jerus

28. And the man Jeroboam was a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph.

Jeroboam was a man of means, and when Solomon saw that he was also an industrious young man, he put him in charge of the entire labor force of the house of Joseph — NAB

Now this Jeroboam was a man of rank: Solomon, noticing how the young man set about his work, . . . — Jerus

Jeroboam was a very able man, and when Solomon saw how energetic the young man was, . . . — Ber

29. And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment;

Thus it happened at that time . . . — AAT

One time as Jeroboam was going out of Jerusalem, . . . — Ber

and they two were alone in the field:

the two of them were in the open country by themselves — Jerus

30. And Ahijah caught the new garment that was on him, and rent it in twelve pieces:

31. And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

and said to Jeroboam, "Take ten pieces yourself . . .: I am tearing the kingdom out of the hands of Solomon, and I will give you the ten tribes — Ber

32. (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)

But one tribe will remain his . . . — NEB

33. Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the

Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father.[1]

34. Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes:

35. But I take the kingdom out of son's hand, and will give it unto thee, even ten tribes.

36. And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there.

To his son I will give one tribe in order that there may be a Davidic light before Me continually in Jerusalem, the city where I Myself chose to put My name — Ber

. . . Jerusalem, the city I have chosen as a dwelling place for my name — Jerus

. . . the city I have chosen to be the place for my name to be enshrined — Tay

his son shall have one clan, so that my servant David may always have one of his race before me in Jerusalem, the city I have chosen as my seat — Mof

. . . that my servant David may always have a flame burning before me in Jerusalem, the city which I chose to receive my Name — NEB

37. And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

You nonetheless I will take to rule over as much as you wish, and you shall be king of Israel — Jerus

And I will make you king over all that you desire — you shall be king over Israel — Ber

38. And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.

If you listen to all my orders and follow my ways, by doing what is right in my eyes and keeping my laws and commandments as my servant did, then I will be with you and will build you as enduring a House as the one I built for David — Jerus

. . . and establish your dynasty firmly as I did David's — Ber

39. And I will for this afflict the seed of David, but not for ever.

. . . punish David's descendants as they have deserved, but not for ever — NEB

Because of this I will humble David's descendants, though not permanently — Ber

thus humbling the descendants of David; but not for ever — Jerus

40. Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

41. And the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon?

. . . the Book of the Records of Solomon — AAT

The rest of what Solomon did and said is written in the book *The Acts of Solomon* — Tay

42. And the time that Solomon reigned in Jerusalem over all Israel was forty years.

43. And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead.

CHAPTER 12

1. And Rehoboam went to Shechem; for all Israel were come to Shechem to make him king.

2. And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;)

Now Jeroboam the son of Nebat heard about it (for he was still in Egypt where he had fled from King Solomon) — Ber

3. That they sent and called him.

and they sent for him — Ber

[1]Compare vss. 5-7.

And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

When Jeroboam and the whole assembly of Israel arrived, they addressed Rehoboam, saying — Ber

4. Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

Your father made our yoke galling. Now then lighten the galling service of your father and his heavy yoke which he laid upon us, and we will serve you — AAT

Your father laid a cruel yoke upon us; but if you will now lighten the cruel slavery he imposed upon us and the heavy yoke he laid on us . . . — NEB

Your father's rule was heavy; lighten the heavy rule he imposed upon us and his crushing service, and we will serve you — Mof

Your father made our yoke unbearable . . . — Ber

5. And he said unto them, Depart yet for three days, then come again to me. And the people departed.

. . . Go away for three days and then come back to me again . . . — Bas

6. And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?

Then King Rehoboam took counsel with the old men . . . , "How do you advise me to reply to this people?" — AAT

7. And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

. . . and when you answer them, speak kindly to them, then they will be your servants forever — AAT

'Act as servant to this people now,' they said 'humour them, treat them fairly, and they will be your servants for ever — Jerus

They replied, "If today you will be servant of this people and submit to them, giving them a favorable answer, they will be your servants forever — NAB

. . . ever after — NEB

. . . all thy days — Sept

8. But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him:

But he rejected the advice which the elders gave him. Then he conferred with the young men who grew up with him and who stood by him — Ber

But he ignored . . . , and consulted the young men who had grown up with him and were in his service — NAB

. . . He next consulted those who had grown up with him, the young men in attendance — NEB

9. And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

10. And the young men that were grown up with him spake unto him, saying,

These juniors of his own age replied . . . — Mof

Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins.

. . . is thicker than my father's loins — ASV

. . . is thicker than my father's body — NAB

. . . then my father's thighs — Mof

. . . Tell them there is more strength in thy little finger than in all the breadth of thy father's back — Knox

"Tell them, 'If you think my father was hard on you, well, I'll be harder! — Tay

11. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

. . . My father flogged you with whips; I will flog you with scorpions — Ber

. . . with loaded scourges — Jerus

. . . My father used the whip on you; but I will use the lash — NEB

. . . my father gave you punishment with

whips, but I will give you blows with snakes — Bas

12. So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13. And the king answered the people roughly, and forsook the old men's counsel that they gave him;
the king answered them harshly, and rejected . . . — AAT

14. And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: My father also chastised you with whips, but I will chastise you with scorpions.[1]

15. Wherefore the king hearkened not unto the people; for the cause was from the LORD, that he might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.
So the king hearkened not unto the people; for it was a thing brought about by Jehovah, that he might establish his word, which Jehovah spake by Ahijah . . . — ASV
so the king refused the people's demands. (But the Lord's hand was in it — he caused the new king to do this in order to fulfill his promise to Jeroboam made through Ahijah, the prophet from Shiloh.) — Tay

16. So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse:
When all Israel saw that the king paid no attention to them, the people sent back this message to the king: "What share have we in David? We have no heritage in Jesse's son — Ber
. . . "Down with David and all his relatives! — Tay
to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.
To thy tents, O Israel! Now David, feed thy own house. So Israel departed to their own habitations — Sept
Let's go home! Let Rehoboam be king of his own family! . . . — Tay

17. But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.
Rehoboam continued to be king over the Israelites who lived in the cities of Judah — Ber

18. Then king Rehoboam sent Adoram, who was over the tribute;
. . . who was in charge of conscript labor — Ber
. . . who was over the forced labor — AAT
and all Israel stoned him with stones, that he died.
. . . so that he died — Sept
Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.
King Rehoboam managed to escape in his chariot to Jerusalem — Ber

19. So Israel rebelled against the house of David unto this day.
. . . has been in rebellion against the house of David down to this day — AAT

20. And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

21. And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and four score thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.
As soon as Rehoboam arrived at Jerusalem, he assembled the whole house of Judah and the tribe of Benjamin with 180,000 picked soldiers to force the house of Israel to return the kingdom to Rehoboam . . . — Ber
. . . he summoned his army — all the able-bodied men of Judah and Benjamin: 180,000 special troops — to force the rest of Israel to acknowledge him as their king — Tay

22. But the word of God came unto Shemaiah the man of God, saying,

23. Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying,

[1]Compare vs. 11.

24. Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel; return every man to his house; for this thing is from me.
. . . for I am causing this affair — Ber
. . . for this is my will — NEB
They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.
Then they listened to the word of the LORD and went back home according to the word of the LORD — Ber
. . . and desisted from going, and the Lord commanded them — Sept

25. Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel.
Then Jeroboam built Shechem in the hill country of Ephraim, and lived there; he went out from there and built Penuel — Amp
. . . Then he left it and built up Penuel — NAB
Jeroboam fortified Shechem in mount Ephraim where he lived. In addition he fortified Penuel — Ber

26. And Jeroboam said in his heart, Now shall the kingdom return to the house of David:
Jeroboam thought, "Unless I'm careful, the people will want a descendant of David as their king — Tay
'As things now stand,' he said to himself, 'the kingdom will revert to the house of David — NEB

27. If this people go up to do sacrifice in the house of the LORD at Jerusalem,
. . . the house of Jehovah at Jerusalem, . . . ASV
. . . Yahweh . . . — Rhm
. . . the temple of the LORD in Jerusalem . . . — AAT
then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.
. . . the hearts of this people will return to their master, Rehoboam, . . . — NAB

28. Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem:
After counseling over it, the king made two golden calves and said to the people . . . — Ber
. . . Rest satisfied in respect to your going up to Jerusalem — Sept
. . . It's too much trouble to go to Jerusalem to worship — Tay
behold thy gods, O Israel, which brought thee up out of the land of Egypt.
from now on these will be your gods — they rescued you from your captivity in Egypt! — Tay

29. And he set the one in Beth-el, and the other put he in Dan.

30. And this thing became a sin:
This matter occasioned sin — Ber
This led to sin — NAB
This was of course a great sin — Tay
for the people went to worship before the one even unto Dan.
for the people went to the one at Bethel and to the other as far as Dan — RSV
because the people frequented these calves in Bethel and in Dan — NAB

31. And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.
And he made houses on high places, . . . — ABPS
And he made places for worship at the high places. . . . — Bas
. . . and made priests from among all the people, that were not of the sons of Levi — ASV
. . . and ordained priests from the rank and file of the people — even those who were not from the priest-tribe of Levi — Tay
He also made sanctuaries at high places, and made priests from among all sorts of people, who were not of the sons of Levi — AAT
He set up shrines on the hill-tops and appointed priests from every class of the people, who did not belong to the Levites — NEB
He also turned some shrines into temples, and made priests from the masses, who were not Levitical — Mof

32. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Beth-el sacrificing unto the calves that he had made; and he placed in Beth-el the priests of the high places which he had made.
He instituted a pilgrim-feast on the fifteenth day of the eighth month like that in Judah, and he offered sacrifices upon the altar. This he did at Bethel, sacrificing to the calves that he had made and compelling the priests of the

hill-shrines, which he had set up, to serve at Bethel — NEB

Jeroboam also announced that the annual Tabernacle Festival would be held at Bethel on the first of November (a date he decided upon himself), similar to the annual festival at Jerusalem . . . — Tay

33. So he offered upon the altar which he had made at Beth-el the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.

So he went up to the altar that he had made at Bethel on the fifteenth day of the eighth month; there, in a month of his own choosing, he instituted for the Israelites a pilgrim-feast and himself went up the altar to burn the sacrifice — NEB

. . . , the month in which he arbitrarily chose to establish a feast for the Israelites; . . . — NAB

CHAPTER 13

1. And, behold, there came a man of God out of Judah by the word of the LORD unto Beth-el: and Jeroboam stood by the altar to burn incense.

While Jeroboam was standing by the altar burning incense, a man of God came from Judah to Bethel at the LORD's direction — Ber

2. And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD; Behold a child shall be born unto the house of David, Josiah by name;

. . . the dynasty of David . . . — Mof

. . . the family line of David . . . — Tay

and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

. . . who shall slaughter upon you the priests of the high places who offer sacrifice upon you, and he shall burn human bones upon you — NAB

3. And he gave a sign the same day, saying, This is the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out.

. . . This is the sign that Jehovah . . . — ABPS

. . . Yahweh . . . — Rhm

Then he offered a sign, saying, "This is the sign which the LORD has given: The altar shall be split and the ashes upon it poured out" — Ber

Then he gave this proof that his message was from the Lord: "This altar will be split apart . . . — Tay

4. And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him.

. . . the saying of the man of God, which he cried against . . . — ABPS

When the king heard the message, . . . , "Arrest him!" — Ber

. . . , Seize him — Sept

And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

. . . became paralyzed . . . — Ber

. . . became paralyzed in that position: he couldn't pull it back again! — Tay

. . . withered up . . . — Mof

5. The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

Also the altar was split . . . — Ber

and the altar burst apart . . . — Jerus

At the same moment a wide crack appeared in the altar, and the ashes poured out, just as the prophet had said would happen — Tay

6. And the king answered and said unto the man of God, Entreat now the face of the LORD thy God and pray for me, that my hand may be restored me again.

. . . Entreat now Jehovah thy God, and pray for me . . . — ABPS

"Oh, please, please," the king cried out to the prophet, "beg the Lord your God to restore my arm again" — Tay

And the man of God besought the LORD, and the king's hand was restored him again, and became as it was before.

. . . entreated Jehovah . . . — ABPS

7. And the king said unto the man of God,

Come home with me, and refresh thyself, and I will give thee a reward.
. . . and I will give thee a present — ABPS
. . . and take refreshment at my table, and let me give you a present — NEB

8. And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place:
But the prophet said to the king, "Even if you gave me half your palace, . . . — Tay

9. For so was it charged me by the word of the LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest.
For the Lord has given me strict orders not to eat anything or drink any water while I'm here, and not to return to Judah by the road I came on — Tay

10. So he went another way, and returned not by the way that he came to Beth-el.

11. Now there dwelt an old prophet in Beth-el; and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.
Now an old prophet was living at Bethel, whose sons came and recounted to him . . . — Ber
. . . and his son[1] came and told him . . . — ABPS

12. And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah.
. . . So his sons pointed out which way the man of God who came from Judah had gone — AAT
. . . They pointed out the road taken by the man of God . . . — NEB

13. And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon,
. . . donkey . . . — Ber

14. And went after the man of God, and found him sitting under an oak: and he said unto him, Art thou the man of God that camest from Judah? and he said, I am.
. . . under a terebinth . . . — NEB

15. Then he said unto him, Come home with me, and eat bread.

16. And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place:

17. For it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.
. . . nor shall you go by the way you came — NEB
The Lord strictly warned me against it: and he also told me not to return home by the same road I came on — Tay

18. He said unto him, I am a prophet also as thou art; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him.
. . . But the old man was lying to him — Tay
. . . He was lying; — NEB

19. So he went back with him, and did eat bread in his house, and drank water.
but the man of Judah went back with him and ate and drank in his house — NEB

20. And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back:
Then, suddenly, while they were sitting at the table, a message from the Lord came to the old man — Tay

21. And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,
and he shouted at the prophet from Judah, "The Lord says . . . — Tay
. . . This is the word of the LORD: "You have defied the word of the LORD your God and have not obeyed his command . . . — NEB
. . . Thus says Jehovah, because thou hast rebelled against Jehovah, and hast not kept the commandment which Jehovah thy God commanded thee — ABPS

22. But camest back, and hast eaten bread and drunk water in the place, of which the LORD did say to thee, Eat no bread,

[1]ABPS follows the reading of the Hebrew text. The Greek, Syriac, and Latin versions have the plural "sons."

and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.
. . . your body shall not be buried in the grave of your fathers — Tay

23. And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, to wit, for the prophet whom he had brought back.
After he ate the bread and drank, he saddled the donkey for the prophet he had brought back — Ber

24. And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase.
Then he left, but a lion met him on the road and killed him — his corpse was lying on the road, the donkey and the lion standing beside it — Ber

25. And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told it in the city where the old prophet dwelt.
Travellers saw the corpse lying on the road . . . — Ber
Some passers-by . . . — NEB

26. And when the prophet that brought him back from the way heard thereof, he said, It is the man of God, who was disobedient unto the word of the LORD:
When the prophet who had caused him to break his journey . . . — NEB
therefore the LORD hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the LORD, which he spake unto him.
The LORD has given him to the lion, and it has broken his neck and killed him in fulfillment of the word of the LORD — NEB

27. And he spake to his sons, saying, Saddle me the ass. And they saddled him.
. . . "Saddle the donkey for me," and they saddled it — Ber

28. And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor torn the ass.
He found the prophet's body lying in the road; and the donkey and the lion were still standing there beside it, for the lion had not eaten the body nor attacked the donkey — Tay
. . . nor broken the back of the ass — NEB

29. And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him.
. . . and brought it back to his own city to mourn over it and bury it — NEB

30. And he laid his carcase in his own grave; and they mourned over him, saying, Alas, my brother!
. . . and they mourned for him, saying, 'My brother, my brother!' — NEB
. . . and they raised the mourning cry for him, 'Alas, my brother!' — Jerus

31. And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God is buried; lay my bones beside his bones:
. . . When I die, bury me in this grave, where the man of God is buried. Place me close by his bones, that my bones may be preserved with his bones — Sept

32. For the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass.
. . . by the word of Jehovah . . . — ABPS
. . . Yahweh . . . — Rhm
For the sentence which he pronounced at the LORD's command against the altar in Bethel and all the hill-shrines of Samaria shall be carried out — NEB
For the Lord told him to shout against the altar in Bethel, and his curse against the shrines in the cities of Samaria shall surely be fulfilled — Tay

33. After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became one of the priests of the high places.
. . . made again from among all sorts of people priests of the high places . . . — AAT
After this Jeroboam still did not abandon his evil ways but went on appointing priests for the hill-shrines from all classes of the people; any man who offered himself he would consecrate to be priest of a hill-shrine — NEB

. . . Whoever pleased, consecrated himself and became a priest of the high places — Sept

Despite the prophet's warning, Jeroboam did not turn away from his evil ways; instead, he made more priests than ever from the common people, to offer sacrifices to idols in the shrines on the hills — Tay

34. And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth.

And in this thing he became the cause of sin to the house of Jeroboam, to cut off and destroy it, from the face of the earth — ABPS

Persistence in this became sin to the house of Jeroboam, leading to its annihilation and destruction from the earth — Ber

And this became a sin to the house of Jeroboam, and occasioned its destruction and utter removal from the face of the earth — Sept

CHAPTER 14

1. At that time Abijah the son of Jeroboam fell sick.

2. And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there is Ahijah the prophet, which told me that I should be king over this people.

. . . so that no one may know you are Jeroboam's wife, and go to Shiloh where Ahijah the prophet lives — the one who announced that I would be king over this people — Ber

3. And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him: he shall tell thee what shall become of the child.

. . . ten loaves of bread, some cakes, and a jar of honey . . . — Ber

. . . and a jar of preserves — NAB

. . . ten loaves, some raisins, and a flask of syrup . . . — NEB

. . . ten loaves of bread, some fig bars, and a jar of honey . . . — Tay

. . . ten loaves and some savoury food and a jar of honey . . . — Jerus

. . . some loaves and cakes for his children, and grapes and a pot of honey — Sept

4. And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes were set by reason of his age.

. . . Now Ahijah was unable to see, for his eyes had become dim because of his age — AAT

. . . his eyes were fixed in the blindness of old age — NEB

5. And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he is sick:

The wife of Jeroboam is coming to seek an oracle from you because of the condition of her son, who is ill — Ber

thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself to be another woman.

. . ., for when she comes she will pretend to be another woman — Ber

This is what you must tell her. When she comes, she will be in disguise — NAB

6. And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings.

. . . Why conceal who you are? I have heavy news for you — NEB

. . . bad news — Ber

. . . why do you pretend to be another, seeing that I am sent to you with a harsh message — AAT

. . . Why are you in disguise? I have been commissioned to give you bitter news — NAB

7. Go, tell Jeroboam, Thus saith the LORD God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,

. . . Thus says Jehovah, God of Israel . . . — ABPS

. . . 'This is what the LORD, the God of Israel, says: I exalted you from among the people and made you ruler of my people Israel — NAB

. . . made you a leader of My people Israel — Ber

8. And rent the kingdom away from the

house of David, and gave it thee: and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes;

. . . tore away the kingdom . . . — Ber

I deprived the house of David of the kingdom and gave it to you. Yet you have not been like my servant David . . . — NAB

9. But hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back:

but you did worse than all those before you, went after and made for yourself other gods, molten images, to irritate Me, and turned your back on Me — Ber

You have outdone all your predecessors in wickedness; you have provoked me to anger by making for yourself other gods and images of cast metal; and you have turned your back on me — NEB

. . . other gods, idols of cast metal . . . — Jerus

10. Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, and him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam every manchild, him that is shut up and him that is left at large in Israel, and will utterly sweep away the house of Jeroboam, as a man sweepeth away dung, till it be all gone — ASV

. . . and I will utterly consume the house of Jeroboam, as a man consumes refuse, until it is gone — AAT

. . . I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam every male, both bond and free in Israel, . . . — RSV

For this I will bring disaster on the house of Jeroboam and I will destroy them all, every mother's sons, whether still under the protection of the family or not, . . . — NEB

. . . I will sweep away your family as a stable hand shovels out manure — Tay

. . . and will cut off from Jeroboam every male and him that possesses authority in Israel, and I will glean after the house of Jeroboam as they glean the vines of the vineyard when the gathering of the grapes is over — Lam

11. Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken it.

Any one belonging to Jeroboam who dies in the city the dogs shall eat; and any one who dies in the open country the birds of the air shall eat . . . — RSV

Those of Jeroboam's family . . . — Jerus

Arise thou therefore, get thee to thine own house: and when thy feet enter into the city, the child shall die.

You must go home now; the moment you set foot in the city, . . . — NEB

13. And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave,

All Israel shall bewail him and bury him, because he will be the only one of Jeroboam's house to have a grave — Ber

. . . he alone of all Jeroboam's family will have proper burial — NEB

. . . but he is the only member of your family who will come to a quiet end — Tay

because in him there is found some good thing toward the LORD God of Israel in the house of Jeroboam.

For this child is the only good thing which the Lord God of Israel sees in the entire family of Jeroboam — Tay

14. Moreover the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now.

Today, at this very moment, the LORD will raise up for himself a king of Israel who will destroy the house of Jeroboam — NAB

. . . who shall cut off the house of Jeroboam today. And henceforth[1] — RSV

. . . who shall put an end to the house of Jeroboam. This first; and what next? — NEB

15. For the LORD shall smite Israel, as a reed is shaken in the water, and he shall

[1] RSV takes the words of vs. 14 which follow "that day" (KJV to be a part of the thought of vs. 15. Compare AAT and Ber on vs. 15.

root up Israel out of this good land, which he gave to their fathers, and shall scatter them from beyond the river, because they have made their groves, provoking the LORD to anger.

Today and from now on the LORD will smite Israel, . . . because they have made their Ashtarts, provoking the LORD to anger — AAT

Today and from now on the LORD will beat Israel like a reed whipped by the waters; He will uproot Israel . . . and disperse them to the other side of the River, because they angered the LORD by making their Asherim — Ber

the LORD will smite Israel . . . — RSV

The LORD will strike Israel, till it trembles like a reed in the water; he will uproot its people from this land which he gave to their forefathers and scatter them beyond the Euphrates, because they have made their sacred poles and provoked the LORD's anger — NEB

. . . because they have made their Asherim [idolatrous symbols], provoking the LORD to anger — Amp

. . . for they have angered the Lord by worshiping idol-gods — Tay

16. And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin.

He will abandon Israel . . . — Tay

17. And Jeroboam's wife arose, and departed, and came to Tirzah: and when she came to the threshold of the door, the child died;

. . . she was just entering over the threshold of the house when the child died — AAT

. . . and the child died just as she walked through the door of her home — Tay

18. And they buried him; and all Israel mourned for him, according to the word of the LORD, which he spake by the hand of his servant Ahijah the prophet.

. . . and thus the word of the LORD was fulfilled which he had spoken through . . . — NEB

. . . just as the Lord had predicted through Ahijah — Tay

19. And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they are written in the book of the chronicles of the kings of Israel.

The other events of Jeroboam's reign, in war and peace, are recorded in the annals of the kings of Israel — NEB

20. And the days which Jeroboam reigned were two and twenty years: and he slept with his fathers, and Nadab his son reigned in his stead.

21. And Rehoboam the son of Solomon reigned in Judah.

Meanwhile, Rehoboam the son of Solomon was king in Judah — Tay

Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel to put his name there.

. . . the city the Lord chose out of all the tribes of Israel, to put His name [and the pledge of His presence] there — Amp

. . . the city which the LORD selected from all the tribes of Israel as a place for His name — Ber

. . . the city in which, out of all the tribes of Israel, the LORD chose to be honored — NAB

. . . the city chosen by the Eternal out of all the clans of Israel as his seat — Mof

And his mother's name was Naamah an Ammonitess.

Rehoboam's mother was a woman of Ammon called Naamah — NEB

22. And Judah did evil in the sight of the LORD, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done.

. . . and they aroused him to jealous anger with the sins which they committed, more than all their fathers had done — AAT

. . . exciting His ardent anger far more than their fathers did by the sins they committed — Ber

. . . arousing his resentment . . . — Jerus

23. For they also built them high places, and images, and groves, on every high hill, and under every green tree.

. . . high places, pillars, and sacred poles . . . — NAB

. . . high places, pillars, and Asherim, symbols on every high hill and under every luxuriant tree — Ber

. . . [idolatrous] high places, pillars and [Asherim] groves . . . — Amp

. . . hill-shrines, sacred pillars, and sacred poles . . . — NEB
. . . shrines and obelisks and idols . . . — Tay
. . . high places and upright stones and wood pillars . . . — Bas
. . . high places and statues and idols . . . — Lam
. . . on every high hill and under every spreading tree — Jerus
. . . on every hill and under every shady tree — Sept

24. And there were also sodomites in the land: and they did according to all the abominations of the nations which the LORD cast out before the children of Israel.
there were also male devotees of the fertility cult in the land. They did according . . . — AAT
. . . male cult prostitutes . . . — RSV
There were even men in the country who were sacred prostitutes. He copied all the shameful practices of the nations whom Yahweh had dispossessed for the sons of Israel — Jerus
Worse still, all over the country there were male prostitutes attached to the shrines, and the people adopted all the abominable practices of the nations whom the LORD had dispossessed in favour of the Israel — NEB
There was homosexuality throughout the land, and the people of Judah became as depraved as the heathen nations . . . — Tay

25. And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem:
. . . attacked Jerusalem — NEB

26. And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made.
He took all the treasures from the Temple of Yahweh and the treasures from the royal palace, he took everything, including all the golden shields that Solomon had made — Jerus

27. And king Rehoboam made in their stead brazen shields, and committed them unto the hands of the chief of the guard, which kept the door of the king's house.
King Rehoboam made substitute shields of bronze and delivered them to the captains of the guard who watched the entrance to the king's house — Ber
. . . the king's palace gate — Jerus

28. And it was so, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard chamber.
Whenever the king visited the temple of the LORD, those on duty would carry the shields, and then return them to the guardroom — NAB

29. Now the rest of the acts of Rehoboam, and all that he did, are they not written in the book of the chronicles of the kings of Judah?
The other acts and events of Rehoboam's reign are recorded in the annals of the kings of Judah — NEB

30. And there was war between Rehoboam and Jeroboam all their days.
There was continuous war . . . — Ber

31. And Rehoboam slept with his fathers, and was buried with his fathers in the city of David.
. . . the Citadel of David — Jerus
And his mother's name was Naamah an Ammonitess.
(His mother was a woman of Ammon, whose name was Naamah.) — NEB
And Abijam his son reigned in his stead.

CHAPTER 15

1. Now in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah.
And in the eighteenth year of king Jeroboam, the son of Nebat, Abijam reigned over Judah — ABPS
. . . Abijam became king of Judah — NEB

2. Three years reigned he in Jerusalem. And his mother's name was Maachah, the daughter of Abishalom.
He reigned in Jerusalem for three years; his mother was Maacah granddaughter of Abishalom — NEB
. . . His mother was Maachah [Micaiah] the daughter [granddaughter] of Abishalom [Absalom] — Amp

3. And he walked in all the sins of his fa-

ther, which he had done before him: and his heart was not perfect with the LORD his God, as the heart of David his father.
. . . his mind was not at one with the LORD his God as the mind of David his father had been — Ber
He followed the sinful example of his father before him in everything; his heart was not wholly with Yahweh his God, as the heart of David his ancestor had been — Jerus
. . . his heart was not right with God, as King David's was — Tay

4. Nevertheless for David's sake did the LORD his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:
Nevertheless for David's sake the LORD his God gave him a lamp in Jerusalem, setting up his son after him, and establishing Jerusalem — RSV
. . . gave him a lamp in Jerusalem, to elevate his son after him and to preserve Jerusalem — Ber
. . . a lamp in Jerusalem, assuring him sons after him and keeping Jerusalem secure — Jerus
. . . and permitting Jerusalem to endure — NAB
But for David's sake the LORD his God gave him a flame to burn in Jerusalem, by establishing his dynasty and making Jerusalem secure — NEB
Yet, for David's sake, the Lord suffered him to keep the lamp of the royal dynasty burning at Jerusalem; a son he must have to follow him, for the city's preservation — Knox

5. Because David did that which was right in the eyes of the LORD, and turned not aside from anything that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.
For David had obeyed God during his entire life except for the affair concerning Uriah the Hittite — Tay

6. And there was war between Rehoboam and Jeroboam all the days of his life.[1]
There was continuous war between Rehoboam and Jeroboam — Ber

7. Now the rest of the acts of Abijam, and all that he did are they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.
The other acts and events of Abijam's reign are recorded in the annals of the kings of Judah . . . — NEB

8. And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.
. . . Citadel of David . . . — Jerus

9. And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.
. . . began Asa to reign over Judah — ASV

10. And forty and one years reigned he in Jerusalem. And his mother's name was Maachah, the daughter of Abishalom.
. . . Maacah . . . ASV

11. And Asa did that which was right in the eyes of the LORD, as did David his father.
. . . like his ancestor David — NEB

12. And he took away the sodomites out of the land, and removed all the idols that his fathers had made.
He put away the male devotees of the fertility cult out of the land, . . . — AAT
He executed the male prostitutes . . . — Tay
. . . the male cult prostitutes . . . — RSV
. . . the men who had been sacred prostitutes . . . and cleared away all the idols his ancestors had made — Jerus
. . . the temple prostitutes . . . — NAB
. . . the male prostitutes attached to the shrines . . . — NEB
Those used for sex purposes in the worship of the gods he sent out of the country, and he took away all the images which his fathers had made — Bas
. . . all the fetishes erected by his fathers — Mof

13. And also Maachah his mother, even her he removed from being queen, because she had made an idol in a grove; and Asa destroyed her idol and burnt it by the brook Kidron.
And also Maacah his mother he removed from being queen, because she had made an abominable image for an Asherah; and Asa cut down her image, and burnt it at the brook Kidron — ASV
He even deprived his mother Maacah of her queenly rank, for her worship of

[1]Some versions omit this verse. Compare I Kings 14:30.

Priatus and for dedicating a forest shrine to him; the grotto she had made he overthrew, broke the image and burnt the fragments of it and cast the ashes into the river Cedron — Knox

He even deprived his grandmother of the dignity of queen mother for making an obscenity for Asherah; Asa cut down her obscenity and burned it in the wadi Kidron — Jerus

He also removed Maacah his mother from being queen-mother, because she made an obscene image as an Asherah; and Asa cut down her obscene image, . . . — AAT

. . . because she had an abominable image made for Asherah; . . . — RSV

. . . made for [the goddess] Asherah. Asa destroyed her image, burning it by the brook Kidron — Amp

. . . a detestable image to Asherah; Asa cut down her lewd image and burned it in the Kidron valley — Ber

. . . made an outrageous object for Asherah. Asa cut down this object and burned it . . . — NAB

. . . in the gorge of the Kidron — NEB

an obscene object for Astarte. Asa demolished this object of an image and burned it in the Kidron-ravine — Mof

. . . made a monstrous thing to the Sacred Stem, — and Asa cut down her monstrous thing and burned it in the Kidron ravine — Rhm

14. But the high places were not removed; nevertheless Asa's heart was perfect with the LORD all his days.

Though the high places were not abolished, the heart of Asa was wholly with Yahweh throughout his life — Jerus

. . . yet his heart was at one with the LORD as long as he lived — Ber

. . . the heart of Asa was wholly true to the LORD all his days — RSV

. . . but all his life Asa's mind was undivided for the Eternal — Mof

. . . nevertheless the heart of Asa was blameless with Yahweh all his days — Rhm

Although the hill-shrines were allowed to remain, Asa himself remained faithful to the LORD all his life — NEB

15. And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.

He brought into the house of the LORD all his father's votive offerings and his own, gold and silver and sacred vessels — NEB

. . . silver and gold and furnishings — Jerus

16. And there was war between Asa and Baasha king of Israel all their days.

17. And Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah.

. . . proceeded against Judah by strengthening Ramah so that no one could go out to, or come in from, Asa king of Judah — Ber

. . . invaded Judah and fortified Ramah to cut off all access to Asa king of Judah — NEB

18. Then Asa took all the silver and the gold that were left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servant:

Asa then took the remaining silver and gold from the treasuries of the Temple of Yahweh and the royal palace . . . — Jerus

and king Asa sent them to Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying,

. . . with this request: — Ber

19. There is a league between me and thee, and between my father and thy father:

There is a treaty between me and you, as there was between my father and your father — Ber

. . . an alliance between us . . . — NEB

Renew with me the league which was between my father and thy father — Sept

Let us be allies just as our fathers were — Tay

Behold, I have sent unto thee a present of silver and gold: come and break thy league with Baasha king of Israel, that he may depart from me.

. . . break off your alliance with Baasha king of Israel, so that he may abandon his campaign against me — NEB

. . . cancel your treaty . . . — Ber

20. So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel,

Ben-hadad responded favorably to King Asa's request. He sent the captains of his armies against the cities of Israel — Ber

and smote Ijon, and Dan, and Abel-beth-maachah and all Cinneroth, with all the land of Naphtali.

and captured Ijon, Dan, Abel-beth-Maacah, all of Chinneroth and all the territory of Naphtali — Ber

and they attacked Iyyon . . . and that part of Kinnereth which marches with the land of Naphtali

21. And it came to pass, when Baasha heard thereof, that he left off building of Ramah, and dwelt in Tirzah.

. . . he discontinued building the city of Ramah and returned to Tirzah — Tay

When Baasha heard of it, he stopped fortifying Ramah and fell back on Tirzah — NEB

22. Then king Asa made a proclamation throughout all Judah; none was exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them Geba of Benjamin, and Mizpah.

Then King Asa conscripted all Judah — no one was exempt — to remove the stones and timber with which Baasha had strengthened Ramah. King Asa strengthened Geba of Benjamin and Mizpah with them — Ber

Then King Asa issued a proclamation requiring every man in Judah to join in removing the stones of Ramah and the timbers with which Baasha had fortified it; no one was exempted; and he used them to fortify Geba of Benjamin and Mizpah — NEB

23. The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, are they not written in the book of the chronicles of the kings of Judah?

The rest of the history of Asa, all his valour, his entire career, is not all this recorded in the Book of the Annals of the Kings of Judah? — Jerus

All the other events of Asa's reign, his exploits and his achievements, and the cities he built, . . . — NEB

nevertheless in the time of his old age he was diseased in his feet.

In his old age, however, he suffered from a disease of the feet — Jerus

24. And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoshaphat his son reigned in his stead.

25. And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

Meanwhile, over in Israel, Nadab the son of Jeroboam had become king. He reigned two years, beginning in the second year of the reign of King Asa of Judah — Tay

26. And he did evil in the sight of the LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin.

27. And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which belonged to the Philistines; for Nadab and all Israel laid seige to Gibbethon.

. . . and Baasha killed him at Gibbethon among the Philistines; while Nadab and all Israel were laying seige to Gibbethon — Ber

Baasha son of Ahijah, of the House of Issachar, plotted against him and murdered him at Gibbethon, a Philistine town which Nadab and all Israel were beseiging — Jerus

. . . and assassinated him while he was with the Israeli army laying seige to the Philistine city of Gibbethon — Tay

28. Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

Baasha killed him in the third year of Asa's reign in Judah and became king in his place — Ber

So Baasha replaced Nadab as the king of Israel in Tirzah, during the third year of the reign of King Asa of Judah — Tay

29. And it came to pass, when he reigned, that he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the LORD, which he spake by his servant Ahijah the Shilonite:

He immediately killed all the descendants of King Jeroboam, so that not one of the royal family was left, just as the Lord had said would happen

when he spoke through Ahijah, the prophet from Shiloh — Tay

30. **Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger.**
This happened because of the sins of Jeroboam and the sins which he led Israel to commit, and because he had provoked the anger of the LORD the God of Israel — NEB

31. **Now the rest of the acts of Nadab, and all that he did, are they not written in the book of the chronicles of the kings of Israel?**[1]

32. **And there was war between Asa and Baasha king of Israel all their days.**
There was continual war between Asa and Baasha king of Israel — Ber

33. **In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years.**
In the third year of Asa king of Judah, Baasha son of Ahijah became king of all Israel in Tirzah and reigned twenty-four years — NEB

34. **And he did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.**

CHAPTER 16

1. **Then the word of the LORD came to Jehu the son of Hanani against Baasha, saying:**
Then the word of the LORD concerning Baasha was revealed to Jehu the son of Hanani: — Ber
A message of condemnation from the Lord was delivered to King Baasha at this time by the prophet Jehu: — Tay

2. **Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins;**
. . . walked in the way of Jeroboam and have made my people Israel sin, thus provoking me to jealousy with their sins — AAT
. . . and made you leader over my people Israel . . . — RSV

3. **Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam the son of Nebat.**
I will completely destroy Baasha and his house; I will make your house like the house of Jeroboam the son of Nebat — Ber
Now I will sweep away Baasha and his House: . . . — Jerus

4. **Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.**
Whoever belonging to Baasha dies in the city, him shall the dogs eat, and whoever belonging to him dies in the field the birds of the air shall eat — AAT
Those of Baasha's family who die in the city shall be food for the dogs, and those who die in the country shall be food for the birds — NEB

5. **Now the rest of the acts of Baasha, and what he did, and his might, are they not written in the book of the chronicles of kings of Israel?**
The rest of Baasha's biography — his deeds and conquests — are written in *The Annals of the Kings of Israel* — Tay
The rest of the acts of Baasha, his works and achievements, . . . — Ber
The rest of the history of Baasha, his career, his valour, . . . — Jerus
The other events of Baasha's reign, his achievements and his exploits, . . . — NEB

6. **So Baasha slept with his fathers, and was buried in Tirzah: and Elah his son reigned in his stead.**

7. **And also by the hand of the prophet Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him.**
. . . in provoking Him to anger with [idols] the work of his hands, in being

[1]Compare vs. 23.

like the house of Jeroboam, and also because he destroyed it [the family of Jeroboam, of his own accord] — Amp

. . . thereby provoking his anger: because he had not only sinned like the house of Jeroboam, but had also brought destruction upon it — NEB

So the word of the LORD delivered to Baasha and his house by Jehu the son of Hanani was fulfilled because of all the evil he did in the sight of the LORD, angering Him by the work of his hands and doing just as the house of Jeroboam had done, despite the fact that he overthrew it — Ber

Furthermore, the word of Yahweh was delivered to the prophet Jehu son of Hanani against Baasha and his House, firstly because of all the evil he did in the sight of Yahweh, provoking him to anger by his actions and becoming like the House of Jeroboam; secondly because he destroyed that House — Jerus

8. In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.

. . . Elah the son of Baasha began his two-year reign over Israel at Tirzah — Ber

9. And his servant Zimri, captain of half his chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza steward of his house in Tirzah.

. . . overseer of the palace at Tirzah — Ber

. . . comptroller of the household there — NEB

Then General Zimri, who had charge of half the royal chariot troops, plotted against him. One day King Elah was half drunk at the home of Arza, the superintendant of the palace, in the capital city of Tirzah — Tay

10. And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.

11. And it came to pass, when he began to reign, as soon as he sat on his throne, that he slew all the house of Baasha: he left him not one that pisseth against a wall, neither of his kinsfolks, nor of his friends.

When he became king and occupied the throne, he struck down the entire house of Baasha, leaving him no male, either of his family or of his friends — Ber

12. Thus did Zimri destroy all the house of Baasha, according to the word of the LORD, which he spake against Baasha by Jehu the prophet,

13. For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their vanities.

. . . angering the LORD God of Israel with their vain idols — Ber

. . . with their worthless idols — NEB

. . . by their idols — Sept

14. Now the rest of the acts of Elah, and all that he did, are they not written in the book of the chronicles of the kings of Israel?

15. In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people were encamped against Gibbethon, which belonged to the Philistines.

. . . Meanwhile the people were engaged in a campaign against Gibbethon. . . . — Ber

16. And the people that were encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.

. . . decided on General Omri, commander-in-chief of the army, as their new ruler — Tay

and the troops who were encamped heard it said, "Zimri has conspired, and he has killed the king": therefore all Israel made Omri, the commander of the army, king over Israel that day in the camp — RSV

When the Israelite troops in the field heard of Zimri's conspiracy and the murder of the king, there and then in the camp they made their commander Omri king of Israel by common consent — NEB

17. And Omri went up from Gibbethon, and all Israel with him, and they beseiged Tirzah

. . . and laid seige to Tirzah — NEB

18. And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt

the king's house over him with fire, and died,

. . . he went into a cellar of the king's house . . . — Sept

. . . he went into the tower of the king's house . . . — ABPS

. . . the citadel of the king's palace, . . . — Ber

Zimri, as soon as he saw that the city had fallen, retreated to the keep of the royal palace, set the whole of it on fire over his head and so perished — NEB

19. For his sins which he sinned in doing evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.

because of the sins which he committed, doing evil . . . — Ber

This was because of the sin he committed by doing what is displeasing to Yahweh by copying the example of Jeroboam and the sin into which he had left Israel — Jerus

20. Now the rest of the acts of Zimri, and his treason that he wrought, are they not written in the book of the chronicles of the kings of Israel?

The other events of Zimri's reign, and his conspiracy, are recorded in the annals of the kings of Israel — NEB

The rest of the history of Zimri and the plot he hatched, . . . — Jerus

21. Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri.

. . . Tibni the son of Ginath and made him king: . . . — Ber

But now the kingdom of Israel was split in two; half the people were loyal to General Omri, and the other half followed Tibnah, the son of Ginath — Tay

22. But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

But the faction of Omri proved stronger than that of Tibni son of Ginath; Tibni died, and Omri became king — Jerus

23. In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah.

. . . Omri began his twelve-year reign over Israel, reigning from Tirzah for six years — Ber

24. And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.

He purchased the hill of Samaria from Shemer for 4,250 dollars in silver and built on the hill; he named the city he built Samaria, after Shemer the owner of the hill — Ber

Then Omri bought the hill now known as Samaria from its owner, Shemer, for $4,000 and built a city on it, calling it Samaria in honor of Shemer — Tay

. . . He built a city on the hill and fortified it and called it Samaria [Shomeron] after the owner of the hill, Shemer — Amp

25. But Omri wrought evil in the eyes of the LORD, and did worse than all that were before him.

26. For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities.

. . . with their idols — Sept

. . . angering the LORD God of Israel by their vain idols — Ber

In every way he copied the example of Jeroboam son of Nebat and the sins into which he had led Israel, provoking the anger of Yahweh, the God of Israel, with their useless idols — Jerus

27. Now the rest of the acts of Omri which he did, and his might that he shewed, are they not written in the book of the chronicles of the kings of Israel?

. . . his works and achievements . . . — Ber

. . . his career, his valour . . . — Jerus

28. So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

29. And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.

30. And Ahab the son of Omri did evil in the sight of the LORD above all that were before him.

. . . more so than all who were before him — Ber

31. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.

As if it were not enough for him to follow the sins of Jeroboam . . . he contracted a marriage with Jezebel daughter of Ethbaal king of Sidon, . . . — NEB

32. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

First he built a temple and an altar for Baal in Samaria — Tay

He erected an altar to Baal in the temple for Baal which he built at Samaria — Ber

33. And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

He also set up a sacred pole: indeed he did more to provoke the anger of the LORD the God of Israel than all the kings of Israel before him — NEB

Ahab also made an image of Astarte: . . . — Mof

And Ahab made the Asherah: . . . — JPS

. . . an Asherah . . . — RSV

34. In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the LORD, which he spake by Joshua the son of Nun.

In his time Hiel the Bethelite rebuilt Jericho; he laid its foundation at the cost of Abiram, his first-born son, and set its gates at the cost of Segub, his youngest son, in accordance with the word . . . — Ber

. . . He lost his first-born son, Abiram, when he laid the foundation, and his youngest son, Segub, when he set up the gates . . . — NAB

. . . For this was the Lord's curse upon Jericho as declared by Joshua, the son of Nun — Tay

CHAPTER 17

1. And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab,

And Elijah the Tishbite, who was of the sojourners of Gilead . . . — ASV

Now Elijah the Tishbite, of Tishbe in Gilead . . . — AAT

Elijah the Tishbite, of the temporary residents of Gilead . . . — Amp

As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

I swear by the life of the LORD the God of Israel, whose servant I am, that there shall be neither dew nor rain these coming years unless I give the word — NEB

As sure as the LORD God of Israel lies, before whom I stand . . . — Ber

As Jehovah God of Israel lives . . . — ABPS

2. And the word of the LORD came unto him, saying,

3. Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.

Leave this place and turn eastwards; and go into hiding in the ravine of Kerith east of the Jordan — NEB

4. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

5. So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that is before Jordan.

. . . east of the Jordan — Ber

6. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

. . . bread and meat . . . — RSV

. . . and he used to drink from the brook — AAT

7. And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

After a time, however, the brook dried up because there was no rain in the land — Ber

8. And the word of the LORD came unto him, saying,

9. Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

. . . which belongs to Sidon . . . — RSV

. . . a village to Sidon . . . — NEB

10. So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

. . . When he reached the entrance to the village, he saw a widow gathering sticks, and he called to her and said, . . . — NEB

11. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

. . . Bring along for me a little bread, too — Ber

12. And she said, As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse:

Whereupon the woman said, As the Lord thy God liveth, I have not a cake baked and only about a handful of barley meal in the jar and a little oil in the vessel — Sept

She replied, "As sure as the LORD your God lives, I have nothing except a handful of flour in the jar and a little oil in the jug. — Ber

. . . "I swear by the Lord your God that I haven't a single piece of bread in the house. And I have only a handful of flour left and a little cooking oil in the bottom of the jar — Tay

and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

and I was just gathering a few sticks to prepare it for me and my son to eat — then we must die" — Ber

13. And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son.

. . . Take courage . . . — Sept

But Elijah said to her, "Don't be afraid! Go ahead and cook that 'last meal', but bake me a little loaf of bread first; and afterwards there will still be enough food for you and your son — Tay

14. For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth.

. . . 'The jar of meal shall not be exhausted nor the cruse of oil spent until the day that the LORD sends rain upon the ground' — AAT

. . . "The jar of flour shall not give out nor the flask of oil fail, until the LORD sends rain on the land" — NEB

. . . The jar of meal shall not fail, nor shall the vessel of oil diminish, until the Lord shall send . . . — Sept

15. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days.

. . . and her household ate for many days — RSV

. . . and there was food for him and for her and her family for a long time — NEB

16. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah.

The jar of flour did not give out nor did the flask of oil fail, . . . — NEB

For no matter how much they used, there was always plenty left in the containers, just as the Lord had promised through Elijah! — Tay

17. And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

Now after these things, the son of the mistress of the house fell sick; and his illness was so severe that there was no breath left in him — AAT

But one day the woman's son became sick and died — Tay

18. And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

. . . You have come to me to remind me of my iniquity and to kill my son! — AAT

. . . You have come to me to bring my sin to remembrance, and to cause the death of my son! — RSV

Then she said to Elijah, 'What made you interfere, you man of God? You came here to bring my sins to light and kill my son!' — NEB

"O man of God," she cried, "what have you done to me? Have you come to punish my sins by killing my son?" — Tay

19. And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

. . . Then he took him from her lap, carried him to the upper room, where he stayed, and laid him on his bed — Ber

. . . into the upper chamber, where he lodged . . . — Sept

20. And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

. . . hast Thou brought misfortune also upon the widow with whom I am staying . . . — Ber

. . . "O LORD, my God, will you afflict even the widow with whom I am staying by killing her son?" — NAB

. . . 'O LORD my God, is this thy care for the widow with whom I lodge, that thou hast been so cruel to her son?' — NEB

21. And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again.

. . . O Lord, my God, I beseech Thee let this child's life be restored to him — Sept

Then he breathen deeply upon the child three times and called on the LORD. 'O LORD my God, let the breath of life, I pray thee, return to the body of this child — NEB

22. And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived.

The LORD heard the prayer of Elijah: the life of the child returned to him, and he lived again — Ber

23. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

. . . "Look! your son is alive." — Ber

24. And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the LORD in thy mouth is truth.

. . . that the word of the LORD coming from your lips is true — Ber

. . . and the word of Yahweh in your mouth is truth itself — Jerus

. . . The word of the LORD comes truly from your mouth — NAB

CHAPTER 18

1. And it came to pass after many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth.

. . . in the third year of the drought . . . — Mof

. . . Go and tell King Ahab that I will soon send rain again! — Tay

. . . "Go, present yourself to Ahab," he said, "that I may send rain upon the earth." — NAB

2. And Elijah went to shew himself unto Ahab. And there was a sore famine in Samaria.

3. And Ahab called Obadiah, which was the governor of his house. (Now Obadiah feared the LORD greatly:

So Elijah went to show himself to Ahab. Now the famine was so severe in Samaria that Ahab called Obadiah the steward of his house . . . — Ber

So Elijah set off to present himself to Ahab. As the famine was particularly severe in Samaria, Ahab summoned Obadiah, the master of the palace - Obadiah held Yahweh in great reverence: — Jerus

4. For it was so, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

When Jezebel was murdering the prophets of the LORD, Obadiah took a hundred prophets . . . — NAB

Once when queen Jezebel had tried to kill all of the Lord's prophets, Obadiah had hidden — Tay

5. And Ahab said unto Obadiah, Go into

the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts.

. . . that we lose not any of the beasts — ABPS

. . . Go through the land to all the springs of water into all the valleys; perhaps we may find grass and save the horses and mules alive, and not lose some of the animals — RSV

. . . We must check every stream and brook to see if we can find enough grass to save at least some of my horses and mules — Tay

6. So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

7. And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah?

. . . Is that you, my master Elijah? — Ber

8. And he answered him, I am: go, tell thy lord, Behold, Elijah is here.

. . . "It is I. Go, tell your master, 'Elijah is here.' " — Ber

9. And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

. . . What sin have I committed, for you to put your servant in Ahab's power and cause my death? — Jerus

10. As the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not.

For I swear by God that the king has searched every nation and kingdom on earth from end to end to find you. And each time when he was told . . . — Tay

. . . he made the kingdom or nation swear that it found no trace of you — Ber

As the Lord thy God is a living God, there is never race or realm to which my master has not sent in search of thee; and as each answered, Not here, he would take an oath of them, race by race and realm by realm, that thou wert not to be found — Knox

11. And now thou sayest, Go, tell thy lord, Behold, Elijah is here.

And now, you say, 'Go, tell your master, Elijah is here.' — Ber

12. And it shall come to pass, as soon as I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth.

. . . the Spirit of the LORD will bear you away to a place unknown to me, so that when I inform Ahab and he then fails to find a trace of you, he will kill me — though I, your servant, have revered the LORD from my youth — Ber

What will happen? As soon as I leave you, the spirit of the LORD will carry you away, who knows where? I shall go and tell Ahab, and when he fails to find you, he will kill me. Yet I have been a worshipper of the LORD from boyhood — NEB

13. Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water?

Have you not been told, my lord, what I did when Jezebel was murdering the prophets of the LORD — that I hid a hundred . . . — NAB

. . . a hundred men of Jehovah's prophets, fifty men in a cave, and sustained them with bread and water — ABPS

14. And now thou sayest, Go, tell thy lord, Behold, Elijah is here: and he shall slay me.

And now you say, 'Go, tell your master, Elijah is here': . . . — Ber

. . . Sir, if I do that, I'm dead! — Tay

15. And Elijah said, As the LORD of hosts liveth, before whom I stand, I will surely shew myself unto him to day.

Nay, answered Elijah, as the Lord I serve is a living God, I mean to confront Ahab this day — Knox

I swear by the Lord God of the armies of heaven, in whose presence I stand . . . — Tay

. . . As Yahweh Sabaoth lives, whom I serve, I shall present myself before him today! — Jerus

16. So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

. . . went to find . . . , and gave him the message . . . — Knox

17. And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?

. . . So it is thou, the man that gives Israel no rest? — Knox

. . . Is it you, you troubler of Israel? — RSV

. . . So there you are, you scourge of Israel! — Jerus

. . . You ruin of Israel, is that you? — Mof

18. And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.

. . . I have not troubled Israel; but you have and your father's house, because you have forsaken the commandments of the LORD and followed the Baals — RSV

'Not I,' he replied 'I am not the scourge of Israel, you and your family are; because you have deserted Yahweh . . . — Jerus

19. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

. . . gather to me all Israel to mount Carmel, and the prophets of shame, four hundred and fifty, and the prophets of the bowers four hundred, who eat at Jezebel's table — Sept

. . . who are supported by Jezebel — Tay

Now send for and assemble to me all Israel together with the 450 prophets of Baal and the 400 prophets of Asherah who eat at Jezebel's table — Ber

. . . and the four hundred and fifty prophets of Baal with them and the four hundred prophets of the goddess Asherah . . . — NEB

. . . and the prophets of Baal four hundred and fifty and the prophets of the Sacred Stem four hundred who do eat at the table of Jezebel — Tay

20. So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

Ahab then sent to all Israel and assembled the prophets at Mount Carmel — Ber

21. And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word.

. . . and said, How long go ye limping between the two sides? if Jehovah be God, . . . — ASV

. . . How long are you going to limp unto two diverse opinions? . . . — AAT

. . . How long will you hobble on this faith and that? . . . — Mof

. . . How long will you sit on the fence? . . . — NEB

. . . How long will you straddle the issue? . . . — NAB

. . . How long will you lean to both sides? . . . — Ber

. . . Will you never cease to waver between two loyalties? . . . — Knox

22. Then said Elijah unto the people, I, even I only, remain a prophet of the LORD; but Baal's prophets are four hundred and fifty men.

23. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under:

Let them provide two bullocks for us; then let them select one of the bullocks, cut it up, put it on the wood, but set no fire to it . . . — Ber

24. And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God.

And call ye on the name of your god, and I will call on the name of Jehovah . . . — ASV

And all the people answered and said, It is well spoken.

And all the people shouted their approval — NEB

And all the people agreed to this test — Tay

All the people answered, "Agreed!" — NAB

25. And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under.

. . . and call on the name of your god, but put no fire under — ASV

. . . invoke your god by name, but do not set fire to the wood — NEB

26. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. So they took the bull provided for them and offered it, and they invoked Baal by name from morning until noon, crying, 'Baal, Baal, answer us' — NEB

But there was no voice, nor any that answered. And they leaped upon the altar which was made.

. . . And they leaped about the altar which was made — ASV

. . . And they danced about the altar that was made — ABPS

. . . And they limped about the altar which they had made — AAT

. . . Then they performed a limping dance around the altar which they had made — AAT

but there was no sound, no answer. They danced wildly beside the altar they had set up — NEB

but there was no voice, no answer, as they performed their hobbling dance round the altar they had made — Jerus

27. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.

. . . for he is a god: either he is musing, or he is gone aside, or he is on a journey, or peradventure he sleepeth and must be awaked — ASV

. . . either he is meditating . . . — AAT

At midday Elijah mocked them: 'Call louder, for he is a god; it may be he is deep in thought, or engaged, or on a journey; . . . — NEB

"You'll have to shout louder than that," he scoffed, "to catch the attention of your god! Perhaps he is talking to someone or is out sitting on the toilet, or maybe he is away on a trip, or is asleep and needs to be wakened!" — Tay

. . . it may be he is detained in talk, or lodging abroad, or on a journey: or he has fallen asleep, and needs awakening — Knox

. . . either he hath a meditation or an occasion to retire or he hath a journey, — peradventure he sleepeth and must be awakened — Rhm

28. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

. . . and proceeded to slash one another according to their custom, with swords and with lances until the blood gushed out . . . — AAT

29. And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.

After noon they continued to rave until the time for the evening sacrifice; but there was no sound, no answer, no recognition — Ber

. . . but there was no voice, no answer, no attention given to them — Jerus

Noon passed and they remained in a prophetic state until the time for offering sacrifice. But there was not a sound; no one answered, and no one was listening — NAB

. . . but still there was no sound, no answer, no sign of attention — NEB

30. And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD that was broken down.

. . . And they all crowded around him as he repaired the altar of the Lord which had been torn down — Tay

. . . he repaired the altar of the LORD which had been destroyed — NAB

31. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name:

Elijah took twelve stones, corresponding to the number of the tribes of the children of Jacob . . . — Ber

32. And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed.

. . . to the name of the LORD. He dug a trench around the altar big enough to hold two bushels of seed — Ber
. . . Then he dug a trench about three feet wide around the altar — Tay

33. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood.
. . . Fill four jars with water and pour it on the burnt-offering and on the wood — AAT
. . . Fill four pitchers with water, and pour out upon the ascending-sacrifice and upon the wood — Rhm

34. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time.

35. And the water ran round about the altar; and he filled the trench also with water.
so that the water ran all around the altar and the trench was full of water, too — Ber

36. And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.

37. Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that Thou hast turned their heart back again.
. . . and that thou hast made their minds turn to thee again — Mof
. . . and that you have brought them back to their senses — NAB

38. Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.
. . . even the water that was in the trench it licked up — Rhm

39. And when all the people saw it, they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God.
. . . 'Yahweh is God,' they cried 'Yahweh is God' — Jerus
. . . Jehovah, he is God; Jehovah, he is God — ASV

40. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.
. . . and slaughtered them there in the valley — NEB

41. And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain.
. . . for I hear the sound of rain — Jerus
. . . the sound of a downpour of rain — Ber
. . . for there is the sound of a heavy rain — NAB
. . . Go and enjoy a good meal! For I hear a mighty rainstorm coming! — Tay

42. So Ahab went up to eat and drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees.
So Ahab prepared a feast. But Elijah climbed . . . — Tay

43. And said to his servant, Go up now, look toward the sea.
. . . Go and look out to the west — NEB
And he went up, and looked, and said, There is nothing. And he said, Go again seven times.
. . . Go again, and again, and again, seven times! — Tay

44. And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not.
. . . Hurry to Ahab and tell him to get into his chariot and get down the mountain, or he'll be stopped by the rain! — Tay

45. And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.
And sure enough, the sky was soon black with clouds, and a heavy wind brought a terrific rainstorm. Ahab left hastily for Jezreel — Tay
Before long the heavens darkened with clouds and wind, and heavy rain fell, while Ahab drove toward Jezreel — Ber

46. And the hand of the LORD was on Eli-

jah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.
The hand of the LORD was with Elijah so that, with loins girded, he outran Ahab to the entrance of Jezreel — Ber
The hand of Yahweh was on Elijah, and tucking up his cloak he ran in front of Ahab as far as the outskirts of Jezreel — Jerus

CHAPTER 19

1. **And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.**

2. **Then Jezebel sent a messenger unto Elijah, saying,**
When Ahab reported to Jezebel everything Elijah had done and about his killing all the prophets with the sword, Jezebel sent a messenger . . . — Ber
Ahab told Jezebel all that Elijah had done, and how he had slain all the prophets with the sword. Then Jezebel sent . . . — RSV
Ahab told Jezebel all that Elijah had done, and how he had slain all the prophets [of Baal] with the sword. Then Jezebel sent . . . — Amp
So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time.
. . . by this time tomorrow — RSV
As certainly as you are Elijah and I am Jezebel — may the gods do so to me and even more — by this time tomorrow I will make your life as the life of one of them — Ber
May the gods do thus and so to me if by this time tomorrow I have not done with your life what was done to each of them — NAB

3. **And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there.**
Then he was afraid, and arose and went for his life, and came to Beersheba of Judah [over eighty miles, and out of Jezebel's realm] and left his servant there — Amp
. . . and ran for his life . . . — Ber

4. **But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree:**
He went on into the desert a day's journey. There he sat down under a broom bush — Ber
. . . a furze bush . . . — Jerus
. . . a broom tree . . . — RSV
. . . a certain shrub . . . — Rhm
and requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers.
. . . no better than my fathers — AAT
and prayed that he might die. "I've had enough," he told the Lord. "Take away my life. I've got to die sometime, and it might as well be now." — Tay
. . . "I have had enough of it," he cried; "O Eternal, take away my life now, for I am mortal as my fathers were." — Mof

5. **And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat.**
When he lay down, he fell asleep under a broom bush; and see, an angel touched him and said, "Arise and eat." — Ber

6. **And he looked, and, behold, there was a cake baken on the coals and a cruse of water at his head**
When he looked there was a cake baked on hot stones and a jug of water at his head — Ber
. . . a scone baked on hot stones . . . — Jerus
. . . a hearth cake . . . — NAB
And he did eat and drink, and laid him down again.
. . . and laid down again — RSV

7. **And the angel of the LORD came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee.**
And the messenger of Yahweh came again a second time and touched him, and said . . . — Rhm
. . . Arise and eat, or the journey will be too much for you — Ber

8. **And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.**
. . . and on the strength of that meal he

traveled forty days and forty nights, as far as Horeb, the mountain of God — Ber

9. And he came thither unto a cave, and lodged there;
When he arrived there, he lodged in a cave — Ber
and, behold, the word of the LORD came to him, and he said unto him, What doest thou here, Elijah?
Suddenly the word of the LORD came to him: 'Why are you here, Elijah?' — NEB

10. And he said, I have been very jealous for the LORD God of hosts:
. . . I have been most zealous . . . — Ber
. . . I have been burning for the honour of the Lord, the God of armies — Bas
for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

11. And he said, Go forth, and stand upon the mount before the LORD.
Then he was told . . . — Jerus
And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake:
Suddenly the Eternal went past. A strong, fierce wind tore the mountain, crashing the rocks before the Eternal; but the Eternal was not in the wind . . . — Mof
Now behold, the LORD was passing by, and a great and mighty wind was rending the mountain and shattering the rocks before the LORD . . . — AAT

12. And after the earthquake a fire: but the LORD was not in the fire: and after the fire a still small voice.
. . . after the fire the sound of a gentle whisper — AAT
. . . the sound of a gentle breeze — Jerus
. . . a low murmuring sound — NEB
. . . the breath of a light whisper — Mof
. . . the sound of a gentle whisper — Tay
. . . the whisper of a gentle breeze — Knox
. . . a tiny whispering sound — NAB

13. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave.
When Elijah heard it, he covered his face with his coat, went out, and stood at the entrance of the cave — Ber
And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

14. And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.[1]

15. And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria:
. . . Go back by the desert road to Damascus . . . — Ber
. . . through the waste land to Damascus: and when you come there put the holy oil on Hazael to make him king over Aram — Bas

16. And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room.
. . . to be prophet in your place — Ber
. . . to replace you as my prophet — Tay

17. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay.
Anyone who escapes from Hazael shall be killed by Jehu, and those that . . . — Tay

18. Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hated him.
However, I will spare 7,000 in Israel, none of whose knees have bowed to Baal and none of whose lips have kissed him — Ber

19. So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth:
. . ., he being with the twelfth — AAT

[1] See vs. 10.

. . . who was plowing with twelve teams ahead of him — he was with the twelfth — Ber

and Elijah passed by him, and cast his mantle upon him.

. . . and put his robe on him — Bas

. . . threw his cloak over him — NEB

20. And he left the oxen, and ran after Elijah and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee.

. . . Let me kiss my father and mother goodbye, and then I will follow you — NEB

And he said unto him, Go back again: for what have I done to thee?

Elijah replied, "Go on back! Why all the excitement?" — Tay

Elias said, Return; for I have done with thee — Sept

Back home with thee, said Elias; I have but fulfilled my errand — Knox

"Go," said Elijah, "but — consider what I have done to you!" — Mof

And he [testing Elisha] said, Go on back. What have I done to you? [Settle it for yourself.] — Amp

21. And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat.

When he returned, he took the team of oxen and sacrificed them, using the yokes of the oxen to boil their flesh, and gave to the people to eat — Ber

Then he arose, and went after Elijah, and ministered unto him.

. . . and became his servant — Ber

. . . and became his attendant — AAT

. . . and became his disciple — NEB

. . . his assistant — Tay

CHAPTER 20

1. And Ben-hadad the king of Syria gathered all his host together: and there were thirty and two kings with him, and horses, and chariots: and he went up and beseiged Samaria, and warred against it.

. . . assembled all his army, and there were thirty-two kings with him, together with horses and chariots. Thereupon he went up and beseiged Samaria and fought against it — AAT

2. And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad,

3. Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine.

. . . your choicest wives and children, too, are mine — Ber

. . . your wives and your promising sons are mine — NAB

. . . your fairest wives and children also are mine — RSV

. . . your prettiest wives and the best of your children — Tay

. . . your wives and your splendid sons are mine — NEB

4. And the king of Israel answered and said, My lord, O king, according to thy saying, I am thine, and all that I have.

The king of Israel responded, "As you say, my master, O king, yours am I and all I have." — Ber

5. And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;

The envoys came again and said, 'Hear what Ben-hadad says: I demand that you hand over your silver and gold, your wives and your sons — NEB

Soon Ben-Hadad's messengers returned again with another message: "You must not only give me your silver, gold, wives, and children — Tay

6. Yet I will send my servants unto thee tomorrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, that whatsoever is pleasant in thine eyes, they shall put it in their hand, and take it away.

but about this time tomorrow I will send my servants to you; they will plunder your home and the houses of your servants, laying hold of everything dear to you and taking it — Ber

but about this time tomorrow I will send my men to search your palace and the homes of your people, and they will take away whatever they like — Tay

. . . They shall sieze and take away whatever they consider valuable — NAB

7. Then the king of Israel called all the eld-

ers of the land, and said, Mark, I pray you, and see how this man seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not.

. . . Just observe and see how this fellow is trying to make trouble! When he demanded my wives, my children, my silver, and my gold, I did not refuse him — Ber

8. And all the elders and all the people said unto him, Hearken not unto him, nor consent.

. . . Pay no attention to him, do not give in — Ber

Elders and people had but one thought: there must be no listening to Benadad, no granting his wealth — Knox

9. Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do.

. . . Tell my master, the king, that I will agree fully to the first request; but this thing I cannot do — Ber

And the messengers departed, and brought him word again.

So the messengers brought back to him the report — Ber

10. And Ben-hadad sent unto him, and said, The gods do so unto me and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me.

. . . if there is sufficient dust in Samaria to provide each of my followers with a handful — Ber

. . . May the gods punish me as I deserve, and more than I deserve, if I do not beat Samaria to dust! I have more than enough warriors here at my back to carry it away in handfuls — Knox

. . . May the gods do more to me than I am going to do to you if I don't turn Samaria into handfuls of dust! — Tay

11. And the king of Israel answered and said, Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off.

. . . It is not for the man who is buckling his armor to boast as though he were taking it off — NAB

. . . The man who puts on his armour is not the one who can boast, but the man who takes it off — Jerus

. . . Remind him of the saying: "The lame must not think himself a match for the nimble." — NEB

. . . Don't count your chickens before they hatch! — Tay

12. And it came to pass, when Ben-hadad heard this message, as he was drinking, he and the kings in the pavilions, that he said unto his servants, Set yourselves in array. And they set themselves in array against the city.

Now at the time when he heard this message — he was drinking with the kings in the pavilions — he said to his servants, "Form in line." So they formed in line against the city — AAT

. . . as he was drinking with the kings in the booths, he said to his men, "Take your positions." And they took their positions against the city — RSV

This message reached Ben-hadad while he and the kings were drinking in their quarters. At once he ordered his men to attack the city, and they did so — NAB

When Ben-hadad heard this, he and the kings were drinking in their tents. He said to his servants, "Attack!" and they attacked the city — Ber

. . . Besiege me the city, he told his men, and besiege it they did — Knox

. . . Make ready! So they made ready against the city — Rhm

13. And, behold, there came a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I am the LORD.

. . . and thou shalt know that I am Jehovah — ABPS

. . . Do you see this vast army? I am giving it into your hand today that you may know that I am the LORD — Ber

14. And Ahab said, By whom? And he said, Thus saith the LORD, Even by the young men of the princes of the provinces. Then he said, Who shall order the battle? And he answered, Thou.

But Ahab said, "By whom?" "Thus says the LORD: By the young men under the commanders of the provinces," he said, "Who shall begin the battle?" he said. "You," he answered. — AAT

. . . By the young men of the provincial chiefs . . . — Ber

. . . By the servants of the governors of the districts . . . — RSV
. . . The young men who serve the district officers . . . — NEB
. . . By the troops from the provinces . . . — Tay

15. **Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbered all the people, even all the children of Israel, being seven thousand.**
Then he mustered the servants of the governors of the districts, and they were two hundred and thirty-two; and after them he mustered all the people of Israel, seven thousand — RSV

16. **And they went out at noon. But Ben-hadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.**[1]

17. **And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.**
The young men of the provincial chiefs went out first . . . — Ber
The young soldiers of the district governors led the sortie . . . — Jerus
. . . Ben-hadad's scouts reported to him, "Some troops are coming!" — Tay

18. **And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.**

19. **So these young men of the princes of the provinces came out of the city, and the army which followed them.**
So these went out of the city, the servants of the governors of the districts, and the army which followed them — RSV

20. **And they slew every one his man: and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on an horse with the horsemen.**
And each killed his man; the Syrians fled and Israel pursued them, . . . — RSV
each struck down his man, and the Aramaeans fled. The Israelites pursued them, but Ben-hadad king of Aram escaped on horseback with some of the cavalry — NEB

21. **And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.**
. . . and captured the horses and chariots, and killed the Syrians with a great slaughter — RSV
. . . destroyed the horses and chariots and inflicted great slaughter upon the Syrians — Ber
Then the king of Israel advanced and captured the horses and chariots, inflicting heavy defeat on the Aramaeans — NEB

22. **And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee.**
. . . Go, prepare yourself; consider what you are going to do; for this time next year the king of Syria will come up against you — Ber
. . . Go, regroup your forces. Mark well what you do, for at the beginning of the year the king of Aram will attack you — NAB

23. **And the servant of the king of Syria said unto him, Their gods are gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they.**
. . . The God of Israel is a god of the mountains and not a god of the valleys; for this cause He prevailed over us . . . — Sept
. . . Their gods are mountain gods, and hence they had the upper hand against us; so let us fight them on the plain, where we shall certainly have the upper hand against them — Ber

24. **And do this thing, Take the kings away, every man out of his place, and put captains in their rooms:**
And do this: remove the kings, each from his post, and put commanders in their places — RSV

25. **And number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, and surely we shall be stronger than they.**
and assemble an army the same size as the one lost, horse for horse and chariot for chariot. Then we shall fight them on the plains where we will certainly have the upper hand against them — Ber

[1] See vs. 12.

And he hearkened unto their voice, and did so.
So King Ben-hadad did as they suggested — Tay

26. And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek, to fight against Israel.
At the same time the following year, Benhadad mustered the Syrians and went up to Aphek to fight Israel — Ber
. . . mustered the Aramaeans and advanced to Aphek to attack Israel — NEB

27. And the children of Israel were numbered, and were all present, and went against them:
The Israelites also mustered, gathered provisions, and went to meet them — Ber
The Israelites too were mustered and formed into companies, and then went out to meet them and encamped opposite them — NEB
and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.
They seemed no better than a pair of new-born kids, while the Aramaeans covered the countryside — NEB
The Israelites encamped in front of them like two little flocks of goats, while the Syrians filled the country — Ber
but the Israeli army looked like two little flocks of baby goats in comparison to the vast Syrian forces that filled the countryside! — Tay

28. And there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD,
. . . Thus says Jehovah — ABPS
Because the Syrians have said, The LORD is God of the hills, but he is not God of the valleys, therefore will I deliver all this great multitude into thine hand, and he shall know that I am the LORD.
Since Aram has said that Yahweh is a god of the mountains and not a god of the plains, I will put all this mighty host into your power, and you shall know that I am Yahweh — Jerus
. . . I will help you defeat this vast army, and you shall know that I am indeed the Lord — Tay

29. And they pitched one over against the other seven days. And so it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day.
They remained encamped opposite each other for seven days; but on the seventh day battle was joined, . . . — Ber
. . . And the Israelis killed 100,000 Syrian infantry-men that first day — Tay

30. But the rest fled to Aphek, into the city; and there a wall fell upon twenty and seven thousand of the men that were left. And Ben-hadad fled, and came into the city, into an inner chamber.
The rest fled to the city of Aphek where the wall fell on 27,000 of those who remained. Benhadad also fled to the city where he concealed himself in an inner room — Ber
The survivors fled to Aphek, into the citadel, and the city wall fell upon the twenty-seven thousand men who were left. Ben-hadad took refuge in the citadel, retreating into an inner room — NEB

31. And his servants said unto him, Behold now, we have heard that the kings of the house of Israel are merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life.
. . . Let us put sackcloth round our waists and ropes on our heads . . . — Jerus
. . . let us then put on haircloth and cords on our heads . . . — Bas
. . . Let us put sackcloth on our loins, and ropes about our [necks]. . . . — Amp

32. So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live.
So they girded sackcloth on their loins, and put ropes on their necks, . . . — Amp
. . . "Your servant Ben-hadad pleads, 'Spare my life.' " . . . — Ber
And he said, Is he yet alive? he is my brother.
. . . 'My royal cousin,' he said, 'is he still alive?' — NEB

33. Now the men did diligently observe whether any thing would come from him,

and did hastily catch it: and they said, Thy brother Ben-hadad.

The men considered this an omen and, quickly catching his word, said, "Ben-hadad is your brother." — Ber

Now the men were watching for an omen, and they quickly took it up from him and said, "Yes, your brother Ben-hadad." — RSV

The men were quick to grab this straw of hope and hurried to clinch the matter by exclaiming, "Yes, your brother Ben-hadad!" — Tay

Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot.

34. And Ben-hadad said unto him, The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria.

Ben-hadad [tempting him] said, The cities which my father took from your father, I will restore; and . . . — Amp

. . . The cities my father captured from your father I will return, and you may establish trading posts for yourself in Damascus as my father did in Samaria — Ber

. . . and you may establish bazaars for yourself in Damascus . . . — RSV

. . . and you may establish for yourself a trading quarter in Damascus . . . — NEB

Then said Ahab, I will send thee away with this covenant. So he made a covenant with him, and sent him away.

. . . this agreement . . . — Ber

"On these terms," Ahab replied, "I will set you free." So he made an agreement with him and then set him free — NAB

35. And a certain man of the sons of the prophets said unto his neighbor in the word of the LORD, Smite me, I pray thee. And the man refused to smite him.

Now a certain man of the prophetic order . . . — AAT

. . . said to his neighbor, At the command of the Lord, strike me, I pray you. And the man refused to strike him — Amp

One of the prophets' guild was then inspired by the Eternal to bid a companion strike him . . . — Mof

36. Then said he unto him, Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him.

. . . And sure enough, as he turned to go a lion attached and killed him — Tay

37. Then he found another man, and said, Smite me, I pray thee. And the man smote him, so that in smiting he wounded him.

Meeting another man, he said, "Strike me now." So the man struck him so hard that he wounded him — Ber

38. So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.

The prophet then disguised himself with a headband over his eyes and went to awake the king at the roadside — Ber

. . . disguising himself with a bandage over his eyes — AAT

39. And as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle;

As the king passed by, the prophet called out to him . . . — Tay

. . . When your servant went out into the heaviest part of the battle — Ber

. . . into the thick of the battle — NEB

and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver.

suddenly a man turned and brought another man to me, saying, 'Guard this fellow; if he should happen to get away, your life shall be for his or you will be fined 2,000 dollars in silver' — Ber

40. And as thy servant was busy here and there, he was gone. And the king of Israel said unto him, So shall thy judgment be; thyself hast decided it.

"But while your servant was attending to things here and there, he disappeared." The king of Israel answered him, "That is your sentence; you have given it yourself." — Ber

41. And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he was of the prophets.

Then he quickly removed the bandage from over his eyes, and the king of Is-

rael recognized him as one of the prophets[1] — Ber

42. And he said unto him, Thus saith the LORD, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.

43. And the king of Israel went to his house heavy and displeased, and came to Samaria.

. . . vexed and sullen . . . — AAT
. . . resentful and sullen. . . — RSV
. . . sullen and angry . . . — NEB
. . . chafing and sullen . . . — Mof
. . . sullen and displeased . . . — JPS
. . . gloomy and out of temper . . . — Jerus
. . . sad and displeased . . . — Lam
. . . sullen and disturbed . . . — Rhm
. . . confounded and sorrowful . . . — Sept
The king of Israel went home to Samaria embittered and angry — Ber
Disturbed and angry, the king of Israel went off homeward and entered Samaria — NAB

CHAPTER 21

1. And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria.

After these things this happened: Naboth the Jezreelite had a vineyard at Jezreel adjoining the palace of Ahab, king at Samaria — Ber

2. And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house:

. . . so I may make for myself a vegetable garden, for it adjoins my house — Ber

and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money.

3. And Naboth said to Ahab, the LORD forbid it me, that I should give the inheritance of my fathers unto thee.

. . . that I should give you my ancestral heritage — NAB
. . . Not on your life! That land has been in my family for generations — Tay

4. And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him:[1] For he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

. . . And he lay on his bed and covered his face and refused food — AAT

5. But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

. . . Why is your spirit so vexed that you eat no food — AAT
. . . What makes you so sullen and why do you refuse to eat — NEB

6. And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard.

7. And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

"Are you the king of Israel or not?" Jezebel demanded. Get up and eat and don't worry about it. I'll get you Naboth's vineyard!" — Tay
"A fine ruler over Israel you are indeed!" his wife Jezebel said to him. "Get up. Eat and be cheerful . . . — NAB
. . . Do you not exercise the kingship over Israel? Rise, eat, and be of good cheer; I will give you . . . — Ber

8. So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth.

Then she wrote a letter in Ahab's name, stamped it with his seal, and sent the letter to the elders and nobles who lived in Naboth's city — Ber
. . . and sealed them with his signet-ring . . . — Rhm

[1]Compare vs. 38.
[1]Compare 20:43.

9. And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people:
. . . and seat Naboth in a conspicuous place among the people — AAT
. . . and set Naboth at the head of the people — JPS
. . . and put Naboth in the forefront of the people — Jerus
and give Naboth the seat of honour among the people — NEB
The tenour of it was this; They were to proclaim a solemn fast, and where the greatest of the townspeople sat, there must be a seat for Naboth — Knox

10. And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the King.
and find two scoundrels who will accuse him of cursing God and the king — Tay
And see that two scoundrels are seated opposite him to charge him with cursing God and the king — NEB
. . . two rascals to confront him . . . — Mof
seat two men, unprincipled men, near him, and have them testify . . . — Ber
. . . two rogues . . . — Knox
. . . two wicked men . . . — Sept
. . . two reckless men . . . — Rhm
. . . two base fellows . . . — RSV
. . . two unscrupulous men . . . — AAT
And then carry him out, and stone him, that he may die.

11. And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them.

12. They proclaimed a fast, and set Naboth on high among the people.[1]

13. And there came in two men, children of Belial,[2] **and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.**
Then two men who had no conscience accused him . . . — Tay

14. Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

15. And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.
When Jezebel heard the news, she said to Ahab, "You know the vineyard Naboth wouldn't sell you? Well, you can have it now! He's dead!" — Tay

16. And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.
. . ., and claimed it — Ber

17. And the word of the LORD came to Elijah the Tishbite, saying,

18. Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it.
. . . whither he has gone to claim it — Ber

19. And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.
Give him this message from me: 'Isn't killing Naboth bad enough? Must you rob him, too? Because you have done this, dogs shall lick your blood outside the city just as they licked the blood of Naboth!' — Tay

20. And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the LORD.
Ahab said to Elijah, 'So you have found me out, O my enemy!' Elijah answered, 'I have found you out . . . — Jerus
. . . "Yes," Elijah answered, "I have come to place God's curse upon you because you have sold yourself to the devil — Tay
"Have you found me out, me enemy?" Ahab said to Elijah. "Yes," he answered. "Because you have given

[1] See vs. 9.
[2] See vs. 10.

yourself up to doing evil in the Lord's sight,[1] — NAB

21. Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel.

. . . disaster . . . — Jerus

. . . and will cut off every male, bond and free, in Israel — ABPS

I will bring calamity upon you; I will sweep you away altogether, and I will cut off from Ahab all male children without exception in Israel — Ber

22. And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin.

. . . because of the indignation which you have aroused and because you have caused Israel to sin — AAT

. . . because you irritated Me and made Israel sin — Ber

. . . because of how you have provoked me by leading Israel into sin — NAB

23. And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel.

24. Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

The dogs shall devour Ahab's dead in the city, and the birds of heaven shall consume those in the field — Ber

25. But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up.

(Never was a man who sold himself to do what is wrong in the LORD's eyes as Ahab did, and all at the prompting of Jezebel his wife) — NEB

No one else was so completely sold out to the devil as Ahab, for his wife Jezebel encouraged him to do every sort of evil — Tay

And indeed there never was anyone like Ahab for double dealing and for doing what is displeasing to Yahweh, urged on by Jezebel his wife — Jerus

26. And he did very abominably in following idols, according to all things as did the Amorites, whom the LORD cast out before the children of Israel.

He acted most wickedly when he went after idols, doing everything the Amorites . . . did — Ber

27. And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth and went softly.

. . . he tore his garments, put on sackcloth, fasted, slept in sackcloth, and went about sadly — Ber

. . . walked with slow steps — Jerus

. . . went about quietly — AAT

. . . dejectedly — RSV

. . . subdued — NAB

. . . went about muttering to himself — NEB

. . . bore himself submissively — Mof

. . . and went ever with head bowed — Knox

. . . and walked barefooted — Lam

28. And the word of the LORD came to Elijah the Tishbite, saying,

29. Seest thou how Ahab humbleth himself before me?

Have you seen how Ahab has humbled himself before me? — AAT

. . . is struck with compunction on account of me — Sept

because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house.

Because he has humbled himself before Me, I will not bring on the calamity in his lifetime; . . . — Ber

CHAPTER 22

1. And they continued three years without war between Syria and Israel.

For three years Syria and Israel continued without war — RSV

2. And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel.

But in the third year . . . — RSV

. . . Jehoshaphat the king of Judah paid a visit to the king of Israel — Jerus

[1] NAB and some other translations construe the words following "answered" with the statement of the following verse.

3. And the king of Israel said unto his servants, Know ye that Ramoth in Gilead is our's, and we be still, and take it not out of the hand of the king of Syria?

. . . Know ye that Ramoth-gilead is ours, and we are still, and take it not out of the hand of the king of Syria — ASV

. . . yet we are inactive instead of taking it from the hand of the king of Syria — AAT

. . . and yet we do nothing to recover it . . . — NEB

4. And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, I am as thou art, my people as thy people, my horses as thy horses.

Then he turned to Jehoshaphat and asked him, "Will you send your army with mine to recover Ramoth-gilead?" And King Jehoshaphat of Judah replied, "Of course! You and I are brothers; my people are yours to command, and my horses are at your service." — Tay

5. And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to day.

But . . . we should ask the Lord first, to be sure of what he wants us to do — Tay

6. Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver it into the hand of the king.

So King Ahab summoned his four hundred heathen prophets and asked them . . . — Tay

7. And Jehoshaphat said, Is there not here a prophet of the LORD besides, that we might enquire of him?

. . . Is there not a prophet of Jehovah . . . — ABPS

. . . Isn't there a prophet of the Lord here? I'd like to ask him, too — Tay

8. And the king of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil.

. . . he never prophesies good to me, but trouble — Ber

. . . he never has a favourable prophecy, only unfavourable ones — Jerus

and Jehoshaphat said, Let not the king say so.

"Speak not so, O king!" replied Jehoshaphat — Ber

'The king should not say such things' Jehoshaphat said — Jerus

"Oh, come now!" Jehoshaphat replied. "Don't talk like that!" — Tay

9. Then the king of Israel called an officer, and said, Hasten hither Micaiah the son of Imlah.

Bring quickly Micaiah the son of Imlah — AAT

10. And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them.

While the king of Israel and Jehoshaphat, king of Judah, officially robed, were sitting each on his throne at the threshing floor by the entrance of the gate of Samaria with all the prophets prophesying before them, — Ber

. . . were both sitting on their thrones in full regalia, at the threshing-floor outside the gate of Samaria, with all the prophets raving in front of them. — Jerus

. . . were seated on their thrones, in shining armour, at the entrance to the gate of Samaria . . . — NEB

11. And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them.

. . . The Lord promises that you will push the Syrians around with these horns until they are destroyed — Tay

. . . With these you shall gore the Syrians until they are annihilated — Ber

12. And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver it into the king's hand.

And all the others agreed. — Tay

13. And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word

of one of them, and speak that which is good.

. . . the words of the prophets are unanimously favorable to the king; let your word agree with theirs; speak favorably — Ber

14. And Micaiah said, As the LORD liveth, what the LORD saith unto me, that will I speak.

15. So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver it into the hand of the king.

. . . "Why, of course! Go right ahead!" Micaiah told him. "You will have a great victory, for the Lord will cause you to conquer — Tay

. . . 'March and conquer. Yahweh will deliver it into the power of the king — Jerus

16. And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the LORD?

. . . How often must I put you on oath to tell me nothing but the truth in the name of Yahweh? — Jerus

17. And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace.

. . . let each go home unmolested — Jerus

Then Micaiah told him, "I saw all Israel scattered upon the mountains as sheep without a shepherd. And the Lord said, 'Their king is dead; send them to their homes' " — Tay

18. And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?

Turning to Jehoshaphat, Ahab complained, "Didn't I tell you this would happen? He *never* tells me anything good. It's *always* bad." — Tay

19. And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.

Then Micaiah said, "Listen to this further word from the Lord. I saw the Lord sitting on his throne, and the armies of heaven stood around him — Tay

20. And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.

. . . "Who will entice Ahab to attack and fall on Ramoth-gilead?" One said one thing and one said another — NEB

21. And there came forth a spirit, and stood before the LORD, and said, I will persuade him.

. . . I will deceive him — Sept

. . . I will entice him — NEB

. . . I will trick him — Ber

22. And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so.

. . . 'I will be a spirit of deception speaking through all his prophets,' and He replied: You will successfully trick him: go out and do so — Ber

. . . "And the Lord said, 'That will do it; you will succeed. Go ahead.' — Tay

23. Now therefore, behold the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

"Don't you see? The Lord has put a lying spirit in the mouths of all these prophets, but the fact of the matter is that the Lord has decreed disaster upon you." — Tay

Now truly the LORD has permitted a spirit of deception to speak through all these prophets of yours; the LORD has planned calamity for you — Ber

24. But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

Then Zedekiah son of Kenaanah . . . — NEB

. . . How did the Spirit of the LORD pass from me to speak with you? — Ber

. . . and struck Micaiah on the jaw. 'Which way' he asked 'did the spirit of Yahweh lead me to talk to you?' — Jerus

25. And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself.
And Micaiah replied, "You will have the answer to your question when you find yourself hiding in an inner room." — Tay

26. And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son;

27. And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.
. . . Put this fellow into prison and feed him short prison rations until I return in peace — Ber
Put this man in prison and feed him scanty rations of bread and water until I return in safety — NAB
. . . Put this man in prison and feed him on nothing but bread and water until I come back safe and sound — Jerus

28. And Micaiah said, If thou return at all in peace, the LORD hath not spoken by me. And he said, Hearken, O people, every one of you.
. . . Then he turned to the people standing nearby and said, "Take note of what I've said." — Tay

29. So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

30. And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle.
. . . So Ahab went into the battle disguised in an ordinary soldier's uniform — Tay

31. But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.
. . . Do not bother to attack anyone, old or young, except the king of Israel — Ber

32. And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out.
. . . Just as they turned to attack him, Jehoshaphat shouted — Ber
. . . But Jehoshaphat shouted his war cry — Jerus
. . . But when Jehoshaphat shouted out to identify himself, — Tay

33. And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him.
. . . called off their pursuit — Jerus

34. And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness:
However, someone shot an arrow . . . — Tay
A soldier drew his bow without specific aim and struck the king of Israel between the scale armor and the breastplate — Ber
Now one of the men, drawing his bow at random, hit the king of Israel between the corslet and the scale-armour of his breastplate — Jerus
. . . and hit the king of Israel between the joints of his breastplate — NAB
. . . between the jointed pieces and the breastplate — AAT
wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded.
. . . Go to one side and take me away out of the army, for I am badly wounded — Bas

35. And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even:
But as the battle raged on that day, the king, propped up in his chariot, continued to confront the Syrians . . . — Ber
But as the battle raged on that day, the king, propped up in his chariot, continued to confront the Syrians . . . — Ber
But the battle grew fiercer as the day went on; the king was held upright in his chariot facing the Aramaeans, and in the evening he died — Jerus
. . . and by evening he was dead — Bas
and the blood ran out of the wound into the midst of the chariot.
the blood from the wound flowed into the bottom of the chariot — Jerus

36. And there went a proclamation through-

out the host about the going down of the sun, saying,

At sunset a cry was passed along through the camp, . . . — Ber

And about sundown a cry went up from all parts of the army, saying — Bas

Every man to his city, and every man to his own country.

. . . It's all over — return home! The king is dead! — Tay

37. So the king died, and was brought to Samaria; and they buried the king in Samaria.

38. And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the LORD which he spake.

They washed the chariot by the pool of Samaria where the prostitutes washed themselves, while the dogs licked his blood, in accordance with the word of the LORD — Ber

When the chariot was washed at the pool of Samaria, the dogs licked up the blood and harlots bathed there, as the LORD had prophesied — NAB

When his chariot and armor were washed beside the pool of Samaria, where the prostitutes bathed, dogs came and licked the king's blood just as the Lord had said would happen — Tay

39. Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, are they not written in the book of the chronicles of the kings of Israel?

40. So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

41. And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab King of Israel.

42. Jehoshaphat was thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi.

43. And he walked in all the ways of Asa his father; he turned not aside from it, doing that which was right in the eyes of the LORD: nevertheless the high places were not taken away; for the people offered and burnt incense yet in the high places.

. . . However the [idolatrous] high places were not taken away . . . — Amp

. . . he did not destroy the shrines on the hills, so the people sacrificed and burned incense there — Tay

. . . But the hill-shrines were allowed to remain; the people continued to slaughter and burn sacrifices there — NEB

44. And Jehoshaphat made peace with the king of Israel.

45. Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, are they not written in the book of the chronicles of the kings of Judah?

. . . his heroic achievements and his wars . . . — Ber

46. And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.

The rest of the male prostitutes, remaining from the days of his father, he cleaned out of the land — Ber

But he did away with such of the male prostitutes attached to the shrines as were still left over from the days of Asa his father — NEB

. . . the rest of the cult prostitutes . . . — NAB

47. There was then no king in Edom: a deputy was king.

48. Jehoshaphat made ships of Tharshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber.

There was no king in Edom, so a deputy of King Jehoshaphat constructed a Tarshish fleet to carry gold from Ophir. However, it never set sail because the ships were wrecked at Ezion-geber — Ber

There was no king in Edom, but an appointed regent. Jehoshaphat made Tarshish ships to go to Ophir for gold; but in fact the ships did not go because they were wrecked at Ezion-geber — NAB

There was no king in Edom, only a viceroy of Jehoshaphat; he built merchantmen to sail to Ophir for gold, . . . — NEB

49. Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

50. And Jehoshaphat slept with his fathers, and was buried with his fathers in the

city of David his father: and Jehoram his son reigned in his stead.

51. Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

52. And he did evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin:

53. For he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

THE BOOK OF II KINGS

CHAPTER 1

1. Then Moab rebelled against Israel after the death of Ahab.
After King Ahab's death the nation of Moab declared its independence and refused to pay tribute to Israel any longer — Tay
. . . Moab broke covenant with Israel — Sept

2. And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick:
. . . and lay sick — RSV
. . . fell through a latticed window in his roof-chamber in Samaria and injured himself — NEB
. . . had fallen from the balcony of his upper room . . . — Jerus
Israel's new king, Ahaziah, had fallen off the upstairs porch of his palace . . . — Tay
and he sent messengers, and said unto them, Go, enquire of Baal-zebub the god of Ekron whether I shall recover of this disease.
. . . injury — Ber

3. But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them,
. . . Angel . . . — Amp
But the messenger of Yahweh . . . — Rhm
Is it not because there is not a god in Israel, that ye go to enquire of Baal-zebub the god of Ekron?
Is it because . . . — ASV
Is it true that there is no God in Israel? Is that why you are going to . . . — Tay

4. Now therefore thus saith the LORD, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die.
. . . You will never leave the bed upon which you lie. You will certainly die! — Ber
And Elijah departed.

5. And when the messengers turned back unto him, he said unto them, Why are ye now turned back?
The messenges returned to the king, and he said to them, . . . — RSV

6. And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, Is it not because there is not a God in Israel, that thou sendest to inquire of Baal-zebub the god of Ekron?
. . . Is there no God in Israel that you must send and consult Baal-zebub, god of Ekron — Ber
therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.[1]

7. And he said unto them, What manner of man was he which came up to meet you, and told you these words?
Then he inquired of them, "What was the man like who came up to meet you and told you these things?" — Ber

8. And they answered him, He was a hairy man, and girt with a girdle of leather about his loins.
They answered him, He wore a garment of hair-cloth, with a girdle of leather about his loins. — RSV
'A man wearing a hair cloak' they answered 'and a leather loincloth' — Jerus
. . . with a leather apron round his waist — NEB
. . . a leather band about his body — Bas
And he said, It is Elijah the Tishbite.
That was Elijah the Tishbite, he said — Ber

9. Then the king sent unto him a captain of fifty with his fifty.
Then the king sent a captain to him with his company of fifty — NEB
And he went up to him: and, behold, he sat on the top of an hill.
He went up and found the prophet sitting on a hill-top — NEB
and he went up unto him and lo! he abode on the top of the mountain — Rhm
And he spake unto him, Thou man of God, the king hath said, come down.
he shouted, "Man of God, the king has commanded, 'Come down.'" — Ber

10. And Elijah answered and said to the

[1] See vs. 4.

captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty.
. . . and consume you and your company! — NEB
And there came down fire from heaven, and consumed him and his fifty.
. . . and consumed the officer and his fifty men — NEB

11. Again also he sent unto him another captain of fifty with his fifty.[2]
And he answered and said unto him, O Man of God, thus hath the king said, Come down quickly.
. . . 'Man of God, this is the king's command: Come down at once.' — NEB

12. And Elijah answered and said unto them, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.[3]

13. And he sent again a captain of the third fifty with his fifty.
The king sent the captain of a third company with his fifty men — NEB
and the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him,
and this third captain went up the hill to Elijah and knelt down before him and pleaded with him: — NEB
. . . and begged for mercy — Ber
O Man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.
Man of God, consider me and these fifty servants of yours, and set some value on our lives — NEB
. . . let my life and the lives of these fifty men, your servants, count for something in your sight! — NAB

14. Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight.
. . . Respect now my life — Ber
. . . but let my life have some value now in your eyes — Jerus

15. And the angel of the LORD said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king.
The Angel . . . — Amp
And the messenger of Yahweh said . . . — Rhm

16. And he said unto him, Thus saith the LORD, Forasmuch as thou hast sent messengers to enquire of Baal-zebub the god of Ekron, is it not because there is no God in Israel to enquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.[4]

17. So he died according to the word of the LORD which Elijah had spoken.
And, in accordance with the word of Yahweh that Elijah had uttered, he died — Jerus
And Jehoram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.
and his brother Jehoram became the new king — for Ahaziah did not have a son to succeed him. This occured in the second year of the reign of King Jehoram [son of Jehoshaphat] of Judah — Tay
Since he had no son, his brother Jehoram succeeded him, in the second year of Jehoram son of Jehoshaphat, king of Judah — Jerus

18. Now the rest of the acts of Ahaziah which he did, are they not written in the book of the chronicles of the kings of Israel?
The other events of Ahaziah's reign are recorded in the annals of the kings of Israel — NEB

CHAPTER 2

1. And it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.
And it came to pass when Yahweh was about to take Elijah in a storm . . . — Rhm
When the LORD was about to take Elijah into heaven in a whirlwind, Elijah and Elisha left Gilgal — Ber

[2]Compare vs. 9.
[3]Compare vs. 10.
[4]Compare vs. 6.

2. And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to Beth-el.
. . . Please stay here, for Yahweh is only sending me to Bethel — Jerus
And Elisha said unto him, As the LORD liveth, and thy soul liveth, I will not leave thee.
. . . As sure as the LORD lives and you live, I will not leave you — Ber
As Yahweh lives and as you yourself live, I will not leave you! — Jerus
. . . I sware to God that I won't leave you! — Tay
So they went down to Beth-el.
So they went on to Bethel — Ber

3. And the sons of the prophets that were at Beth-el came forth to Elisha,
. . . a school of prophets . . . — Knox
. . . the guild prophets . . . — NAB
. . . the young prophets of Bethel Seminary . . . — Tay
. . . the members of the prophetic order . . . — AAT
The band of prophets at Bethel came out to Elisha — Ber
The brotherhood of prophets . . . — Jerus
and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day?
. . . Are you aware that today the LORD is going to take away your master who goes before you — Ber
. . . Do you know that the LORD will take your master from over you today — NAB
. . . Do you know that today the LORD is about to take away your master from being your leader — AAT
And he said, Yea, I know it; hold ye your peace.
'I do know,' he replied; 'say no more.' — NEB
. . . be silent — Rhm
. . . hold your tongues — Mof

4. And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho.
Elijah said, 'Elisha, please stay here. Yahweh is only sending me to Jericho' — Jerus
. . . Please stay here in Bethel . . . — Tay
And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.[1]

5. And the sons of the prophets that were at Jericho came to Elisha,[2] **and said unto him,**
Knowest thou that the LORD will take away thy master from thy head to-day? And he answered, Yea, I know it; hold ye your peace.[3]

6. And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, As the LORD liveth and as thy soul liveth, I will not leave thee.[4]
And they two went on.
And they went on together — Jerus

7. And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan.
Fifty of the prophets followed them, and stood watching from a distance as the two of them stopped by the Jordan — NEB
Fifty of the brotherhood of prophets . . . — Jerus
Fifty of the guild of prophets . . . — NAB
Now fifty men of the prophetic order . . . — AAT

8. And Elijah took his mantle,
Then Elijah took his coat — Ber
and wrapped it together, and smote the waters, and they were divided hither and thither,
folded it and struck the water, which parted — Ber
rolled it up and struck the water with it. The water divided to right and left - NEB
so that they two went over on dry ground.
and the two of them crossed over dry-shod — Jerus

9. And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee.
While they were crossing, . . . — NEB
And Elisha said, I pray thee, let a double portion of thy spirit be upon me.
. . . Let me inherit a double share of your spirit — NEB
. . . a special measure of your spirit . . . — Bas
. . . let me fall heir to your spirit — Mof
. . . Please grant me twice as much pro-

[1]Compare vs. 2.
[2]Compare vs. 3a.
[3]Compare vs. 3b.
[4]Compare vs. 2.

phetic power as you have had — Tay

10. And he said, Thou hast asked a hard thing:
. . . You have made a difficult request — Ber
nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.
If I am carried away in full view of thee, it means thy request is granted; if not, it is refused — Knox

11. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder;
And they were still going on, and talking as they went, when all at once between them a flaming chariot appeared, drawn by flaming horses — Knox
As they were walking along and talking, look! A chariot and horses of fire separated the two of them — Ber
Now as they walked on, talking as they went, a chariot of fire appeared and horses of fire, coming between the two of them — Jerus
and Elijah went up by a whirlwind into heaven.
. . . in a storm into the heavens — Rhm

12. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof.
. . . the chariots and horsemen of Israel! — Ber
. . . The Chariot of Israel and the charioteers! — Tay
. . . Israel's chariots and drivers! — NAB
. . . My father, my father! worth chariots and horsemen to Israel! — Mof
. . . My father, my father, Israel's chariot and charioteer! — Knox
And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.
When he could no longer see him, he took hold of his clothes and tore them in two — Ber
Then he lost sight of him, and taking hold of his clothes he tore them in half — Jerus

13. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan;
Then he took up Elijah's coat which had fallen off and, returning, stood on the bank of the Jordan — Ber

14. And he took the mantle of Elijah that fell from him and smote the waters, and said, Where is the LORD God of Elijah?
. . . Where is Yahweh the God of Elijah — Rhm
and when he also had smitten the waters, they parted hither and thither: and Elisha went over.
As he struck the water again, it parted and Elisha crossed over — Ber

15. And when the sons of the prophets which were to view at Jericho saw him, they said,
When the group of prophets saw him from the other side, they said — Ber
The brotherhood of prophets saw him in the distance, and said — Jerus
The prophets from Jericho, who were watching, saw him and said — NEB
When the sons of the prophets who were [watching] at Jericho saw him, they said — Amp
The guild prophets in Jericho, . . . — NAB
and when the members of the prophetic order who were at Jericho . . . — AAT
The spirit of Elijah doth rest on Elisha.
. . . remains with Elisha — Ber
. . . has come to rest on Elisha — Jerus
. . . has settled on Elisha — NEB
And they came to meet him, and bowed themselves to the ground before him.

16. And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master:
. . . Your servants have fifty stalwart men. Let them go and search for your master — NEB
Lord prophet, they said, we can muster fifty strong men of our company to go out and look for this master of thine — Knox
. . . fifty brave men . . . — NAB
. . . fifty valiant men . . . — Sept
. . . fifty men, sons of valour . . . — Rhm
"Sir," they said, "just say the word and fifty of our best athletes will search the wilderness for your master — Tay
lest peradventure the spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley.
Perhaps the Spirit of the LORD . . . — Ber

the spirit of Yahweh may have taken him up and thrown him down on a mountain or into a valley — Jerus

. . . left him on some mountain or in some ravine — Tay

Perhaps a blast of the Lord hath lifted him up and cast him by the Jordan, either on one of the mountains, or one of the hills — Sept

And he said, Ye shall not send.

But he said, 'No, you must not send them.' — NEB

17. And when they urged him till he was ashamed, he said, Send.

However they pressed him until he relented and permitted them to send them — Ber

But they so shamed him with their insistence that he consented — Jerus

They pressed him, however, until he had not the heart to refuse — NEB

However, they kept urging him, until he was embarrased and said, "Send them." — NAB

They sent therefore fifty men; and they sought three days, but found him not.

18. And when they came again to him, (for he tarried at Jericho), he said unto them, Did I not say unto you, Go not?

They returned while he waited at Jericho. He said to them, "Did I not tell you, 'Do not go'?" — Ber

19. And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren.

. . . You can see how pleasantly our city is situated, but the water is polluted and the country is troubled with miscarriages — NEB

. . . but the waters are bad and the land apt to miscarriage — Rhm

. . . The location of the city is excellent, as my master can see, but the water is bad and it makes the land sterile — Ber

. . . the water is bad, and the land is unfruitful — RSV

. . . but the water is foul, and the soil barren — Knox

. . . but the water is bad, causing the young of the cattle to come to birth dead — Bas

. . . But the water is bad, and the locality causes miscarriage and barrenness [in all animals] — Amp

Now a delegation of the city officials at Jericho visited Elisha. "We have a problem," they told him. "This city is located in beautiful natural surroundings, as you can see; but the water is bad, and causes our women to have miscarriages — Tay

20. And he said, Bring me a new cruse, and put salt therein. And they brought it to him.

. . . Get me a new pan and put salt in it . . . — Ber

He said, Bring me a new bowl, and put salt [the symbol of God's purifying power] in it . . . — Amp

Bring me a new jar, said he, filled with salt . . . — Knox

21. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence anymore death or barren land.

. . . I have purified this water so that death and miscarriage shall no longer come from it — Ber

. . . Here, he said, is a promise the Lord makes to you: I have healed this water, it shall bring death and dearth no longer — Knox

Then he went to the place the water came from and threw salt into it. 'Thus Yahweh speaks,' he said "I make this water wholesome: neither death nor miscarriage shall come from it any more".' — Jerus

. . . Thus says the Lord, I [not the salt] have healed these waters: there shall not be any more death, miscarriage or barrenness [and bereavement] because of it — Amp

. . . Now I have made this water sweet, no longer will it be death giving or unfertile — Bas

22. So the waters were healed unto this day, according to the saying of Elisha which he spake.

23. And he went up from thence unto Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him,

When he left there for Bethel, and was on the way, some youths came out of the city and poked fun at him, saying, — Ber

. . . some small boys came out of the city and jeered at him, saying, — RSV
. . . young [maturing and accountable] boys . . . — Amp
. . . Young lads . . . — ASV

Go up, thou bald head; go up, thou bald head.

. . . baldy . . . baldy! — Ber
Go up [in a whirlwind], you baldhead! Go up, you baldhead! — Amp
Get along with you . . . — NEB
Walk up . . . — Mof
Go up, old no-hair! . . . — Bas

24. **And he turned back, and looked on them, and cursed them in the name of the LORD.**

. . . in the name of Yahweh — Rhm
. . . and called a curse down on them in the name of the Lord — Amp
. . . called down the Lord's curse on them — Knox

And there came forth two she bears out of the wood, and tare forty and two children of them.

Then two female bears came out of the forest and tore up forty-two of the boys — Ber
. . . and savaged forty-two of the boys — Jerus
. . . and mauled . . . — NEB
. . . mangled . . . — Mof
and forty-two of the boys were torn in pieces — Knox

25. **And he went from thence to mount Carmel, and from thence he returned to Samaria.**

From there he went to Mount Carmel and later returned to Samaria — Ber

CHAPTER 3

1. **Now Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah,and reigned twelve years.**

Jehoram became king over Israel at Samaria . . . — Ber
. . . during the eighteenth year of the reign of King Jehoshaphat of Judah . . . — Tay

2. **And he wrought evil in the sight of the LORD; but not like his father, and like his mother:**

And he did the thing that was wicked in the eyes of Yahweh . . . — Rhm
He did what was wrong in the eyes of the LORD, though not as his father and mother had done — NEB
He too defied the Lord's will, but not so openly as his father and mother before him — Knox

for he put away the image of Baal that his father had made.

he did remove the sacred pillar of the Baal which his father had made — NEB
. . . the obelisk of Baal . . . — Mof
. . . the stone pillar of Baal . . . — Bas
. . . erected — Ber

3. **Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.**

Yet he persisted in the sins into which Jeroboam son of Nebat had led Israel, and did not give them up — NEB
But he clung to the sins of Jeroboam, that taught Israel to sin, and could not bring himself to leave them — Knox

4. **And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool.**

. . . a sheep raiser who was required to deliver regularly to the king of Israel . . . — Ber
. . . a sheep-breeder, and he used to supply the king of Israel regularly with the wool of a hundred thousand lambs and a hundred thousand rams — NEB
. . . and payed in tribute to the king of Israel [annually] 100,000 lambs and 100,000 rams with the wool — Amp
. . . and he had to deliver annually to the king of Israel a hundred thousand lambs, and the wool of a hundred thousand rams — RSV
King Mesha of Moab and his people were sheep ranchers. They paid Israel an annual tribute of 100,000 lambs and the wool of 100,000 rams — Tay

5. **But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel.**

6. **And king Jehoram went out of Samaria the same time, and numbered all Israel.**

At that time King Jehoram left Samaria to mobilize all Israel — Ber
Then King Jehoram came from Samaria and mustered all Israel — NEB

. . . and was reviewing Israel — Sept

7. And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: I am as thou art, my people as thy people, and my horses as thy horses.

. . . "I will," he replied. "You and I shall be as one, your people and mine, and your horses and mine as well." — NAB

"Of course I will," Jehoshaphat replied. "My people and horses are yours to command." — Tay

'I will,' he replied; 'what is mine is yours: myself, my people, and my horses.' — NEB

8. And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

"What are your battle plans?" "We'll attack from the wilderness of Edom," Johoram replied — Tay

From which direction shall we attack? . . . — NEB

Jehoram said, "Which way shall we go up?" Jehoshaphat answered, The way through the wilderness of Edom — Amp

9. So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days journey: and there was no water for the host, and for the cattle that followed them.

So the king of Israel set out with the king of Judah and the king of Edom. After a roundabout march of seven days, there was no water for the army or for the pack animals following them — Ber

. . . They followed a devious route for seven days, until there was no water left for the troops or for the beasts in their baggage train — Jerus

. . . a circuitous march . . . — RSV

10. And the king of Israel said, Alas! that the LORD hath called these three kings together, to deliver them into the hand of Moab!

. . . Yahweh has summoned us three kings, only to put us into the power of Moab — Jerus

. . . only to put us at the mercy of the Moabite — NEB

11. But Jehoshaphat said, Is there not here a prophet of the LORD, that we may inquire of the LORD by him?

. . . Is there no prophet of Yahweh for us to consult Yahweh through him — Jerus

And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah.

. . . Elisha son of Shaphat, who served Elijah, is here — Amp

. . . that was body-servant once to . . — Knox

. . . who used to be servant of Elijah — Mof

. . . Elijah's assistant — Tay

12. And Jehoshaphat said, The word of the LORD is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him.

13. And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother.

"I want no part of you," Elisha snarled at King Jerhoram of Israel. "Go to the false prophets of your father and mother!" — Tay

But Elisha said to the king of Israel, 'What business have you with me? . . . — Jerus

What do you want with me? Elisha asked . . . — NAB

And the king of Israel said unto him, Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab.

'No', the king of Israel answered 'Yahweh has summoned us three kings, only to put us into the power of Moab.' — Jerus

But King Jehoram replied, "No! For it is the Lord who has called us here to be destroyed by the king of Moab!" — Tay

14. And Elisha said, As the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.

. . . By the life of the lord of armies . . . — Bas

. . . I swear by the Lord God . . . — Tay

. . . if it were not for my regard for Jehoshaphat king of Judah, I would nei-

ther look at you nor take notice of you — Ber

. . . As Yahweh sabaoth lives, whom I serve, if I did not respect Jehoshaphat king of Judah, I should not take any notice of you, or so much as look at you — Jerus

. . . I would not spare a look or a glance for you, if it were not for my regard for Jehoshaphat king of Judah — NEB

15. But now bring me a minstrel.

Now bring me someone who can play the lyre — Jerus

. . . one that can touch the strings — Rhm

. . . a musician — Sept

And it came to pass, when the minstrel played, that the hand of the LORD came upon him.

And as the musician played, the hand of Yahweh was layed on him — Jerus

. . . the power of the LORD came upon Elisha — NEB

And as the lute was played, the message of the Lord came to Elisha: — Tay

For it used to be when the player touched the strings then would the hand of Yahweh be upon him — Rhm

16. And he said, Thus saith the LORD, Make this valley full of ditches.

. . . Dig ditches in this dry valley — Ber

. . . 'This is the word of the LORD: "Pools will form all over this ravine." — NEB

. . . 'Yahweh says this, "Dig ditch on ditch in this wadi" — Jerus

17. For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.

. . . Though you will see neither wind nor rain, that valley shall be full of water so that you, your cattle, and your animals may drink — Ber

18. And this is but a light thing in the sight of the LORD: he will deliver the Moabites also into your hand.

And this is not enough in the sight of the LORD, for . . . — Ber

But that is a mere trifle in the sight of the LORD; what he will also do, is to put Moab at your mercy — NEB

This is only the beginning . . . — Tay

19. And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones.

You shall capture every fortified city and every choice city, every fruit tree you shall cut down, all springs of water you shall stop up, and every good piece of land you shall ruin with stones — Ber

You shall storm every fortified town, fell every sound tree, block every water spring, ruin all the best fields with stones — Jerus

You will raze to the ground every fortified town and every noble city; you will cut down all their fine trees; you will stop up all the springs of water; and you will spoil every good piece of land by littering it with stones — NEB

20. And it came to pass in the morning, when the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water.

And at the time of sacrifice the next morning, water came flowing from the direction of Edom until the land was filled with water — Ber

In the morning at the hour of the regular sacrifice . . . — NEB

And it came to pass in the morning, when the offering ascended . . . — Rhm

21. And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armour, and upward, and stood in the border.

. . . all who were old enough to gird themselves, or older, were called to arms and stationed at the frontier — Ber

. . . all who were of age to bear arms were called up; they took up position on the frontier — Jerus

22. And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood:

They awoke that morning to find sunrise reflected in the water, so that it seemed, from their side of the valley, red as blood — Knox

23. And they said, This is blood: the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil.

'This is blood!' they said. 'The kings must

have fought among themselves and killed one another. So now for the booty, Moab!' — Jerus

They said therefore — Blood — this! Destroyed! The kings have destroyed each other! Yea they have smitten every man his neighbour, — Now then to the spoil O Moab! — Rhm

24. And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites, even in their country.

However, when they came to the camp of Israel, the Israelites arose and attacked the Moabites, so that they fled before them; and they went forward slaughtering the Moabites as they went — AAT

25. And they beat down the cities, and on every good piece of land cast every man his stone, and filled it;

Thus they kept on overthrowing the cities and on every good piece of land they cast each his stone, until they filled it — AAT

They razed the cities to the ground; they littered every good piece of land with stones, each man casting one stone on to it — NEB

and they stopped all the wells of water, and felled all the good trees: only in Kir-haraseth left they the stones thereof; howbeit the slingers went about it, and smote it.

and they harried Moab until only in Kir-haraseth were any buildings left standing, and even this city the slingers surrounded and attacked — NEB

. . . Only the City of Brick Walls was left, and even this, beleaguered by slingers, was in great part destroyed — Knox

. . . until only the stones [of the walls of Moab's capital city] of Kir-haraseth were left standing, and the slingers surrounded and took it — Amp

. . . finally, only Fort Kir-haraseth was left, but even that finally fell to them — Tay

26. And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through even unto the king of Edom: but they could not.

. . . but they failed in the attempt — NEB

27. Then he took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall.

. . . and offered him up as an ascending-sacrifice on the wall — Rhm

Then he [Moab's king] took his eldest son who was to reign in his stead, and offered him for a burnt offering on the wall [in full view of the horrified enemy kings] — Amp

And there was great indignation against Israel and they departed from him, and returned to their own land,

The Israelites were filled with such consternation at this sight, that they struck camp and returned to their own land — NEB

So the army of Israel turned back in disgust to their own land — Tay

There was bitter indignation against the Israelites, who then withdrew, retiring to their own country — Jerus

And there was great indignation, wrath, and bitterness against Israel: and they [his allies, Judah and Edom] withdrew from [Jehoram], and returned to their own land — Amp

CHAPTER 4

1. Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying,

The wife of a member of a company of prophets appealed to Elisha . . . — NEB

. . . the prophetic brotherhood . . . — Jerus

. . . the wife of one of the seminary students . . . — Tay

. . . of one of the members of the prophetic order . . . — AAT

. . . of a member of the prophets' guild . . . — Mof

Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come to take unto him my two sons to be bondmen.

. . . and you know that your servant revered the LORD: but now the creditor has come to take my two sons to be his slaves — Ber

. . . Jehovah . . . — ABPS

. . . Yahweh . . . — Rhm

2. And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house?

Elisha said to her, What shall I do for you? Tell me, what have you [of sale value] in the house? — Amp

And she said, Thy handmaid hath not any thing in the house, save a pot of oil.

And she said, "Your maidservant has nothing in the house, except a jar of oil." — RSV

3. Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few.

. . . empty vessels and not too few — RSV

. . . get as many empty ones as you can — NEB

"Then borrow many pots and pans from your friends and neighbors!" he instructed — Tay

4. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

. . . Then pour out [the oil you have] into all those vessels, setting aside each one when it is full — Amp

5. So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out.

So she went from him, and shut the door upon herself and her sons, who brought to her the vessels as she poured the oil — Amp

So she did. Her sons brought the pots and pans to her, and she filled one after another! — Tay

6. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel.

. . . Bring me yet another vessel — ABPS

And he said unto her, There is not a vessel more. And the oil stayed.

He replied, "There is none left." Then the oil ceased flowing — Ber

. . . The oil stopped multiplying — Amp

7. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

. . . you and your sons can live on the remainder — Ber

. . . and there will be enough money left for you and your sons to live on! — Tay

8. And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread.

One day Elisha went over to Shunem where lived a prominent woman, who persuaded him to stay for lunch — Ber

. . . a woman of rank . . . — Sept

. . . a wealthy woman . . . — ABPS

. . . a rich and influential woman . . . — Amp

. . . There was a great lady there who pressed him to accept her hospitality — NEB

And so it was, that as oft as he passed by, he turned in thither to eat bread.

After that, as often as he passed that way, he would turn in there to eat a bite — Ber

9. And she said unto her husband, Behold now, I perceive that this is an holy man of God which passeth by us continually.

. . . who is continually passing our way — RSV

I'm sure this man who stops in from time to time is a holy prophet — Tay

. . . I know that he is a holy man of God. Since he visits us often,[1] — NAB

10. Let us make a little chamber, I pray thee, on the wall;

Let us make a small chamber on the [housetop] — Amp

Let us make a small roof chamber with walls — RSV

. . . a little upper chamber on the wall — Rhm

. . . a small room on the roof — Jerus

. . . a small room upstairs — Sept

. . . a small guest-chamber for him — Mof

and let us set for him there a bed, and a table, and a stool, and a candlestick:

put in a bed for him, a table, a chair, and a lamp, — Ber

and it shall be, when he cometh to us, that he shall turn in thither

and let him stay there whenever he comes to us — NEB

so that whenever he comes to us, he may rest there — Ber

[1]The NAB construes the last part of vs. 9 as a part of the sentence which is continued in vs. 10.

11. And it fell on a day, that he came thither, and he turned into the chamber, and lay there.
One day as he came back, he stopped to rest in the roof room — Ber

12. And he said to Gehazi his servant, Call this Shunamite. And when he had called her, she stood before him.

13. And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee?
And he said to Gehazi, Say now to her, You have been most painstaking and reverently concerned for us; what is to be done for you — Amp
wouldest thou be spoken for to the king, or to the captain of the host?
Hast thou any message to send to the king or to the general of the army? — Sept
Does she want me to put in a good word for her to the king or to the general of the army? — Tay
and she answered, I dwell among mine own people.
"No," she replied, "I am perfectly content." — Tay
She answered, I dwell among my own people [they are sufficient] — Amp

14. And he said, What then is to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old.
Later Elisha said, . . . ? Gehazi . . . — Amp

15. And he said, Call her. And when he had called her, she stood in the door.
Call her back . . . — NEB
When she returned, he talked to her as she stood in the doorway — Tay

16. And he said, About this season, according to the time of life, thou shalt embrace a son.
'This time next year,' he said 'you will hold a son in your arms.' — Jerus
And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid.
. . . do not delude your maidservant — Ber
But she said, 'No, no, my lord, you are a man of God and would not lie to your servant.' — NEB

17. And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.
Next year in due season the woman conceived and bore a son, as Elisha had foretold — NEB

18. And when the child was grown, it fell on a day, that he went out to his father to the reapers.
When the child was old enough, he went out one day to the reapers where his father was — NEB

19. And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.
He complained about a headache, and soon was moaning in pain. . . . — Tay
All of a sudden he cried out to his father, 'O my head, my head!' . . . — NEB

20. And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died.
He brought him to his mother; the boy sat on her lap till midday, and then he died — NEB

21. And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out.
. . . shut the door behind her, and went out — Ber

22. And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.
. . . one of the servants and one of the donkeys; for I want to hasten to the man of God and return — Ber

23. And he said, Wherefore wilt thou go to him to-day? it is neither new moon, nor sabbath.
. . . Why do you want to go to him today? . . . — Ber
"Why today?" he asked, "This isn't a religious holiday — Tay
And she said, It shall be well.
And she said — Peace! — Rhm
'Never mind that', she answered — NEB
But she said, "It's important, I must go" — Tay

24. Then she saddled an ass, and said to her servant, Drive, and go forward; slack not thy riding for me, except I bid thee.
. . . Urge the beast on; do not slacken the pace for me unless I tell you — RSV
So she saddled the donkey and said to the servant, "Hurry! Don't slow down for my comfort unless I tell you to." — Tay

25. So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite:
. . . Look, there is the Shunammite! — Ber

26. Run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child?
Run now to meet her and ask her, 'Are you well? Is your husband well? Is the child well?' — Ber
And she answered, It is well.
She answered, 'All is well.' — NEB
"Greetings" she replied — NAB

27. And when she came to the man of God to the hill, she caught him by the feet:
When she came to the man of God at the mountain she embraced his feet — Ber
. . . she clutched his feet — NEB
but Gehazi came near to thrust her away.
Gehazi came up to push her away — Ber
And the man of God said, Let her alone; for her soul is vexed within: and the LORD hath hid it from me, and hath not told me.
. . . for her soul is full of sorrow . . . — Sept
. . . for her soul is bitter within her . . . — JPS
. . . for her life is embittered to her . . . — Rhm
. . . something is deeply troubling her . . . — Tay
but the man of God said, 'Let her alone; she is in great distress, and the LORD has concealed it from me and not told me — NEB
. . . Leave her; there is bitterness in her soul and Yahweh has hidden it from me, he has not told me — Jerus
. . . Let her alone; she has a sore heart, and the Eternal has not told me, he has hidden it from me — Mof

28. Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?
. . . Did I not beg you not to raise my hopes and then dash them — NEB
"Did I ask my master for a son?" she sobbed. "Did I not say, 'Do not give me false hope?' " — Ber

29. Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way:
. . . Tuck up your cloak, take my staff in your hand and go — Jerus
. . . Hitch up your cloak; take my staff with you and run. . . . — NEB
if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff on the face of the child.
If you meet anyone, do not greet him; if anyone greets you, do not answer him. You are to stretch out my staff over the child — Jerus
if you meet anyone, do not greet him and if anyone greets you, do not respond . . . — Ber

30. And the mother of the child said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her.
. . . As sure as the LORD lives and you live, I will not return without you . . . — Ber
But the boy's mother said, "I swear to God that I won't go home without you." So Elisha returned with her — Tay

31. And Gehazi passed on before them, and laid the staff upon the face of the child;
Gehazi had preceded them and had placed the staff on the face of the child — Ber
but there was neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked.
but the boy neither spoke nor heard. So he went back to meet Elisha and said to him, The child has not awakened — Amp
but there was no sound or sign of life . . . — NAB

32. And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.
. . . lying on his couch — Ber
. . . lying there upon the prophet's bed — Tay

33. He went in therefore, and shut the door upon them twain, and prayed unto the LORD.
So he went in and shut the door upon the two of them . . . — RSV

34. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself

upon the child; and the flesh of the child waxed warm.

. . . When he had so stretched himself out upon him, the child's body grew warm — Ber

. . . and, as he pressed upon him, the child's body grew warm — NEB

. . . and as he lowered himself on to him, the child's flesh grew warm — Jerus

. . . till, as he crouched over the child, its flesh grew warm — Mof

35. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him; and the child sneezed seven times, and the child opened his eyes.

Then the prophet went down and walked back and forth in the house a few times; returning upstairs, he stretched himself again upon the child. This time the little boy sneezed seven times and opened his eyes! — Tay

36. And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

. . . And when she came in, he said, "Here's your son!" — Tay

37. Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

She came in and fell prostrate before him . . . — NEB

38. And Elisha came again to Gilgal: and there was a dearth in the land:

When Elisha returned to Gilgal, there was a famine in the land — Ber

and the sons of the prophets were sitting before him: and he said unto his servant,

As the sons of the prophets were sitting before him, he said to his servant — Ber

. . . a group of prophets was sitting at his feet . . . — NEB

. . . the guild prophets . . . — NAB

. . . the guild of prophets . . . — Mof

One day as he was teaching young prophets, he said to Gehazi — Tay

Set on the great pot, and seethe pottage for the sons of the prophets.

Make some stew for supper for these men — Tay

Put on the big kettle, and boil stew for the sons of the prophets — Ber

39. And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage: for they knew them not.

. . . found a wild vine and gathered from it his lap full of wild gourds, and came and cut them up into the pot of pottage, not knowing what they were — RSV

40. So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O thou man of God, there is death in the pot. And they could not eat thereof.

But after the men had eaten a bite or two they cried out, "Oh, sir, there's poison in this stew!" . . . — Tay

. . . They exclaimed, "Man of God, there is poison in the pot!" . . . — NAB

41. But he said, Then bring meal.

. . . Bring here some flour — Ber

And he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot.

. . . This time there was no harm in the pot — NEB

42. And there came a man from Baal-shalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn in the husk thereof.

. . . bringing food of the first fruits to the man of God, twenty barley loaves and fresh fruit in his bread bag — Ber

. . . twenty barley loaves, and fresh ripe ears of corn — NEB

. . . twenty barley loaves and fresh grain in the ear — Jerus

. . . twenty loaves of barley, and fresh ears of grain [in the husk] in his sack — Amp

And he said, Give unto the poeple, that they may eat.

43. And his servitor said,

And his servant said — ASV

But his attendant said — Rhm

But his disciple protested — NEB

What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the LORD, They shall eat, and shall leave thereof.

"How can I set this before 100 men?" But he insisted, "Give it to the people that they may eat; for the LORD hath

said: They shall eat and have left-overs." — Ber

44. So he set it before them, and they did eat, and left thereof, according to the word of the LORD.
. . . And they ate, and had some left. . . . — RSV

CHAPTER 5

1. Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable,
. . . general of the army of the king of Syria was a great man in the presence of his lords and held in honour — Rhm
. . . commander of the king of Aram's army, was a great man highly esteemed by his master — NEB
. . . was an important official in the sight of his master and was highly esteemed — Ber
. . . was a man who enjoyed his master's respect and favour — Jerus
. . . was highly regarded by his lord and famous — Mof
. . . was a great man with his master, accepted [and acceptable] — Amp
because by him the LORD had given deliverance unto Syria:
since through him Yahweh had granted victory to the Aramaeans — Jerus
because by him Jehovah had given victory unto Syria — ASV
he was also a mighty man in valour, but he was a leper.
But valiant as he was, the man was a leper — NAB
and the man was a hero of valour — [but] a leper — NAB
he was an outstanding man, but he was a leper — Ber
brave, too, and a man of wealth, but a leper — Knox

2. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.
Now the Syrians on one of their raiding expeditions had taken captive from the land of Israel a little girl who served Naaman's wife — Ber
. . . the Aramaeans . . . — Jerus
The Syrians had gone out in bands and had brought away captive . . . — Amp
Bands of Syrians had invaded the land of Israel . . . — Tay
And the Arameans had gone out in bands . . . — JPS

3. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.
. . . If only my master could meet the prophet who lives in Samaria, he would get rid of the disease for him — NEB
. . . Ah! would that my lord were before the prophet who is in Samaria! then would he set him free from his leprosy — Rhm

4. And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.
And she went in and told her lord and said . . . — Sept
And he went in and told his lord . . . — ABPS
Someone told his lord what the Israelite girl had said — Mof
[Naaman] went in, and told his king, . . . — Amp
Naaman went in and reported to his master word for word what the girl from the land of Israel had said — NEB

5. And the king of Syria said,
And the king of Aram said — JPS
Go to, go, and I will send a letter unto the king of Israel.
Go now, and I will send . . . — ASV
. . . I will send a letter of introduction for you to carry to the king of Israel — Tay
And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of rainment.
. . . ten talents of silver, 6,000 shekels of gold, . . . — Amp
. . . 20,000 dollars in silver, 60,000 dollars in gold, and ten suits of clothes — Ber

6. And he brought the letter to the king of Israel, saying,
He delivered the letter to the king of Israel, which read thus: — NEB
Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

. . . and thou shalt set him free from his leprosy — Rhm

When this letter comes to you, I will with it have sent to you my servant Naaman, that you may cure him of leprosy — Amp

When this letter reaches you, know that I have sent to you Naaman my servant . . . — RSV

7. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said,

. . . he tore his garments and said — AAT

Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy?

. . . Am I a god . . . — NEB

wherefore consider, I pray you, and see how he seeketh a quarrel against me.

He is only trying to get an excuse to invade us again — Tay

Surely you must see that he is picking a quarrel with me — NEB

Take note! You can see he is only looking for a quarrel with me! — NAB

8. And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying,

When Elisha the man of God heard about the king of Israel tearing his clothes in despair . . . — Mof

Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

. . . Let him come to me and find out that there is a prophet in Israel — NAB

. . . and he shall learn that there is a prophet still left in Israel — Knox

. . . and he will learn that there is a true prophet of God here in Israel — Tay

9. So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

. . . so shall thy flesh come back to thee and be thou clean — Rhm

. . . and your flesh will heal, and you will be clean — NAB

. . . and your flesh shall be restored, and you shall be clean — RSV

. . . and your body shall once more be well and clean — Mof

11. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God and strike his hand over the place, and recover the leper.

But Naaman was angry and stalked away. "Look," he said, "I thought at least he would come out and talk to me! . . . — Tay

But Naaman was indignant and went off, saying, . . . and wave his hand over the spot and cure the leprous part — Jerus

Naaman went off in a rage, muttering, . . . — Mof

. . . Lo! I thought, Unto me will he come right out and take his stand and call on the name of Yahweh his God, and wave his hand towards the spot and so set free the leper — Rhm

. . . drive out the leprosy — Ber

12. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?

. . . better than all the rivers of Israel put together — Tay

May I not wash in them, and be clean? So he turned and went away in a rage.

. . . so he drove away in a fit of anger — Mof

13. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it?

. . . Our lord, . . . — Lam

. . . If the prophet had bidden you do something difficult, would you not do it — NEB

. . . if the prophet had instructed you to do something spectacular . . . — Ber

how much rather then, when he saith to thee, Wash, and be clean?

So you should certainly obey him when he says simply to go and wash and be cured! — Tay

14. Then went he down, and dipped himself seven times in Jordan according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

. . . and his flesh became clean once more like the flesh of a little child — Jerus

. . . and with that, his flesh healed up.

and became like the flesh of a little child, and he was clean — Knox

5. And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel:

Then he and his entire party went back to find the prophet; they stood humbly before him and Naaman said, "I know at last that there is no God in all the world except in Israel — Tay

now therefore, I pray thee, take a blessing of thy servant.

now please accept my gifts — Tay

Will you accept a token of gratitude from your servant? — NEB

6. But he said, As the LORD liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused.

But Elisha replied, "I swear by Jehovah my God . . . — Tay

. . . By the life of Yahweh, before whom I stand, I will not accept one . . . — Rhm

. . . Even though he pressed him to accept it, he refused — Ber

7. And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth?

"Well," Naaman said, "all right. But please give me two muleloads of earth to take back with me — Tay

Then Naaman said, 'Since your answer is "No", allow your servant to be given as much earth as two mules may carry — Jerus

At last Naaman said, Have thy way, then, lord prophet, but grant me a gift instead. Let me take away with me part of the soil of Israel, as much as two mules can carry — Knox

for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD.

. . . save only to Yahweh — Rhm

For I will no longer offer whole-offering or sacrifice to any god but the LORD — NEB

my burnt-sacrifice, my offerings henceforward are for the Lord only, and no alien god — Knox

8. In this thing the LORD pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing.

In this one matter only may the LORD pardon me: when my master goes to the temple of Rimmon to worship, leaning on my arm, and I worship in the temple of Rimmon when he worships there, for this let the LORD pardon me — NEB

In this thing the Lord pardon your servant: when my master [the king] goes into the house of [his god] Rimmon to worship there . . . — Amp

. . . may the Lord pardon me when I bow too — Tay

19. And he said unto him, Go in peace.

"Farewell," said Elisha — Mof

So he departed from him a little way.

When he had traveled some distance, — Ber

20. But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman the Syrian, in not receiving at his hands that which he brought:

Gehazi, the servant of Elisha the man of God, said to himself, "Look! My master. . . . — Ber

. . . said to himself, 'What?' has my master let this Aramaean Naaman go scot-free, and not accepted when he brought? — NEB

But, as the LORD liveth I will run after him, and take somewhat of him!

By the Eternal, I will run after him and get something out of him! — Mof

By the life of Yahweh . . . — Rhm

21. So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well?

. . . he jumped down from his chariot to meet him . . . — Jerus

. . . Aware that someone was running after him, Naaman alighted from his chariot to wait for him. "Is everything all right?" he asked — NAB

22. And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets:

. . . There have just now come to me

two young men of the prophetic order from the highlands of Ephraim — AAT
. . . 'Two young men have just come to me, guild prophets from the hill country of Ephraim — NAB

give them, I pray thee, a talent of silver, and two changes of garments.

. . . and two festal garments — AAT
Let me have 2,000 dollars in silver and two suits of clothes for them — Ber

23. And Naaman said, Be content, take two talents.

. . . Please accept 4,000 — Ber
. . . Be pleased to accept two talents — RSV
. . . By all means; take two talents — NEB

And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him.

He pressed him and tied up 4,000 dollars in silver in two bags, and two suits of clothes, which he gave to two of his servants who carried them before him — Ber
He pressed him to take them . . . — NEB

24. And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed.

And when he came to the hill . . . — RV
And when he came to the hill-tower . . . — Rhm
And when he came to a dark place . . . — Sept
. . . to a secret place . . . — Lam
When he reached Ophel . . . — Jerus
When Gehazi came to the citadel he took them from the two servants, deposited them in the house and dismissed the men; and they departed — NEB

25. But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither.

Now when he came in and stood before . . . — Rhm
. . . Where have you been, Gehazi? and he said, Your servant went nowhere — Lam

26. And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee?

He said to him, "Did I not in thought go with you when the man turned from his chariot to meet you — Ber
. . . Did not my spirit go with you . . — Amp
. . . Did I not go with you in spirit . . — RSV
. . . My heart told me when the man alighted from his chariot to meet you — Lam
But Elisha answered him, "Don't you realize that I was there in thought when Naaman stepped down from his chariot to meet you — Tay

Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?

Is it not true that you have money? You may buy gardens with it, and olive-trees and vineyards, sheep and oxen, slaves and slave-girls — NEB

27. The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever.

but the disease of Naaman . . . — NEB
Therefore the leprosy of Naaman will fasten upon you and your descendants forever — Ber

and he went out from his presence a leper as white as snow.

Gehazi left his presence, his skin diseased, white as snow — NAB

CHAPTER 6

1. And the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us.

. . . the place where we sit before thee . . . — Rhm
. . . You can see that this place where our community is living, under you as its head, is too small for us — NEB
The prophets' guild once said to Elisha, "This dwelling of ours, as you see for yourself, is too small for us — Mof
. . . too confined for us — Sept

2. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell.

. . . a [house] beam . . . — Amp
Let us go to the Jordan and each fetch

a log, and make ourselves a place to live in — NEB
. . . and we will make our living quarters there — Jerus
. . . a place wherein we may sit — Rhm

And he answered, Go ye.

3. **And one said, Be content, I pray thee, and go with thy servants.**
And one said, Be pleased, . . . — ASV

and he answered, I will go.

4. **So he went with them. And when they came to Jordan, they cut down wood.**
. . . trees — ABPS
. . . timber — Mof

5. **But as one was felling a beam, the axe head fell into the water:**
But as one man was swinging his axe, the head of the axe fell into the water — Mof
But as one was felling a log . . . — RSV

and he cried, and said, Alas, master! for it was borrowed.
so he made outcry and said . . . — Rhm
'Oh, master!' he exclaimed, 'it was a borrowed one.' — NEB

6. **And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast it in thither; and the iron did swim.**
. . . When he was shown the place, he cut off a piece of wood and threw it in and made the iron float — NEB
. . . He cut off a twig, cast it in there, and made the axhead float — Ber
. . . he cut a chip of wood and threw it there, and the axe swam on the surface — Sept

7. **Therefore said he, Take it up to thee. And he put out his hand, and took it.**
Then he said, 'There you are, lift it out.' So he stretched out his hand and took it — NEB

8. **Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp.**
Once, when the king of Aram was making war on Israel, he held a conference with his staff at which he said, 'I mean to attack in such and such a direction.' — NEB
. . . In such and such a place shall we lie in wait — Lam
. . . He planned with his officers to lay an ambush at a certain spot — Mof

9. **And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.**
But the man of God warned the king of Israel: 'Take care to avoid this place, for the Aramaeans are going down that way.' — NEB

10. **And the king of Israel sent to the place which the man of God told him and warned him of,**
the place whereof the man of God had spoken to him and warned him — Rhm
The king of Israel accordingly sent men to the place Elisha had named. And he kept warning the king — Jerus

and saved himself there not once nor twice.
and was on his guard there . . . — Rhm
and the king took special precautions every time he found himself near that place — NEB
and the king stayed on the alert; and this happened more than once or twice — Jerus
and thus protected and saved himself there repeatedly — Amp

11. **Therefore the heart of the king of Syria was sore troubled for this thing;**
. . . was quite disturbed about it — Ber
The king of Aram was greatly perturbed at this — NEB
Then was the heart of the king of Syria disquieted concerning this thing — Rhm

and he called his servants, and said unto them, Will ye not shew me which of us is for the king of Israel?
and, summoning his staff, he said to them, 'Tell me, one of you, who has betrayed us to the king of Israel?' — NEB
. . . Can you tell me who among us informs the king of Israel — Ber

12. **And one of his servants said, None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.**
. . . It is Elisha the prophet; for he tells the king of Israel what you say in your bedroom — Ber

13. **And he said, Go and spy where he is, that I may send and fetch him.**
. . . so I may send and arrest him — Ber

. . . so that I can send and take him prisoner — Knox

And it was told him, saying, Behold, he is in Dothan.

14. Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about.

So [the Syrian king] sent there horses, chariots, and a great army. They came by night, and surrounded the city — Amp

15. And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots.

. . . an army with horses and chariots was around the city — Amp

And his servant said unto him, Alas, my master! how shall we do?

Elisha's servant said to him . . . — Amp

. . . O my lord, what shall we do — Sept

. . . which way are we to turn — NEB

16. And he answered, Fear not: for they that be with us are more than they that be with them.

Do not be afraid, said he; we have more on our side than they on theirs — Knox

17. And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see.

Then Elisha prayed and said, O Yahweh! . . . — Rhm

And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.

Thereupon the Lord opened the servant's eyes, and clear sight came to him; all at once he saw the whole mountain-side beset with flaming horses and chariots, . . . — Knox

18. And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.

As the Syrians came against him, Elisha prayed to the LORD, "Inflict this people with sudden blindness." . . . — Ber

19. And Elisha said unto them, This is not the way, neither is this the city:

. . . You are on the worng road; this is not the city — NEB

. . . You've come the wrong way! This isn't the right city! — Tay

follow me, and I will bring you to the man whom you seek. But he led them to Samaria.

. . . And he led them . . . — RV

20. And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these men, that they may see.

As soon as they had entered Samaria . . . — NEB

. . . Elisha said, O Yahweh! . . . — Rhm

And the LORD opened their eyes, and they saw; and, behold, they were in the midst of Samaria.

And the Lord did, and they discovered that they were in Samaria, the capital city of Israel! — Tay

21. And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them?

. . . shall I cut them down? Shall I cut them down? — Mof

22. And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow?

"Of course not!" Elisha told him. "Do we kill prisoners of war? — Tay

set bread and water before them, that they may eat and drink, and go to their master.

Give them food and drink and send them home again." — Tay

Set before them food and water, so they may eat and drink and then return to their master — Ber

23. And he prepared great provision for them:

So he had a great feast spread for them — Mof

So he made a great entertainment for them — Sept

and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.

. . . The Aramaean raiders no longer invaded the land of Israel — Mof

And after that the Syrian raiders stayed away from the land of Israel — Tay

24. And it came to pass after this, that Benhaded king of Syria gathered all his host, and went up, and besieged Samaria.

. . . the king of Aram mustered all his forces and marched to besiege Samaria — Mof

. . . mustered his whole army . . . — Jerus

25. And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver.

Such a severe famine resulted from their siege that a donkey's head brought fifty dollars in silver and a pint of dove's leavings brought three dollars in silver — Ber

In Samaria there was a great famine, and so strict was the siege that the head of a donkey sold for eighty shekels of silver, and one quarter-cab of wild onions for five shekels of silver — Jerus

The city was near starvation, and they besieged it so closely that a donkey's head was sold for eight shekels of silver, and a quarter of a kab of locust-beans for five shekels — NEB

. . . and the fourth of a kab of dove's dung [a wild vegetable] for five shekels of silver — Amp

26. And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king.

And one day, as the king was making the round of the battlements, a woman cried out to him . . . — Knox

. . . the city wall . . . — NEB

27. And he said, If the LORD do not help thee, whence shall I help thee? out of the barnfloor, or out of the winepress?

'May Yahweh leave you helpless!' he retorted.

'Where can I find help for you? From the threshing-floor? From the wine-press?' — Jerus

"If the Lord doesn't help you, what can I do?" he retorted. "I have neither food nor wine to give you. — Tay

28. And the king said unto her, What aileth thee?

Then the king said to her, What is the matter with thee — Sept

And she answered, This woman said unto me, Give thy son, that we may eat him today, and we will eat my son tomorrow.

29. So we boiled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son.

30. And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, he had sackcloth within upon his flesh.

. . . he tore his clothes — for he was passing by on the wall — and the people saw the sackcloth next to his body — Ber

When the king heard this he tore his clothes [The people watching noticed through the rip he tore in them that he was wearing an inner robe made of sackcloth next to his flesh.] — Tay

31. Then he said, God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.

"May God kill me if I don't execute Elisha this very day," the king vowed — Tay

32. But Elisha sat in his house, and the elders sat with him;

Elisha was sitting at home, the elders with him — NEB

Elisha was sitting at home with the sheikhs of Israel — Mof

and the king sent a man from before him:

. . . sent a man from his presence — Ber

but ere the messenger came to him, he said to the elders, See ye how this son of a murderer hath sent to take away mine head?

But before the messenger arrived Elisha said to the elders, "This murderer has sent a man to kill me — Tay

. . . this murderous creature . . . — Mof

. . . this born assassin . . . — Jerus

look, when the messenger cometh, shut the door, and hold him fast at the door: is not the sound of his master's feet behind him?

When he arrives, shut the door and keep him out, for his master will soon follow him — Tay

Look, when the messenger comes, shut the door; hold the door against him. Is not the sound of his master's step following behind him? — Jerus

33. And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil is of the LORD; what should I wait for the LORD any longer?

Even as he spoke, the king arrived. 'This misery plainly comes from Yahweh.'

he said "why should I still trust in Yahweh?' — Jerus
. . . why should I wait for Jehovah any longer — ASV
. . . Lo! this is a calamity from Yahweh, why should I wait for Yahweh any longer — Rhm
. . . this trouble comes from the Eternal: why should I wait for the Eternal's help any longer — Mof

CHAPTER 7

1. Then Elisha said, Hear ye the word of the LORD; Thus saith the LORD, To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.
. . . About this time tomorrow a peck of fine meal may be purchased at the gate of Samaria for a dollar and two pecks of barley for a dollar — Ber
. . . two gallons of flour and four gallons of barley grain will be sold in the markets of Samaria for a dollar! — Tay

2. Then a lord on whose hand the king leaned answered the man of God, and said,
Then the captain on whose hand the king leaned . . . — RV
Then the king's aide . . . — Lam
The royal official who supported the king . . . — Ber
Then the lieutenant on whose arm the king leaned . . . — NEB
Behold, if the LORD would make windows in heaven, might this thing be?
That couldn't happen if the Lord made windows in the sky! — Tay
And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.
But Elisha replied, "You will see it happen, but you won't be able to buy any of it!" — Tay

3. And there were four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die?
. . . sitting outside the city gates . . . — Tay

4. If we say, We will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.
. . . Now come, let us desert to the Syrian camp; if they spare us, we shall live; if they kill us, we shall just die — Ber
We will starve if we stay here and we will starve if we go back into the city; so we might as well go out and surrender to the Syrian army. If they let us live so much the better; but if they kill us, we would have died anyway — Tay

5. And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, there was no man there.
. . . but when they reached the outskirts, they found no one there — NEB
. . . but when they reached the confines of the camp there was not a soul there — Jerus
. . . the edge of the camp . . . — RSV

6. For the LORD had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another,
. . . the sound of chariots and of horses and of a great army . . . — Ber
Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us.

7. Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life.
So they panicked and fled into the night, abandoning their tents, horses, donkeys, and everything else — Tay
And with that the Syrians took to their heels, and fled away in the darkness, leaving tents and horses and asses behind them . . . — Knox

8. And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and rainments, and went and hid it; and came again, and entered into another tent, and carried thence also, and went and hid it.
When the lepers came to the edge of the camp . . . — Ber

. . . reached the confines of the camp . . . — Jerus

So these lepers, still at the very edge of the camp, went into one of the tents . . . — Knox

9. Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household.

Finally they said one to another, "We are not doing right. This day is a day of good news: if we keep quiet and wait until morning light, punishment will befall us. Come, let us go and inform the household of the king." — Ber

Then one said to another, This is ill-done; we are bearers of good news to-day. If we keep it secret, and wait till morning to spread it, that were shame to us. Back go we, and tell our tale in the king's court — Knox

10. So they came and called unto the porter of the city: and they told them, saying,

They came and called to the gatekeepers of the city, informing them, — Ber

We came to the camp of the Syrians, and, behold there was no man there, neither voice of man, but horses tied, and asses tied, and the tents as they were.

11. And he called the porters; and they told it to the king's house within.

Then the gatekeepers shouted and told it to the king's household inside — Ber

12. And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us.

The king got out of bed and told his officers, "I know what has happened — Tay

. . . Let me tell you what the Syrians have done for us — Ber

They know that we be hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

The Syrians know we are starving, so they have left their camp and have hidden in the fields, thinking that we will be lured out of the city. Then they will attack us and make slaves of us and get in — Tay

13. And one of his servants answered and said, Let some take, I pray thee, five of the horses that remain, which are left in the city, (behold, they are as all the multitude of Israel that are left in it: behold, I say, they are even as all the multitude of the Israelites that are consumed:) and let us send and see.

One of his officers replied, "We'd better send out scouts to see. Let them take five of the remaining horses — if something happens to the animals it won't be any greater loss than if they stay here and die with the rest of us!" — Tay

14. They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see.

So they picked two mounted men, and the king dispatched them in the track of the Aramaean army with the order to go and find out what had happened — NEB

15. And they went after them unto Jordan: and, lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

16. And the people went out, and spoiled the tents of the Syrians.

. . . and plundered the Syrian camp — Ber

. . . the camp of Aram — Lam

So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the LORD.[1]

17. And the king appointed the lord[2] **on whose hand he leaned to have the charge of the gate; and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.**

18. And it came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel shall be to-morrow about this time in the gate of Samaria:[3]

---

[1] Compare vs. 1.
[2] Compare vs. 2.
[3] See vs. 1.

19. And that lord answered the man of God, and said, Now, behold, if the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes. But shalt not eat thereof.[4]

20. And so it fell out unto him: for the people trode upon him in the gate, and he died.

it happened so: for the people trampled him at the gate, so that he died — Ber

CHAPTER 8

1. Then spake Elisha unto the woman, whose son he had restored to life, saying, Arise, and go thou and thy household, and sojourn wheresoever thou canst sojourn: for the LORD hath called for a famine; and it shall also come upon the land seven years.

. . . You and your household leave and stay where you can . . . — Ber

. . . Move away with your family, and live where you can in some foreign country, for Yahweh has called up a famine — it is coming on the country already — for seven years — Jerus

2. And the woman arose, and did after the saying f the man of God:

. . . and did as the man of God advised — Ber

and she went with her household, and sojourned in the land of the Philistines seven years.

3. And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house and for her land.

At the end of seven years, when the woman returned from the land of the Philistines, she went to lay claim before the king to her house and her field — Ber

. . . she sought an audience of the king to appeal for the return of her house and land — NEB

. . . sought an audience with the king, to reclaim her house and lands — Knox

4. And the king talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done.

Now the king was questioning Gehazi, the servant of the man of God, about all the great things Elisha had done — NEB

5. And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land.

and, as he was describing to the king how he had brought the dead to life, the selfsame woman began appealing to the king for her house and her land — NEB

And Gehazi said, My lord, O king, this is the woman, and this is her son, whom Elisha restored to life.

6. And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying, Restore all that was hers, and all the fruits of the field since the day that she left the land, even until now.

. . . Then he entrusted the case to a eunuch and ordered him to restore all her property to her, with all the revenues from her land from the time she left the country till that day — NEB

. . . So the king appointed an official for her, saying, . . . — RSV

7. And Elisha came to Damascus; and Benhadad the king of Syria was sick; and it was told him, saying, The man of God is come hither.

. . . at a time when Ben-hadad king of Aram was ill . . . — NEB

Afterwards Elisha went to Damascus [the capital of Syria]. . . . — Tay

8. And the king said unto Hazael, Take a present in thine hand, and go, meet the man of God, and inquire of the LORD by him, saying, Shall I recover of this disease?

. . . and inquire of the LORD through him, saying . . . — RSV

9. So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden,

So Hazael went to meet him with a gift in hand — all sorts of valuable things from Damascus, forty camel loads . . . — Ber

[4]See vs. 2.

and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?
. . . king of Aram . . . — YLT

10. And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the LORD hath shewed me that he will surely die.
. . . Go say, Thou shalt be in vigour of life as the Lord hath shewn me, when thou by death shalt die — Sept
And Elisha replied, "Tell him, 'Yes.' But the Lord has shown me that he will surely die!"
. . . but the LORD has revealed to me that in fact he will die — NEB
. . . Go say, Thou dost certainly not revive, seeing Jehovah hath shewed me that he doth surely die — YLT

11. And he settled his countenance stedfastly, until he was ashamed: and the man of God wept.
Elisha stared steadily at him until Hazael was embarrassed . . . — Amp
Then he stared him down until Hazael became ill at ease . . . — NAB
And he looked at him fixedly . . . — Ber
Then his face went rigid and his look grew fixed, and the man of God wept — Jerus
The man of God stood there with set face like a man stunned, until he could bare it no longer; then he wept — NEB
And he settled his countenance and fixed it until he turned pale, — and the man of God wept — Rhm
As he spoke, the man of God's face became rigid with horror, absolute horror. Then he burst into tears — Mof
Hazael, as he stood there talking to him, was in great confusion, so that his face blushed red; but the servant of God fell a-weeping — Knox
Elisha stared at Hazael until he became embarrassed, and then Elisha started crying — Tay

12. And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel:
. . . "Because I know the calamity you will bring upon Israel; . . . — Ber
. . . the cruelties you will practise on the Israelites — Mof
their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child.
you will set on fire their fortresses, and you will slay their young men with the sword, and dash in pieces their little ones, and rip up their women with child — RSV
. . . you will dash their little children to pieces, you will rip open their pregnant women — NAB

13. And Hazael said, But what, is thy servant a dog, that he should do this great thing?
What! Is your servant a dog that he should do this terrible thing? remarked Hazael — Ber
. . . But what is thy servant, who is but a dog, that he should do this great thing — ASV
. . . What then is thy servant, the dog, that he should do this great thing — ABPS
. . . But I am dog, a mere nobody; how can I do this great thing — NEB
Nay, said Hazael, not for a low-born wretch like thy servant here such great exploits as these! — Knox
And Elisha answered, The LORD hath shewed me that thou shalt be king over Syria.
. . . king of Aram — NEB

14. So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me that thou shouldest surely recover.

15. And it came to pass on the morrow, that he took a fig cloth, and dipped it in water, and spread it on his face, so that he died: and Hazael reigned in his stead.
The next day he took a coverlet, dipped it in water, and spread it over his face so that he died . . . — Ber
But the next day Hazael took the bedspread and dipped it in water, and spread it on [the Syrian king's] face, so that . . . — Amp
. . . and held it over Benadad's face till he was stifled . . . — Knox
. . . and held it over the king's face until he smothered to death . . . — Tay
. . . bath towel . . . — Mof
But the next day he took a blanket and, after dipping it in water, laid it over the

king's face, and he died; and Hazael succeeded him — NEB

16. And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign.

King Jehoram, the son of King Jehoshaphat of Judah, began his reign during the fifth year of the reign of King Joram of Israel, the son of Ahab — Tay

17. Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem.

18. And he walked in the way of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife: and he did evil in the sight of the LORD.

But he was as wicked as Ahab and the other kings of Israel; he even married one of Ahab's daughters — Tay

He followed the practices of the kings of Israel as the house of Ahab had done, for he had married Ahab's daughter . . . — NEB

19. Yet the LORD would not destroy Judah for David his servant's sake, as he promised him to give him alway a light, and to his children.

. . . because He had promised to make him and his sons a perpetual light — Ber

Nevertheless, because God had promised his servant David that he would watch over and guide his descendants, he did not destroy Judah — Tay

But for his servant David's sake the LORD was unwilling to destroy Judah, since he had promised to him and his sons a flame, to burn for all time — NEB

. . . since he had promised David a dynasty before the Eternal for all time — Mof

Yahweh, however, did not intend to destroy Judah, because of his servant David, and was faithful to the promise he had made to leave him a lamp for ever in his presence — Jerus

20. In his days Edom revolted from under the hand of Judah, and made a king over themselves.

21. So Joram went over to Zair, and all the chariots with him: and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents.

Joram with all his chariots then crossed over to Zair where he arose at night and destroyed the Edomites around him together with their chariot officers. But the people fled to their tents — Ber

So Jehoram [of Judah] went over to Zair with all his chariots. He and his chariot commanders rose up by night and slew the Edomites who had surrounded them, and [escaping], his army fled home — Amp

Joram crossed over to Zair with all his chariots. He and his chariot-commanders set out by night, but they were surrounded by the Edomites and defeated, whereupon the people fled to their tents — NEB

King Jehoram tried unsuccessfully to crush the rebellion: he crossed the Jordan River and attacked the city of Zair, but was quickly surrounded by the army of Edom. Under cover of night he broke through their ranks, but his army deserted him and fled — Tay

22. Yet Edom revolted from under the hand of Judah unto this day.

Edom has, however, continued in rebellion against the authority of Judah to this day — Ber

So Edom has maintained its independence to this day — Tay

Then Libnah revolted at the same time.

23. And the rest of the acts of Joram, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

The rest of the acts of J(eh)oram, . . . — Amp

24. And Joram slept with his fathers, and was buried with his fathers in the city of David: and Ahaziah his son reigned in his stead.

He died and was buried in the royal cemetery in the City of David — the old section of Jerusalem . . . — Tay

J(eh)oram . . . — Amp

25. In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign.

26. Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's

name was Athaliah, the daughter of Omri king of Israel.
. . . Athaliah, the granddaughter of Omri king of Israel — Amp

27. And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as did the house of Ahab: for he was the son in law of the house of Ahab.
He followed the practices of the house of Ahab . . . for he was connected with that house by marriage — NEB

28. And he went with Joram the son of Ahab to the war against Hazael king of Syria in Ramoth-gilead; and the Syrians wounded Joram.
He allied himself with Jehoram the son of Ahab to fight against Hazael king of Aram . . . — NEB

29. And king Joram went back to be healed in Jezreel of the wounds which the Syrians had given him at Ramah, when he fought against Hazael king of Syria.
. . . Hazael king of Aram — YLT
And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick.

CHAPTER 9

1. And Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead:
Then Elisha the prophet called to one of the members of the prophetic order and said to him . . . — AAT
. . . one of the company of prophets and said to him, 'Hitch up your cloak, take this flask of oil with you and go to Ramoth-gilead — NEB
. . . a member of the prophets' guild and told him . . . — Mof

2. And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber;
And when you arrive, look there for Jehu . . . and go in and bid him rise from among his fellows, and lead him to an inner chamber — RSV
. . . the inner part of an inner chamber — YLT
. . a private room away from his friends — Tay

3. Then take the box of oil, and pour it on his head, and say, Thus saith the LORD, I have anointed thee king over Israel.
Then take the flask of oil . . . — RSV
Then open the door, and flee, and tarry not.
then run for your life! — Tay
Then throw open the door and escape as fast as you can — Jerus
Then fling the door open and be gone; I would not have thee linger there — Knox

4. So the young man, even the young man the prophet, went to Ramoth-gilead.
The young man, the servant of the prophet, . . . — Ber
So the young prophet went . . . — NEB
The young man (the guild prophet) went . . . — NAB

5. And when he came, behold, the captains of the host were sitting; and he said, I have an errand to thee, O captain.
When he arrived, the officers of the army were in conference. He said, "Captain, I have a message for you!" — Ber
and when he arrived he found the senior officers of the army sitting together. . . . 'I have a message for you, commander' he said — Jerus
And Jehu said, Unto which of all us? And he said, To thee, O captain.
'For which of us?' asked Jehu. 'For you, commander' he answered — Jerus

6. And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, even over Israel.
. . . Thus saith Jehovah . . . — ASV
. . . Yahweh God of Israel . . . — Rhm

7. And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel.
You are to overthrow the house of Ahab your master . . . — Ber

8. For the whole house of Ahab shall perish: and I will cut off from Ahab him

that pisseth against the wall, and him that is shut up and left in Israel:
. . . and I will cut off from Ahab every manchild, and him that is shut up and him that is left at large in Israel — ASV
. . . I will cut off from Ahab every male, bond and free, in Israel — Ber
. . . I will wipe out every male belonging to the family of Ahab, fettered or free in Israel — Jerus
The entire family of Ahab must be wiped out — every male, no matter who — Tay

9. And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house Baasha the son of Ahijah:

10. And the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her. And he opened the door, and fled.
Jezebel shall be devoured by dogs in the plot of ground at Jezreel and no one will bury her . . . — NEB

11. Then Jehu came forth to the servants of his lord: and one said unto him, Is all well? wherefore came this mad fellow to thee? And he said unto them, Ye know the man, and his communication.
. . . Is there peace? . . . — YLT
When Jehu came out to the servants of his master, they said to him, "Is all well? Why did this mad fellow come to you?" And he said to them, "You know the fellow and his talk." — RSV
. . . You know the man and his idle discourse — Sept
. . . Ye know the man and his message — Rhm
. . . "Oh you know how a fellow like that talks!" he replied — Mof
Then Jehu went back to his friends, and one of them asked him, "What did that crazy fellow want? Is everything all right?" "You know very well who he was and what he wanted," Jehu replied — Tay
. . . What did this crazy fellow want with you?' 'You know him and the way his thoughts run', he said — NEB

12. And they said, It is false; tell us now.
"Lies, but tell us," they retorted — Ber
'Nonsense!' they replied; 'tell us what happened.' — NEB
'Evasion!' they cried 'Come on, tell us.' — Jerus
"You are lying," they said; "come, tell us what it was." — Mof
"No, we don't," they said. "Tell us." — Tay
And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.
He replied, 'His drift was this — he said, "Yahweh says this: I have anointed you King of Israel" ' — Jerus

13. Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king.
They quickly carpeted the bare steps with their coats and blew a trumpet, shouting, "Jehu is king!" — Tay
And they, without more ado, flung down their cloaks at his feet, to pay him all the honours of a throne; and loud the trumpets sounded to proclaim that Jehu was king — Knox

14. So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria.
Then Jehu son of Jehoshaphat, son of Nimshi, laid his plans against Jehoram, while Jehoram and the Israelites were defending Ramoth-gilead against Hazael king of Aram — NEB

15. But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.)
King Jehoram had returned to Jezreel to recover from the wounds inflicted on him by the Aramaeans when he fought against Hazael king of Aram — NEB
And Jehu said, If it be your minds, then let none go forth nor escape out of the city to go to tell it in Jezreel.
Jehu said to them, 'If you're on my side, see that no one escapes from the city to tell the news in Jezreel — NEB
. . let no one make his escape from the city [Ramoth-gilead] to go and tell it in Jezreel [the capital] — Amp

16. So Jehu rode in a chariot, and went to Jezreel; for Joram lay there.
. . . for Jehoram was laid up there — NEB
. . . Jehoram had taken to his bed there — Jerus
And Ahaziah king of Judah was come down to see Joram.
. . . to visit Joram — RSV

17. And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company.
. . . I see a dust — Sept
. . . I see a troop of men coming — Knox
The lookout posted on the tower of Jezreel saw Jehu's troop approaching, 'I can see a body of men' he shouted — Jerus
And Joram said, Take an horseman, and send to meet them, and let him say, Is it peace?
. . . Is there peace? — YLT
Jehoram said, "Get a horseman, and send him out to meet them with the greeting, 'Is all well?' " — Ber

18. So there went one on horseback to meet him, and said, Thus saith the king, Is it peace? And Jehu said, What hast thou to do with peace? turn thee behind me.
. . . Swing around behind me — Ber
. . . Jehu said, 'Peace? What is peace to you? Fall in behind me — NEB
. . . Jehu replied, What is it to thee? Fall in behind me — Sept
And the watchman told, saying, The messenger came to them, but he cometh not again.
Thereupon the watchman reported, 'The messenger has met them but he is not coming back.' — NEB

19. Then he sent out a second on horseback, which came to them, and said, Thus saith the king, Is it peace? And Jehu answered, What hast thou to do with peace? turn thee behind me.

20. And the watchman told, saying, He came even unto them, and cometh not again:
Then the watchman reported, 'He has met them but he is not coming back — NEB
And the driving is like the driving of Jehu the son of Mimshi; for he driveth furiously.
. . . for he always drives like a madman — Ber
. . . for it is with great speed — Sept
. . . for with mad haste doth he drive — Rhm

21. And Jehoram said, Make ready. And his chariot was made ready.
Jehoram said, "Get ready," and they hitched up his chariot — Ber
"Quick! Get my chariot ready!" King Joram commanded — Tay
And Jehoram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite.
Then Jehoram. . . . They met him at the property of Naboth the Jezreelite — Ber

22. And it came to pass, when Jehoram saw Jehu, that he said, Is it peace, Jehu?
When Jehoram caught sight of Jehu, he said, "Is all well, Jehu?" — Ber
and King Joram demanded, "Do you come as a friend, Jehu?" — Tay
And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?
"How can there be well-being when the harlotries and seductions of Jezebel your mother are so numerous," he replied — Ber
But he replied, 'Do you call it peace while your mother Jezebel keeps up her obscene idol-worship and monstrous sorceries?' — NEB
'What a question!' he replied 'when all the while the prostitutions and countless sorceries of your mother Jezebel go on.' — Jerus
Jehu replied, "How can there be friendship as long as the evils of your mother Jezebel are all around us?" — Tay

23. And Joram turned his hands, and fled, and said to Ahaziah, There is treachery, O Ahaziah.
Jehoram turned around and fled, calling to Ahaziah, "Treason, Ahaziah!" — Ber

24. And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot.
But Jehu had drawn his bow; he struck Jehoram between the shoulder-blades, the arrow went through the king's heart, and he sank down in his chariot — Jerus

25. Then said Jehu to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite:
Jehu said to Bidkar, his lieutenant, 'Pick him up and throw him into the plot of land belonging to Naboth of Jezreel — NEB
for remember how that, when I and thou rode together after Ahab his father,

the LORD laid this burden upon him;
'remember how, when you and I were riding side by side behind Ahab his father, the LORD pronounced this sentence against him: — NEB

26. Surely I have seen yesterday the blood of Naboth and the blood of his sons, saith the LORD; and I will requite thee in this plat, saith the LORD.
"It is the very word of the LORD: as surely as I saw yesterday the blood of Naboth and the blood of his sons, I will requite you in this plot." — NEB
. . . I will repay you on this property, says the LORD — Ber
. . . Jehovah — YLT
. . . Yahweh — Rhm
Now therefore take and cast him into the plot of ground, according to the word of the LORD.
So pick him up, and throw him into the field, as Yahweh declared should happen — Jerus

27. But when Ahaziah the king of Judah saw this, he fled by the way of the garden house.
. . . he fled in the direction of Beth-haggan — RSV
. . . he fled along the Beth-haggan road — Jerus
And Jehu followed him, and said, Smite him also in the chariot.
. . . Shoot him, too — Ber
. . . Make sure of him too — NEB
. . . Kill him too! Kill him in the chariot! — Mof
And they did so at the going up to Gur, which is by Ibleam. And he fled to Megiddo, and died there.
. . . at the slope of Gur, which is near Ibleam, and he took refuge in Megiddo, where he died — Jerus
And they shot him in the chariot at the ascent of Gur, which is by Ibleam. And he fled to Megiddo, and died there — RSV
. . . and he [Ahaziah] fled . . . — Amp
And they shot him down in his chariot on the road up the valley near Ibleam, but he escaped to Megiddo, and died there — NEB

28. And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.
His officials took him by chariot to Jerusalem where they buried him in the royal cemetery — Tay

29. And in the eleventh year of Jehoram the son of Ahab began Ahaziah to reign over Judah.
Ahaziah had become king of Judah in the eleventh year of Jehoram son of Ahab — Jerus

30. And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window.
. . . she painted her eyes, and attired her head, and looked . . . — ABPS
Now when Jehu entered Jezreel and Jezebel heard of it she set her eyes in stibium and ornamented her head, and looked forth through the lattice — Rhm
. . . she painted her eyes, adorned her head, and looked out of the window — Ber
. . . and she painted her eyelids with kohl, and adorned her head, and looked out a window — Lam
. . . stood looking down from a window — NEB
. . . and looked out at [an upper] window — Amp

31. And as Jehu entered in at the gate, she said, Had Zimri peace, who slew his master?
As Jehu came through the gate, she cried out, "Is all well, Zimri, murderer of your master?" — NAB
. . . Is it peace, you Zimri, you murderer of your master? — NEB
. . . How are you today, you murderer! You son of a Zimri who murdered his master! — Tay
. . . [Have you come in] peace, you Zimri, who slew his master? [I Kings 16:9,10] — Amp

32. And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two or three eunuchs.
. . . "Who is on my side?" he asked, "which of you?" Two or three eunuchs looked out — Mof
. . . two or three of the eunuchs leaned out to greet him — Knox
. . . and two or three unsexed servants put out their heads — Bas

33. And he said, Throw her down. So they threw her down: and some of her blood

was sprinkled on the wall, and on the horses: and he trode her under foot.
He said, "Push her out," and they pushed her out. Some of her blood bespattered the wall and the horses as they trampled her down — Ber

34. And when he was come in, he did eat and drink, and said, Go, see now this cursed woman, and bury her: for she is a king's daughter.
. . . after all, she was a king's daughter — Jerus

35. And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her hands.
. . . nothing could they find but skull and feet and the tips of her fingers — Knox
. . . her skull, her feet, and her hands — Mof

36. Wherefore they came again, and told him. And he said, This is the word of the LORD, which he spake by his servant, Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel:
. . . In the district of Jezreel shall the dogs devour Jezebel's flesh — Ber
. . . In the plot of ground at Jezreel . . . — NEB
. . . On the town-land of Jezreel/ Shall dogs eat the flesh of Jezebel — Rhm

37. And the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel.
And Jezebel's corpse shall be as dung upon the field in the district of Jezreel, so that they can not say, This is Jezebel — Ber
in the purlieus of the city her corpse shall lie like dung on the ground, for the passers-by to wonder whether this is indeed Jezabel — Knox
The corpse of Jezebel shall be like dung spread on the fields, so that . . . — Jerus
. . . scattered like manure . . . — Tay
. . . that they might not say, Here lieth Jezebel — Sept

CHAPTER 10

1. And Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahab's children, saying,
Ahab had seventy [grandsons] in Samaria. So Jehu wrote letters, and sent from Jezreel to the rulers of Samaria, to the elders, and to those who brought up Ahab's [grandsons], saying — Amp
. . . the officials of Jezreel, the elders and the custodians of Ahab's children . . . — Ber
. . . to the elders, the rulers of the city, and to the tutors of Ahab's children . . . — NEB
. . . to the city rulers, to the elders, and to the guardians of Ahab's descendants in Samaria — NAB
. . . and unto them who had been foster-parents for Ahab, saying — Rhm

2. Now as soon as this letter cometh to you, seeing your master's sons are with you, and there are with you chariots and horses, a fenced city also, and armour;

3. Look even out the best and meetest of your master's sons, and set him on his father's throne, and fight for your master's house.
Now when you receive this letter, since you have charge of your master's sons, his chariots, his horses, his fortified cities and his equipment, select the best and most capable of your master's sons and place him on the throne of his father, that they may contend for the house of your master — Ber
. . . and ye shall do battle for the house of your lord — Rhm
Upon receipt of this letter, select the best one of Ahab's sons to be your king, and prepare to fight for his throne. For you have chariots and horses and a fortified city and an armory — Tay
. . . then take up arms in the royal cause, and do battle — Knox

4. But they were exceedingly afraid, and said, Behold two kings stood not before him: how then shall we stand?
They were panic-stricken and said . . . — NEB
But they were too frightened to do it . . . — Tay
They were utterly terrified . . . — Jerus

. . . The two kings could not stand before [Jehu]; how then can we stand? — Amp

At this, they were thrown into consternation; here were two kings swept away by Jehu's onset, and what resistance could they hope to offer him? — Knox

They were overcome with fright and said, "If two kings could not withstand him, how can we?" — NAB

5. And he that was over the house, and he that was over the city, the elders also, and the bringers up of the children, sent to Jehu, saying,

So the manager of the palace and the city manager, together with the elders and the custodians, sent to Jehu, saying — Ber

So the head of the palace and the provost of the town, along with the shieks and those in charge of the royal family, sent this message to Jehu: — Mof

We are thy servants, and will do all that thou shalt bid us; we will not make any king: do thou that which is good in thine eyes.

Jehu, we are your servants and will do anything you tell us to. We have decided that you should be our king instead of one of Ahab's sons — Tay

We are thy servants, awaiting thy commands; it is not for us to set up a king; do what is thy pleasure — Knox

6. Then he wrote a letter the second time to them, saying, If ye be mine, and if ye will hearken unto my voice, take ye the heads of the men, your master's sons, and come to me to Jezreel by to-morrow this time.

. . . If you are for me and ready to listen to me, take the heads of your master's sons and appear before me at Jezreel tomorrow at this time — Ber

. . . If you're on my side and will obey my orders, then bring . . . — NEB

. . . If you are loyal lieges of mine, cut off the heads of the princes, and bring them to me . . . — Knox

Now the king's sons, being seventy persons, were with the great men of the city, which brought them up.

Now the royal princes, seventy in number, were with . . . — AAT

. . . were with the nobles of the city who were bringing them up — NEB

. . . were with the magnates of the city who were responsible for their upbringing — Ber

[The seventy princes were in the care of prominent men of the city, who were rearing them.] — NAB

(These seventy sons of King Ahab were living in the homes of the chief men of the city, where they had been raised since childhood.) — Tay

7. And it came to pass, when the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him them to Jezreel.

When the letter reached them, they took the royal princes and killed all seventy; they put their heads in baskets and sent them to Jehu in Jezreel — NEB

8. And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning.

9. And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye be righteous: behold, I conspired against my master, and slew him; but who slew all these?

In the morning he went out, stood there and said to all the people, "You are fair judges. If I conspired against my master and killed him, who put all these to death?" — NEB

In the morning he went out and spoke to the crowd that had gathered around them. "You aren't to blame," he told them. "I conspired against my master and killed him, but I didn't kill his sons!" — Tay

. . . You are fair-minded men: I did conspire against my master and I killed him, but who murdered all these? — Mof

10. Know now that there shall fall unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for the LORD hath done that which he spake by his servant Elijah.

The Lord has done that, for everything he says comes true. He declared through his servant Elijah that this would happen to Ahab's descendants — Tay

Be sure then that every word which the LORD has spoken against the house of Ahab shall be fulfilled, and that the

LORD has now done what he spoke through his servant Elijah — NEB

11. So Jehu slew all that remained of the house of Ahab in Jazreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining.

So Jehu killed all those who remained of the house of Ahab at Jezreel — all his prominent men, his acquaintances, and his priests until there was not a single survivor — Ber

. . . all who were left of the house of Ahab in Jezreel, as well as all his nobles, his close friends, and his priests, until he had left not one survivor — NEB

. . . all his powerful supporters, intimates, and priests, leaving him no survivor — NAB

. . . all that had been nobles, courtiers and priests in his reign, til no trace of him was left — Knox

. . . all of his important officials, personal friends, and private chaplains. Finally, no one was left who had been close to him in any way — Tay

12. And he arose and departed, and came to Samaria. And as he was at the shearing house in the way,

. . . And as he was at the shearing-house of the shepherds in the way — ASV

. . . On the way, when he was at Beth-eked of the Shepherds — RSV

. . . and on the way there, when he had reached a shepherds' shelter — NEB

. . . and stayed overnight at a shepherd's inn along the way. — Tay

13. Jehu met with the brethren of Ahaziah king of Judah, and said, Who are ye?

he met the relatives of Ahaziah king of Judah. "Who are you?" he asked — Ber

While he was there he met the brothers of King Ahaziah of Judah. . . . — Tay

And they answered, We are the brethren of Ahaziah; and we go down to salute the children of the king and the children of the queen.

"We are the relatives of Ahaziah," they replied. "We have come down to visit the sons of the king and the sons of the queen mother." — Ber

. . . to greet the families of the king and of the queen mother — NEB

. . . to visit the sons of King Ahab and of the Queen Mother, Jezebel — Tay

. . . to pay our respects to the sons of the king and the sons of the queen — Jerus

14. And he said, Take them alive.

"Grab them!" Jehu shouted to his men — Tay

And they took them alive, and slew them at the pit of the shearing house, even two and forty men; neither left he any of them.

. . . at the pit of Beth-eked, forty-two persons, and he spared none of them — RSV

They took them alive, and he slaughtered them at the cistern of Beth-eked, forty-two of them; he did not spare a single one — Jerus

So they were seized as prisoners, forty-two of them in all, and their throats were cut over the pool by the shepherds' lodging; not one of them was left alive — Knox

15. And when he was departed thence, he lighted on Jehonadab the son of Rechab coming to meet him:

And when he departed from there, he met . . . — RSV

. . . he fell in with . . . — Ber

. . . he found . . . — NEB

And he saluted him, and said to him, Is thine heart right, as my heart is with thy heart?

. . . Is your heart loyal to mine as my heart is to yours — Ber

. . . Is thy heart true to me, he asked, as mine to thee — Knox

. . . Are you as loyal to me as I am to you — Tay

. . . Are you with me heart and soul, as I am with you — NEB

And Jehondab answered, It is. If it be, give me thine hand. And he gave him his hand; and he took him up to him into the chariot.

'I am', said Jehonadab. 'Then if you are,' said Jehu, 'give me your hand.' He gave him his hand and Jehu helped him up into his chariot — NEB

16. And he said, Come with me, and see my zeal for the LORD. So they made him ride in his chariot.

'Come with me,' he said, 'and you will see my zeal for the LORD.' . . . — NEB

Come with me, he said, and witness my zeal in the Lord's cause . . . — Knox

"Now come along with me," Jehu said.

"and see how much I have done for the Lord." . . . — Tay

17. And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, which he spake to Elijah.

. . . he butchered all of Ahab's friends and relatives . . . — Tay

When he arrived in Samaria, Jehu slew all who remained there of Ahab's line, doing away with them completely and thus fulfilling the prophecy which the LORD had spoken to Elijah — NAB

18. And Jehu gathered all the people together, and said unto them, Ahab served Baal a little; but Jehu shall serve him much.

. . . Ahab hardly worshiped Baal at all in comparison to the way I am going to! — Tay

19. Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice to do to Baal; whosoever shall be wanting, he shall not live.

Now, summon all the prophets of Baal, all his ministers and priests; not one must be missing. For I am holding a great sacrifice to Baal, and no one who is missing from it shall live — NEB

But Jehu did it in subtilty, to the intent that he might destroy the worshippers of Baal.

This was a trick on Jehu's part to destroy all the devotees of Baal — Jerus

In this way Jehu outwitted the ministers of Baal in order to destroy them — NEB

But Jehu acted craftily to the end he might destroy the servants of Baal — Rhm

This Jehu did as a ruse, so that . . . — NAB

20. And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed it.

. . . hallow ye a solemn festival unto Baal . . . — Rhm

. . . a sacred ceremony . . . — NEB

21. And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was full from one end to another.

. . . They went into the temple of Baal and it was filled from end to end — NEB

22. And he said unto him that was over the vestry,

He instructed the head of the robing room — Tay

. . . the person who had charge of the wardrobe — NEB

. . . him who kept the robes — Bas

Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.

Bring out garments for all the worshipers of the Baal . . . — AAT

23. And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshipers of Baal only.

When Jehu and Jehonadab son of Rechab entered the house of Baal, he said, "Investigate and see . . . — Ber

. . . and make sure that there are no servants of the LORD here with you, but only the ministers of Baal — NEB

24. And when they went in to offer sacrifices and burnt offerings, Jehu appointed fourscore men without, and said,

Then he[1] went in to offer sacrifices and burnt offerings. Now Jehu had stationed eighty men outside . . . — RSV

And when they entered to offer sacrifices and ascending-offerings . . . — Rhm

If any of the men whom I have brought into your hands escape, he that letteth him go, his life shall be for the life of him.

. . . he shall pay life for life — NAB

The man who allows any of those whom I give into your hands to escape shall forfeit his life — RSV

25. And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains,

. . . to the guard and to the officers — RSV

. . . the guards and the lieutenants — NEB

. . . to the runners and to the officers . . . — Rhm

[1] RSV follows the Greek version.

Go in, and slay them; let none come forth.
. . . let not a man get out — Rhm
And they smote them with the edge of the sword; and the guard and the captains cast them out, and went to the city of the house of Baal.
So they slew them without quarter. The escort and the lieutenants then rushed into the keep of the temple of Baal — NEB
So they slaughtered them all and dragged their bodies outside. Then Jehu's men went into the inner temple, — Tay
. . . into the inner dwelling of the house of Baal — Amp
. . . the inner shrine of the temple of Baal — NAB
The guards and squires went in, putting everyone to the sword, until they had reached the sanctuary of the temple of Baal — Jerus

26. **And they brought forth the images out of the house of Baal, and burned them.**
and brought out the sacred pole from the temple of Baal and burnt it — NEB
and they brought out the pillar that was in the house of Baal . . . — RSV
. . . the idolatrous pillars that were in the house of Baal . . . — Rhm
. . . the pillars or obelisks — Amp
. . . the pillar used for the worship of Baal . . . — Tay
. . . the image of Asherah . . . — Bas
. . . the image of Astarte . . . — Mof

27. **And the brake down the image of Baal, and brake down the house of Baal, and made it a draught house unto this day.**
And they demolished the pillar of Baal, and demolished the house of Baal, and made it a latrine to this day — RSV
And they pulled down the sacred pillar of the Baal and the temple itself and made a privy of it — as it is today — NEB
wrecked the temple and converted it into a public toilet, which it still is today — Tay
They brake down the pillars of Baal, — and brake down the house of Baal, and appointed it for a sewer-house — unto this day — Rhm

28. **Thus Jehu destroyed Baal out of Israel.**
Thus Jehu stamped out the worship of Baal in Israel — NEB

29. **Howbeit from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, to wit, the golden calves that were in Bethel, and that were in Dan.**
He did not however abandon the sins of Jeroboam . . . , but he maintained the worship of the golden calves of Bethel and Dan — NEB

30. **And the LORD said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel.**
Yahweh said to Jehu, 'Since you have done properly what was pleasing in my sight, and have achieved all I have set my heart on against Ahab's family, your sons shall sit on the throne of Israel down to the fourth generation — Jerus

31. **But Jehu took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin.**
But Jehu was not careful to walk in the law . . . — RSV
. . . Jeroboam who led Israel to sin — Ber

32. **In those days the LORD began to cut Israel short:**
. . . began to cut off parts of Israel — RSV
At that time, Yahweh began to whittle Israel down — Jerus
. . . to work havoc on Israel — NEB
. . . to dismember Israel — NAB
. . . to loathe Israel — Mof
. . . began to grow aweary of Israel — Knox
. . . began to be angry with Israel — AAT
And Hazael smote them in all the coasts of Israel;
. . . in all the borders of Israel — ASV
and Hazael defeated them throughout the territory of Israel — AAT
And Hazael struck at them in every corner of their territory — NEB

33. **From Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, even Gilead and Bashan.**
from the Jordan eastwards: all the land of Gilead, of the Gadites, the Reubenites and the Manassites, from Aroer

which is by the wadi Arnon, Gilead and Bashan — Jerus
eastwards from the Jordan: all the land of Gilead, Gad, Reuben, and Manasseh, from Aroer which is by the gorge of the Arnon, including Gilead and Bashan — NEB

34. Now the rest of the acts of Jehu, and all that he did, and all his might, are they not written in the book of the chronicles of the kings of Israel?

The other events of Jehu's reign, his achievements and his exploits, are recorded in the annals of the kings of Israel — NEB

35. And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead.

36. And the time that Jehu reigned over Israel in Samaria was twenty and eight years.

CHAPTER 11

1. And when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal.
. . . all the royal family — AAT
. . . all the royal offspring — Ber
When Athaliah mother of [king] Ahaziah [of Judah] saw that her son was dead, she arose and destroyed all the royal descendants — Amp

2. But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the kng's sons which were slain;
But Jehosheba daughter of king Jehoram, [half] sister of Ahaziah, stole Joash son of Ahaziah from among the king's sons who were to be slain — Amp
And they hid him, even him and his nurse, in the bedchamber from Athaliah, so that he was not slain.
. . . in a storeroom . . . — Ber
and spirited him away, along with his nurse, from the bedroom where the princes were about to be slain. She concealed him from Athaliah, and so he did not die — NAB

3. And he was with her hid in the house of the LORD six years. And Athaliah did reign over the land.
He remained with her in hiding for six years, while Athaliah was ruler over the land — Ber
He stayed with her for six years, hidden in the Temple of Yahweh, while Athaliah governed the country — Jerus

4. And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD,
In the seventh year Jehoiada sent for the captains of units of a hundred both of the Carites and of the guards, and he brought them into the house of the LORD — NEB
In the seventh year Jehoiada [the priest, Jehosheba's husband] sent for the captains over hundreds of the Carites and of the guard or runners, . . . — Amp
. . . the captains of the Carians and of the guards . . . — NAB
. . . the commanders of the army and the royal bodyguard . . . — Knox
. . . the captains over hundredsof the Carian bodyguard and of the runners . . . — Rhm
. . . the officers of the palace guard and the queen's bodyguard . . . — Tay
and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son.
he made an agreement with them and put them on their oath . . . — NEB

5. And he commanded them, saying, This is the thing that ye shall do; A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house;

6. And a third part shall be at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, that it be not broken down.
and gave them the following orders: 'One third of you who are on duty on the sabbath are to be on guard in the palace; the rest of you are to be on special duty in the house of the LORD, one third at the Sur Gate and the other third at the gate with the outrunners — NEB
. . . This is what you are to do: A third of you who come on duty on the Sabbath shall guard the king's house; an-

other third the gate Sur and the final third at the gate behind the bodyguard; you shall guard the temple alternately — Ber

. . . so you shall keep watch of the palace [from three places] and be a barrier — Amp

7. And two parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the LORD about the king.

8. And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out and as he cometh in.

and the two divisions of you, which come on duty in force on the sabbath and guard the house of the LORD, shall surround the king, each with his weapons in his hand; and whoever approaches the ranks is to be slain. Be with the king when he goes out and when he comes in — RSV

. . . Any intruder is to be slain. You must accompany the king as he leaves the temple and enters the palace — Mof

Two detachments of all of you, who go off duty on the Sabbath shall guard the house of the LORD for the king; you shall surround the king solidly, each with his weapons in his hand — any one intruding into the ranks shall be killed — and be with the king at all times — Ber

The two of your divisions who are going off duty that week shall keep guard over the temple of the LORD for the king. You shall surround the king, each with drawn weapons, and if anyone tries to approach the cordon, kill him; stay with the king, whatever he may do — NAB

And two divisions of all of you who go on duty on the sabbath shall keep the watch of the house of the Lord [to protect] the king. You shall surround the little king, every man with his weapons in his hand . . . — Amp

The other two thirds, that are relieved of duty that day, must come and keep guard over the king's person, in the Lord's house. Hedge him about well, with your swords drawn; do not let anyone enter the temple precincts with his life; wherever the king goes, attend him closely — Knox

9. And the captains over the hundreds did according to all things that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.

The centurions . . . — Ber

The captains carried out the orders of Jehoiada the priest to the letter. Each took his men, those who came on duty on the sabbath and those who came off, and came to Jehoiada — NEB

10. And to the captains over hundreds did the priest give king David's spears and shields, that were in the temple of the LORD.

and he armed them with the supply of spears and shields in the Temple that had belonged to King David — Tay

The priest equipped the commanders of hundreds with King David's spears and shields which were in the Temple of Yahweh — Jerus

11. And the guard stood, every man with his weapons in his hand, round about the king, from the right corner of the temple to the left corner of the temple, along by the altar and the temple.

Then the guards took up their stations, each man carrying his arms at the ready, from corner to corner of the house to north and south, surrounding the king — NEB

. . . with drawn weapons, lined up from the southern to the northern limit of the enclosure, surrounding the altar and the temple on the king's behalf — NAB

The guards, with weapons ready, stood across the front of the sanctuary, and surrounded the altar, which was near Joash' hideaway — Tay

12. And he brought forth the king's son, and put the crown upon him, and gave him the testimony,

. . . and put the crown upon his head and gave him a copy of the Ten Commandments — Tay

. . . put the crown on him, and gave him the testimony [the mosiac law] — Amp

Then he brought out the king's son and put the crown and the armlet upon him — AAT

. . . the crown and the royal bracelets . . . — Mof
. . . the crown and the insignia . . . — NAB
. . . the crown . . . the armbands . . . — Bas

And they made him king, and anointed him; and they clapped their hands and said, God save the king.

and anointed him king. The people clapped their hands and shouted, 'Long live the king.' — NEB

13. And when Athaliah heard the noise of the guard and of the people, she came to the people into the temple of the LORD.

14. And when she looked, behold, the king stood by a pillar, as the manner was, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets:

and when she looked, there was the king standing by the pillar, according to the custom. . . . — RSV

When she looked, there she saw the king standing on the platform, as was the custom, with the captains and the trumpeters beside him, and all the people of the land rejoicing and blowing trumpets! — Mof

. . . standing, as was the custom, on the dais, amidst outbursts of song and fanfares of trumpets in his honour, and all the populace rejoicing and blowing trumpets — NEB

And when she looked, there stood the king [on the platform] by the pillar, as was customary [on such occasions], . . . — Amp

and Athaliah rent her clothes, and cried, Treason, Treason.

. . . tore her garments and cried, . . . — AAT
. . . Conspiracy! Conspiracy! — Ber
"Treason! Treason!" she screamed, and began to tear her clothes — Tay

15. But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges: and him that followeth her kill with the sword.

. . . commanded the captains who were set over the army, "Bring her out between the ranks; and slay with a sword any one who follows her." — RSV
. . . gave the order to the army officers: 'Take her outside the precincts and put to death anyone who follows her' — Jerus

for the priest had said, Let her not be slain in the house of the LORD.

16. And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain.

. . . and she went through the horses' entrance to the king's house, and there she was slain — RSV
They seized her, and when she had reached the palace through the Entry of the Horses, she was put to death there — Jerus
So they dragged her to the palace stables and killed her there — Tay

17. And Jehoiada made a covenant between the LORD and the king and the people, that they should be the LORD'S people; between the king also and the people.

And Jehoiada made an agreement between the Lord and the king and the people, that they would be the Lord's people; and in the same way between the king and the people — Bas

18. And all the people of the land went into the house of Baal, and brake it down; his altar and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars.

And the whole populace went into Baal's temple, where they pulled down his altars and broke his images for good and all; they killed . . . — Knox
All the country people then went to the temple of Baal and demolished it; they smashed his altar and his images and killed Mattan, priest of Baal, in front of the altars — Jerus

And the priest appointed officers over the house of the LORD.

. . . set overseers over the house of the LORD — Ber
. . . appointed guards over the temple of the Eternal — Mof
And [Jehoiada] the priest appointed watchmen to guard the house of the Lord — Amp
. . . the house of Yahweh — Rhm

19. And he took the rulers over hundreds, and captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house.

He then took the commanders of hundreds, the Carians, the guards and all the country people and made them escort the king down from the Temple of Yahweh and through the Gate of the Guards into the palace — Jerus

And he took the captains of hundreds and the Carian bodyguard and the runners and all the people of the land . . . — Rhm

And he sat on the throne of the kings.

and seated him on the royal throne — NEB

20. And all the people of the land rejoiced, and the city was in quiet: and they slew Athaliah with the sword beside the king's house.

All the country people were delighted, and the city made no move. And they put Athaliah to death in the royal palace — Jerus

The whole people rejoiced and the city was tranquil. That is how Athaliah was put to the sword in the royal palace — NEB

All through the land were great rejoicings, and the city had rest, now that Athalia lay dead, there in the palace — Knox

21. Seven years old was Jehoash when he began to reign.

Joash . . . — Amp

CHAPTER 12

1. In the seventh year of Jehu Jehoash began to reign;

. . . Joash . . . — Amp

And forty years reigned he in Jerusalem. And his mother's name was Zibiah of Beer-sheba.

2. And Jehoash did that which was right in the sight of the LORD all his days wherein Jehoiada the priest instructed him.

Joash did right . . . — Amp

. . . all his days, because Jehoiada the priest instructed him — RSV

. . . all his days, as Jehoiada the priest had taught him — NEB

As long as the high priest Joiada was his advisor, he obeyed the Lord's will — Knox

3. But the high places were not taken away: the people still sacrificed and burnt incense in the high places.

Yet even so he didn't destroy the shrines on the hills — the people still sacrificed and burned incense there — Tay

The hill-shrines, however, were allowed to remain; the people still continued to sacrifice and make smoke-offerings there — NEB

4. And Jehoash said to the priests, All the money of the dedicated things that is brought into the house of the LORD,

. . . All the money of the holy things which is brought into the house of the LORD — RSV

. . . All the money of sacred gifts which is brought into the house of the LORD — AAT

. . . All the money from the sacred dues brought to the Temple of Yahweh — Jerus

. . . All the funds for sacred purposes that are brought to the temple of the LORD — NAB

even the money of every one that passeth the account, the money that every man is set at, and all the money that cometh into any man's heart to bring into the house of the LORD,

the census tax, personal redemption money, and whatever funds are freely brought to the temple of the LORD — NAB

the money from personal taxes, and the money given spontaneously to the Temple — Jerus

the money from each man's property assessment, the money from the assessment of persons, and all the money which a man's heart prompts him to bring to the house of the LORD — AAT

the money for which each man is assessed — the money from the assessment of persons — and the money which a man's heart prompts him to bring into the house of the LORD — RSV

5. Let the priests take it to them, every man of his acquaintance:

All must be taken by the priests, by each priest from his own customers — Mof

Let the priests receive for themselves, each from his constituency — Ber

Such money the priests may take for their own, according to their rank — Knox

and let them repair the breaches of the house, wheresoever any breach shall be found.

However, they must make whatever repairs on the temple may prove necessary — NAB

and let them repair the damage of the house wherever there is damage — Ber

6. But it was so, that in the three and twentieth year of king Jehoash the priests had not repaired the breaches of the house.

But in the twenty-third year of King Joash's reign the priests . . . — Amp

. . . had still not carried out the repairs to the house — NEB

7. Then king Jehoash called for Jehoiada the priest, and the other priests, and said unto them, Why repair ye not the breaches of the house?

. . . Why haven't you done anything about the Temple — Tay

. . . Why have you not made the repairs of the house — Sept

now therefore receive no more money of your acquaintance, but deliver it for the breaches of the house.

Now do not take any more money from your supporters, for you must give it to repair damage of the house — Ber

You must no longer take funds from your clients, but you shall turn them over for the repairs — NAB

Henceforth there must be no more taking money according to your rank: it must be all given up to the repairing of the temple — Knox

Now don't use any more money for your own needs; from now on it must all be spent on getting the Temple into good condition — Tay

8. And the priests consented to receive no more money of the people, neither to repair the breaches of the house.

So the priests agreed that they should neither take more money from the people nor make the repairs on the house — AAT

The priests agreed to accept no money from the people and no longer to to be responsible for repairs to the Temple — Jerus

So the priests agreed to set up a special repair fund that would not go through their hands, lest it be diverted to care for their personal needs — Tay

It was ordered, then, that the priests should no longer receive the gifts, and no longer be answerable for the repairs — Knox

9. But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD:

. . . and put it beside the doorpost at the right side as one entered the house of the LORD — AAT

. . . and placed it beside the pillar, to the right as you enter the Temple of Yahweh — Jerus

and the priests that kept the door put therein all the money that was brought into the house of the LORD.

in it the priests who guarded the threshold put all the money that was given for the Temple of Yahweh — Jerus

and the priests, who guarded the threshold, used to put in it all the money that was brought into the house of the LORD — AAT

The doorkeepers put all of the people's contributions into it — Tay

10. And it was so, when they saw that there was much money in the chest, that the king's scribe and the high priest came up, and they put up in bags, and told the money that was found in the house of the LORD.

Whenever they saw that there was a large amount of money in the box, the king's secretary and the high priest came and put this money into bags, counting it — Mof

When they found sufficient money in the chest, the royal secretary and the high priest would come up, make it into ingots and evaluate the money found in the house of the LORD — Ber

When they noticed that there was a large amount of silver in the chest, the royal scribe [and the priest] would come up, and they would melt down all the funds that were in the temple of the LORD, and weigh them — NAB

11. And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they laid it out to the carpenters and builders, that wrought upon the house of the LORD,

Then they placed the money that had been weighed out into the hands of the workmen who had charge of the house

of the LORD, who paid it to the carpenters and builders working on the house of the LORD — Ber

When it had been checked, they gave the silver to the foremen over the work in the house of the LORD and they paid the carpenters — NEB

12. And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that was laid out for the house to repair it.

and the masons and the stone-cutters: they used it also to buy timber and hewn stone for the repairs and for all other expenses connected with them — NEB

on masons and stonecutters, and on buying wood and dressed stone to be used for repairs for the Temple of Yahweh — Jerus

13. Howbeit there were not made for the house of the LORD bowls of silver, snuffers, basins, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the LORD:

. . . the house of Jehovah . . . the house of Jehovah — ABPS

. . . the house of Yahweh . . . the house of Yahweh — Rhm

They did not use the silver brought into the house of the LORD to make silver cups, snuffers, tossing-bowls, trumpets, or any gold or silver vessels — NEB

14. But they gave that to the workmen, and repaired therewith the house of the LORD.

Instead, they were given to the workmen, and with them they repaired the temple of the LORD — NAB

. . . the house of Yahweh — Rhm

15. Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.

. . . for they were acting on trust — NEB

. . . they were honest in their dealings — Jerus

No check was taken of the men who were given the money to pay the labourers, for they did their work honestly — Mof

Moreover, no reckoning was asked of the men who were provided with the funds to give the workmen, because they held positions of trust — NAB

16. The trespass money and sin money was not brought into the house of the LORD: it was the priests'.

The money from the guilt offerings and the money from the sin offerings was not brought into the house of the LORD: it belonged to the priests — RSV

The money for the trespass-offerings, and the money from the sin-offerings . . . — ASV

Silver for guilt-offerings and silver for sin-offerings was not brought into the house of Yahweh . . . — Rhm

17. Then Hazael king of Syria went up, and fought against Gath, and took it: and Hazael set his face to go up to Jerusalem.

Then Hazael king of Aram came up and attacked Gath and took it; and he moved on against Jerusalem — NEB

18. And Jehoash king of Judah took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things,

And Joash king of Judah took all the hallowed things that Jehoshaphat, Jehoram, and Ahaziah, his [forefathers], kings of Judah, had dedicated, and his own hallowed things — Amp

. . . together with his own sacred treasures — Ber

and all the gold that was found in the treasures of the house of the LORD and in the king's house and sent it to Hazael king of Syria, and he went away from Jerusalem.

and all the gold deposited in the treasures of the house of the LORD and in the house of the king and sent them to Hazael king of Syria, so that he might leave Jerusalem — Ber

19. And the rest of the acts of Joash, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

Now the rest of the story of Joash . . . — Rhm

The rest of the history of Jehoash, his entire career, is not all this recorded . . . — Jerus

The other acts and events of the reign of Joash are recorded in the annals of the kings of Judah — NEB

20. And his servants arose, and made a conspiracy, and slew Joash in the house of Millo, which goeth down to Silla.
His servants arose, contrived a plot, and killed Joash in Beth Millo on the road leading down to Silla — Ber
His officers . . . — Mof
. . . and slew Joash [in revenge] in the house of Millo . . . — Amp

21. For Jozachar the son of Shimeath, and Jehozabad the son of Shomer, his servants, smote him, and he died;
It was Jozachar son of Shimeath, and Jehozabad son of Shomer, his servants, who smote him, so that he died — Amp
And they buried him with his fathers in the city of David: and Amaziah his son reigned in his stead.
They buried him with his ancestors in the Citadel of David; his son Amaziah succeeded him — Jerus
He was buried in the royal cemetery in Jerusalem . . . — Tay

CHAPTER 13

1. In the three and twentieth year of Joash the son of Ahaziah king of Judah Jehoahaz the son of Jehu began to reign over Israel in Samaria, and reigned seventeen years.

2. And he did that which was evil in the sight of the LORD, and followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.
He did what is displeasing to Yahweh and persisted in the sin into which Jeroboam had led Israel; he did not give it up — Jerus

3. And the anger of the LORD was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Benhadad son of Hazael, all their days.
So the LORD was roused to anger against Israel and he made them subject for some years to Hazael king of Aram and ben-hadad son of Hazael — NEB
Then the anger of Yahweh blazed out against the Israelites, and he delivered them without respite into the power of Hazael king of Aram and to Ben-hadad son of Hazael — Jerus
. . . so that He incessantly delivered them into the hand of Hazael king of Syria and into the hand of Ben-hadad son of Hazael — Ber

4. And Jehoahaz besought the LORD, and the LORD hearkened unto him: for he saw the oppression of Israel, because the king of Syria oppressed them.
Then Jehoahaz sought to placate the LORD . . . — NEB
But Jehoahaz prayed for the Lord's help, and the Lord listened to him . . . — Tay

5. (And the Lord gave Israel a saviour, so that they went out from under the hands of the Syrians:
and he gave them a champion to set them free from the Syrian yoke — Knox
. . . a hero to deliver them . . . — Mof
(Then the Lord gave Israel a savior [one to rescue and give them peace] . . . — Amp
and the children of Israel dwelt in their tents, as beforetime.
and the Israelites settled down again in their own homes — NEB

6. Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, but walked therein: and there remained the grove also in Samaria.)
But they did not give up the sin into which Jeroboam had led Israel; they persisted in it, and even the sacred pole remained in Samaria — Jerus
. . . and the Asherah also remained in Samaria — RSV
and they continued to worship the goddess Asherah at Samaria — Tay
. . . And the Astarte image still remained in Samaria — Mof
. . . Moreover also the Sacred Stem still stood in Samaria — Rhm
. . . the shrine . . . — YLT

7. Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen;
For he had not left remaining unto Jehoahaz a people save only fifty horsemen and ten chariots, and ten thousand footmen — Rhm
For there was not left to Jehoahaz an army of more than fifty horsemen and ten chariots and ten thousand footmen — RSV

Yahweh left of the army of Jehoahaz only fifty horsemen, ten chariots and ten thousand foot soldiers — Jerus

[Ben-hadad] of Syria did not leave to Jehoahaz of [Israel] an army of more than . . . — Amp

For the king of Syria had destroyed them, and had made them like the dust by threshing.

All the rest the king of Aram had destroyed and made like dust under foot — NEB

. . . sweeping them away like chaff on the threshing-floor — Knox

for the king of Syria had destroyed the others as though they were dust beneath his feet — Tay

8. **Now the rest of the acts of Jehoahaz, and all that he did, and his might, are they not written in the book of the chronicles of the kings of Israel?**[1]

The other events . . . and all his achievements . . . — NEB

9. **And Jehoahaz slept wih his fathers; and they buried him in Samaria: and Joash his son reigned in his stead.**

. . . Jehoash his son . . . — Amp

10. **In the thirty and seventh year of Joash king of Judah began Jehoash the son of Jehoahaz to reign over Israel in Samaria, and reigned sixteen years.**

11. **And he did that which was evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: but he walked therein.**

. . . he did not give up any of the sinful practices of Jeroboam son of Nabat who led Israel into sin, but continued in them — NEB

12. **And the rest of the acts of Joash, and all that he did, and his might wherewith he fought against Amaziah king of Judah, are they not written in the book of the chronicles of the kings of Israel?**[2]

13. **And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.**

Jehoash slept with his fathers and Jeroboam [II] sat on his throne . . . — Amp

14. **Now Elisha was fallen sick of his sickness whereof he died.**

Elisha fell ill and lay on his deathbed — NEB

Now Elisha [previously] had become ill of the illness of which he died — Amp

And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof.

. . . My father, my father, the war-carriages of Israel and its horsemen! — Bas

. . . My father, my father, you are worth chariots and horsemen to Israel! — Mof

. . . Israel's chariot and charioteer! — Knox

. . . "My father! My Father! You are the strength of Israel!" he cried — Tay

15. **And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows.**

16. **And he said to the king of Israel, Put thine hand upon the bow. And he put his hand upon it: and Elisha put his hands upon the king's hands.**

17. **And he said, Open the window eastward.**

. . . the window that looks east — Knox

And he opened it. Then Elisha said, Shoot. And he shot. And he said, The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them.

. . . And he said, Jehovah's arrow of victory, even the arrow of victory over Syria; . . . — ASV

. . . Then Elisha said, 'Arrow of victory over Aram! You will defeat Aram at Aphek completely.' — Jerus

. . . This is the Lord's arrow, full of victory over Syria; for you will completely conquer the Syrians at Aphek — Tay

. . . Yonder shaft, . . . , betokens the divine deliverance, deliverance from the power of Syria. . . . — Knox

. . . for you are to fight Syria in Aphek to a finish — AAT

. . . You shall utterly defeat Syria at Aphek — Ber

You shall defeat the Aramaeans at Aphek, and wipe them out — Mof

18. **And he said, Take the arrows. And he took them. And he said unto the king of**

---

[1]See 12:19.

[2]Compare 1:19; 13:8.

Israel, Smite upon the ground. And he smote thrice, and stayed.
. . . He struck three times and stopped — AAT

19. And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice.
. . . then you would have struck down Syria until you had made an end of it, but now you will strike down Syria only three times — RSV
The man of God was furious with him and said, 'You should have struck five or six times; then you would have defeated Aram utterly; as it is, you will strike Aram three times and no more — NEB

20. And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.
. . . were in the habit of raiding the land at the coming in of the year — AAT
. . . Bands of Moabites used to come into the land every spring — Ber

21. And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha:
And as a man was being buried, lo, a marauding band was seen and the man was cast into the grave of Elisha — RSV
Some people happened to be carrying a man out for burial; at the sight of one of these bands, they flung the man into the tomb of Elisha and made off — Jerus
and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.
The man had no sooner touched the bones of Elisha than he came to life and stood up on his feet — Jerus
. . . and jumped to his feet! — Tay

22. But Hazael king of Syria oppressed Israel all the days of Jehoahaz.
. . . Hazael king of Aram . . . — YLT

23. And the LORD was gracious unto them, and had compassion on them, and had respect unto them,
But Jehovah was gracious unto them . . . — ASV
. . . and had compassion on them, and he turned toward them — RSV
But Yahweh was kind and took pity on them — Jerus
But now the Lord relented and came to their aid once more — Knox
because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet.
because of his covenant with Abraham, Isaac, and Jacob, he looked on them with favour and was unwilling to destroy them; nor has he even yet banished them from his sight — NEB
faithful to his covenant with Abraham, Isaac, and Jacob, he would not make an end of them and cast them off utterly as yet — Knox

24. So Hazael king of Syria died; and Benhadad his son reigned in his stead.
. . . Hazael king of Aram . . . — YLT

25. And Jehoash the son of Jehoahaz took again out of the hand of Ben-hadad the son of Hazael the cities, which he had taken out of the hand of Jehoahaz his father by war.
Jehoash son of Jehoahaz recovered from Ben-hadad son of Hazael the cities, which he had taken from Jehoahaz his father by war — Amp
. . . recaptured the cities which Ben-hadad had taken in war from Jehoahaz his father — NEB
King Joash of Israel (the son of Jehoahaz) . . . — Tay
Three times did Joash beat him, and recovered the cities of Israel.
. . . Jehoash . . . — Amp
Three times did Joash smite him, and recover the cities of Israel — Rhm

CHAPTER 14

1. In the second year of Joash son of Jehoahaz king of Israel reigned Amaziah the son of Joash king of Judah.
In the second year of Jehoash son of Jehoahaz king of Israel, Amaziah son of Joash king of Judah reigned — Amp

2. He was twenty and five years old when he began to reign, and reigned twenty

and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem.

. . . Jehoaddin of Jerusalem — ASV

3. **And he did that which was right in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did.**

. . . yet not like David his [forefather]. He did all things as Joash his father did — Amp

He obeyed the Lord's will, not perfectly like his ancestor David, but in the manner of his father, king . . . — Knox

4. **Howbeit the high places were not taken away: as yet the people did sacrifice and burn incense on the high places.**

. . . on the mountain-tops — Knox

The hill-shrines were allowed to remain; the people continued to slaughter and burn sacrifices there — NEB

5. **And it came to pass, as soon as the kingdom was confirmed in his hands, that he slew his servants which had slain the king his father.**

And as soon as the royal power was firmly in his hand he killed his servants who had slain the king his father — RSV

Once the kingdom was firmly under his control, he killed those of his officers who had murdered the king his father — Jerus

6. **But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.**

7. **He slew of Edom in the valley of Salt ten thousand, and took Selah by war, and called the name of it Joktheel unto this day.**

. . . and took Sela by war . . . — ASV

It was he who defeated the Edomites in the Valley of Salt, ten thousand of them, and who took the Rock by assault; he gave it the name Joktheel, which it bears to this present day — Jerus

He also fought a battle against the Edomites in the Valley of the Salt-mines, killing ten thousand of them, and gaining possession of a rock-fortress, which he called by its present name of . . . — Knox

Amaziah slew of Edom in the Valley of Salt 10,000, and took Sela [Petra, the Rock] by war . . . — Amp

8. **Then Amaziah sent messengers to Jehoash, the son of Jehoahaz the son of Jehu, king of Israel, saying, Come, let us look one another in the face.**

. . . Come, let us have a trial of strength! — Knox

Then Amaziah sent messengers to Jehoash . . . to propose a meeting — NEB

One day he sent a message to King Joash of Israel (the son of Jehoahaz the grandson of Jehu), daring him to mobilize his army and come out and fight — Tay

9. **And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle.**

But King Joash replied, "The thistle of Lebanon demanded of the mighty cedar tree, 'Give your daughter to be a wife for my son.' But just then a wild animal passed by and stepped on the thistle and trod it into the ground! — Tay

10. **Thou hast indeed smitten Edom, and thine heart hath lifted thee up:**

Thou hast struck a shrewd blow at Edom, and now thy heart is puffed up with pride — Knox

You have defeated Edom, it is true; and it is gone to your head — NEB

glory of this, and tarry at home: for why shouldest thou meddle to thy hurt, that thou shouldest fall, even thou, and Judah with thee?

but my advice to you is, be content with your glory and stay home! Why provoke disaster for both yourself and Judah? — Tay

Stay at home and enjoy your triumph. Why should you involve yourself in disaster and bring yourself to the ground, and Judah with you — NEB

Enjoy your glory! Go home! Why should you stir up trouble, so that you and Judah fall together — Ber

11. But Amaziah would not hear. Therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Beth-shemesh, which belongeth to Judah.

. . . faced one another in battle at Beth-shemesh, which belongs to Judah — RSV

. . . and Jehoash king of Israel marched to the attack. And at Beth-shemesh, which belongs to Judah, they made their trial of strength — Jerus

12. And Judah was put to the worse before Israel; and they fled every man to their tents.

Judah was overthrown by Israel, and every man scurried home — Mof

The men of Judah were routed by Israel and fled to their homes — NEB

13. And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits.

And Jehoash king of Israel captured Amaziah . . . and broke down the wall of Jerusalem for four hundred cubits, from the Ephraim Gate to the Corner Gate — RSV

14. And he took all the gold and silver, and all the vessels that were found in the house of the LORD, and in the treasures of the king's house, and hostages, and returned to Samaria.

15. Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, are they not written in the book of the chronicles of the kings of Israel?

The other events of the reign of Jehoash, and all his achievements, his exploits and his wars with Amaziah king of Judah, are recorded in the annals of the kings of Israel — NEB

16. And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

Jehoash slept with his fathers, and was buried in Samaria with Israel's kings. Jeroboam [II] reigned in his stead — Amp

17. And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.

18. And the rest of the acts of Amaziah, are they not written in the book of the chronicles of the kings of Judah?

19. Now they made a conspiracy against him in Jerusalem:

There was a plot against his life in Jerusalem — Tay

And he fled to Lachish; but they sent after him to Lachish, and slew him there.

. . . but his enemies sent assassins and killed him there — Tay

20. And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.

Then his body was conveyed on horseback to Jerusalem . . . — NEB

. . . with his ancestors in the Citadel of David — Jerus

. . . and he was buried in the royal cemetery, in the City of David's section of Jerusalem — Tay

21. And all the people of Judah took Azariah, which was sixteen years old, and made him king instead of his father Amaziah.

22. He built Elath, and restored it to Judah, after that the king slept with his fathers.

. . . after the king [his father] died — Amp

23. In the fifteenth year of Amaziah the son of Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, and reigned forty and one years.

In the fifteenth year of Amaziah son of Joash king of Judah Jeroboam [II] son of Jehoash . . . — Amp

24. And he did that which was evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.

And he did the thing that was wicked in the eyes of Yahweh . . . — Rhm

He did what was wrong in the eyes of the LORD; he did not give up the sinful practices of Jeroboam son of Nebat who led Israel into sin — NEB

25. He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the LORD

God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gath-hepher.

Amaziah restored Israel's border from the entrance of Hamath to the [Dead] Sea of the Arabah, according to the word of the Lord . . . — Amp

It was he who recovered the territory of Israel from the Pass of Hamath as far as the Sea of the Arabah, in accordance with the word that Yahweh . . . — Jerus

He re-established the frontiers of Israel from Lebo-hamath to the Sea of the Arabah, in fulfillment of the word of the LORD . . . — NEB

Jeroboam II recovered the lost territories of Israel between Hamath and the Dead Sea, just as the Lord God of Israel had predicted through . . . — Tay

26. For the LORD saw the affliction of Israel, that it was very bitter: for there was not any shut up, nor any left, nor any helper for Israel.

. . . for there was none shut up nor left at large nor any helper for Israel — ASV

. . . for there was none left, bond or free, and there was none to help Israel — RSV

For the LORD had seen how bitterly Israel had suffered; no one was safe, whether under the protection of his family or not, and Israel was left defenceless — NEB

27. And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.

And Jehovah said not . . . — ASV

But Yahweh had resolved not to blot out the name of Israel from under heaven; he rescued them by means of Jeroboam son of Joash — Jerus

. . . so he used King Jeroboam II to save her — Tay

28. Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, which belonged to Judah, for Israel, are they not written in the book of the chronicles of the kings of Israel?

The rest of the acts of Jeroboam [II], all that he did, . . . — Amp

. . . his entire career, his prowess, what wars he waged, . . . — Jerus

The other events of Jeroboam's reign, and all his achievements, his exploits, the wars he fought and how he recovered Damascus in Hamath in Jaudi[1] for Israel, are recorded in the annals of the kings of Israel — NEB

. . . and how he recovered Damascus in Hamath (which had been captured by Judah) . . . — Tay

29. And Jeroboam slept with his fathers, even with the kings of Israel; and Zachariah his son reigned in his stead.

Jeroboam II slept with his fathers, the kings of Israel. Zechariah his son reigned in his stead — Amp

CHAPTER 15

1. In the twenty and seventh year of Jeroboam king of Israel began Azariah son of Amaziah king of Judah to reign.

In the twenty-seventh year of Jeroboam [II] king of Israel Azariah [Uzziah][1] son of Amaziah, king of Judah, began to reign — Amp

2. Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother's name was Jecholiah of Jerusalem.

3. And he did that which was right in the sight of the Lord, according to all that his father Amaziah had done;

He did what is pleasing to Yahweh, just as his father Amaziah had done. — Jerus

4. Save that the high places were not removed: the people sacrificed and burnt incense still on the high places.

The high places, however, were not abolished, . . . — Jerus

But the hill-shrines were allowed to remain; the people still continued to slaughter and burn sacrifices there — NEB

5. And the LORD smote the king, so that he was a leper unto the day of his death, and dwelt in a several house.

. . . and dwelt in a separate house — ASV

[1]A conjectural reading.

[1]Compare 15:13,30,32,34.

On him the Lord's hand fell, and he ended his days as a leper, dwelling apart in a house of his own — Knox
. . . a house in seclusion — Lam
And Jotham the king's son was over the house, judging the people of the land.
. . . was master of the palace and ruled the country — Jerus
while his son Joatham had charge of the palace, and heard the complaints of his subjects — Knox
but Prince Jothan managed the royal household and ruled the nation — Mof

6. And the rest of the acts of Azariah, and all that he did, are they not written in the book of the chronicles of the kings of Judah?
The other acts and events of Azariah's reign are recorded in the annals of the kings of Judah — NEB
Now the rest of the story of Azariah and all that he did are they not written in . . . — Rhm

7. So Azariah slept with his fathers; and they buried him with his fathers in the city of David: and Jotham his son reigned in his stead.
. . . the Citadel of David . . . — Jerus

8. In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months.
. . . Zachariah son of Jeroboam [II] . . . — Amp

9. And he did that which was evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.[1]
And he did the thing that was wicked in the eyes of Yahweh, as did his fathers . . . — Rhm

10. And Shallum the son of Jabesh conspired against him and smote him before the people, and slew him, and reigned in his stead.
Shallum, the son of Jabesh, conspired against him, and attacked him at Ibleam and killed him and became king in his stead — AAT
. . . struck him down at Ibleam, and killed him . . . — RSV
. . . and usurped the throne — NEB

11. And the rest of the acts of Zachariah, behold, they are written in the book of the chronicles of the kings of Israel.[2]

12. This was the word of the LORD which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel until the fourth generation. And so it came to pass.
That was in accordance with the word of the LORD . . . — Ber

13. Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah king of Judah; and he reigned a full month in Samaria.
. . . and he reigned the space of a month in Samaria — ASV

14. For Menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.
. . . came up from Tirzah to Samaria, attacked Shallum son of Jabesh there, killed him, and usurped the throne — NEB
One month after Shallum became king, Menahen (the son of Gadi) came to Samaria from Tirzah and assassinated him and took the throne — Tay

15. And the rest of the acts of Shallum, and his conspiracy which he made, behold, they are written in the book of the chronicles of the kings of Israel.
Additional details about King Shallum and his conspiracy are recorded in . . . — Tay
. . . and the secret design which he made . . . — Bas
The rest of the history of Shallum, and the plot he hatched, all this is recorded in the Book of the Annals of the Kings of Israel — Jerus

16. Then Menahem smote Tiphsah, and all that were therein, and the coasts thereof from Tirzah:
Then Menahem smote Tiphsah, and all that were therein, and the borders thereof, from Tirzah — ASV
At that time Menahem sacked Tappuah and all who were in it and its territory from Tirzah on — RSV
Then Menahem, starting out from Tirzah, destroyed Tappuah and everything in it and ravaged its territory — NEB

[1]Compare 14:24.
[2]Compare vs. 6.

because they opened not to him, therefore, he smote it; and all the women therein that were with child he ripped up.

because it had not opened its gates to him; he sacked the town and ripped open all the pregnant women — Jerus

If a city refused to open, he razed it and ripped open all its pregnant women — Ber

17. In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, and reigned ten years in Samaria.

18. And he did that which was evil in the sight of the LORD: he departed not all of his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.

19. And Pul the king of Assyria came against the land: and Menehem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand.

When Pul king of Assyria came into the land, Menahem gave Pul 2,000,000 dollars in silver to gain his support for himself in holding the kingdom — Ber

. . . for his support in strengthening his hold on the royal power — Jerus

20. And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria.

So Menahem commanded Israel, even all the men of wealth, to give to the king of Assyria, fifty shekels of silver each — AAT

Menahem laid a levy on all the men of wealth in Israel, and each had to give the king of Assyria fifty silver shekels — NEB

Menahem extorted the money from the rich, assessing each one $2,000 in the form of a special tax — Tay

So the king of Assyria turned back, and stayed not there in the land.

Then the king of Assyria withdrew without occupying the country — NEB

21. And the rest of the acts of Menahem, and all that he did, are they not written in the book of the chronicles of the kings of Israel?[1]

22. And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.

23. In the fiftieth year of Azariah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria, and reigned two years.

24. And he did that which was evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.[1]

. . . the sins of Jeroboam [I] son of Nebat . . . — Amp

25. But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieh, and with him fifty men of the Gileadites:

Pekah son of Remaliah, his official, with fifty men of . . . — Ber

Then Pekah (son of Remaliah), the commanding general of his army, conspired . . . — Tay

. . . in the castle of the king's house . . . — ASV

. . . the citadel of the king's house . . . — RSV

His adjutant, Pekah the son of Remaliah, conspired against him, and, with fifty men from Gilead, struck him down in Samaria, inside the citadel of the royal palace — Mof

and he killed him, and reigned in his room.

and he slew him, and reigned in his stead — RV

. . . and usurped the throne — NEB

26. And the rest of the acts of Pekahiah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.[2]

27. In the two and fiftieth year of Azariah king of Judah Pekah the son of Remaliah began to reign over Israel in Samaria, and reigned twenty years.

28. And he did that which was evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat who made Israel to sin.[1]

29. In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maachah,

. . . and seized Iyyon, Abel-beth-maacah — NEB

---

[1]Compare vs. 6.
[1]Compare 14:24
[2]See vs. 6.
[1]See 14:24.

and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.
. . . and deported the people to Assyria — NEB
. . . and he took the people away to Assyria as captives — Tay

30. And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead, in the twentieth year of Jotham the son of Uzziah.[2]
Hoshea son of Elah hatched a plot against Pekah . . . — Jerus
Hoshea son of Elah conspired against Pekah son of Remaliah of [Israel]: . . . — Amp

31. And the rest of the acts of Pekah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.[3]

32. In the second year of Pekah the son of Remaliah king of Israel began Jotham the son of Uzziah[4] **king of Judah to reign.**

33. Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name was Jerusha, the daughter of Zadok.

34. And he did that which was right in the sight of the LORD: he did according to all that his father Uzziah had done.
And he did that which was right in the eyes of Yahweh . . . — Rhm
. . . what is pleasing . . . — Jerus
Generally speaking, Jotham was a good king. Like his father Uzziah he followed the Lord — Tay

35. Howbeit the high places were not removed: the people sacrificed and burned incense still in the high places.
Nevertheless the high places were not removed . . . — RSV
but the hill-shrines were allowed to remain and the people continued to slaughter and burn sacrifices there — NEB
He built the higher gate of the house of the LORD.
. . . the upper gate . . . — RV
. . . the higher doorway . . . — Bas
. . . the upper gateway to the temple of the Eternal — Mof
. . . the upper gate of the house of Yahweh — Rhm

36. Now the rest of the acts of Jotham, and all that he did, are they not written in the book of the chronicles of the kings of Judah?[1]

37. In those days the LORD began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah.

38. And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.
. . . the Citadel of David, his ancestor . . . — Jerus

CHAPTER 16

1. In the seventeenth year of Pekah the son of Remaliah Ahaz the son of Jotham king of Judah began to reign.

2. Twenty years old was Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not that which was right in the sight of the LORD his God, like David his father.
. . . in the eyes of Yahweh his God . . . — Rhm
. . . He did not do that which was right in the sight of the LORD his God, as David his ancestor had done — AAT
. . . like David his [forefather] — Amp

3. But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the LORD cast out from before the children of Israel.
. . . He even burned his son as an offering, according to the abominable practices of the nations whom the LORD drove out before the people of Israel — RSV
He followed the example of the kings of Israel, even causing his son to pass through fire, copying the shameful practices of the nations Yahweh had

[2]Compare vs. 1.
[3]See vs. 6.
[4]See vs. 1.
[1]Compare vs. 6.

dispossessed for the sons of Israel — Jerus

. . . even consecrating his son by passage through the fire, after the idolotrous wont of those nations which the Lord drove out to make room for Israel — Knox

. . . and he actually burnt his son alive in sacrifice, following the abominable practice of . . . — Mof

4. And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.

. . . and under every shady tree — Sept

He slauthtered and burnt sacrifices at the hill-shrines and on the hill-tops and under every spreading tree — NEB

He also sacrificed and burned incense at the shrines on the hills and at the numerous altars in the groves of trees — Tay

5. Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome him,

Then Rezin king of Aram and Pekah son of Remaliah king of Israel attacked Jerusalem and besieged Ahaz but could not bring him to battle — NEB

. . . declared war on Ahaz and besieged Jerusalem; but they did not conquer it — Tay

. . . came up to war against Jerusalem. They besieged Ahaz but could not subdue him — Ber

6. At that time Rezin king of Syria recovered Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.

At that time Rezin king of Syria regained Elath for Edom, clearing the Jews completely out of Elath. So the Edomites came back to Elath and lived there to this day — Ber

7. So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, I am thy servant and thy son: come up and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

. . . Come and save me from the king of Aram and from the king of Israel who are attacking me — NEB

8. And Ahaz took the silver and the gold that was found in the house of the Lord, and in the treasures of the king's house, and sent it for a present to the king of Assyria.

. . . that were in the temple of the LORD and in the palace treasuries . . . — NAB

. . . took the silver and gold from the Temple and from the royal vaults and sent it as a payment to the Assyrian king — Tay

9. And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin.

The king of Assyria granted his request and, going up against Damascus, captured it; he deported the population to Kir, and put Rezin to death — Jerus

10. And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that was at Damascus:

When King Ahaz went to Damascus . . . , he saw the altar that was at Damascus — RSV

. . . saw there their [heathen] altar — Amp

. . . and while he was there he noticed an unusual altar in aheathen temple — Tay

And king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

And King Ahaz sent to Uriah the priest a model of the altar, and its pattern, exact in all its details — RSV

. . . a model of the altar together with detailed plans for its construction — Ber

11. And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made it against king Ahaz came from Damascus.

. . . against the coming of king Ahaz from Damascus — ASV

. . . before King Ahaz arrived from Damascus — RSV

12. And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon.

13. And he burnt his burnt offering and his meat offering, and poured his drink of-

fering, and sprinkled the blood of his peace offerings, upon the altar.
King Ahaz burned his burnt offering, his cereal offering, poured his drink offering, and dashed the blood of his peace offerings upon that altar — Amp
And he made perfume with his ascending-sacrifice and with his meal-offering, and poured out his drink-offering, — and dashed the blood of the peace-offerings which he laid upon the altar — Rhm
. . . his whole-offering . . . his grain-offering . . . his drink-offering . . . his shared-offerings . . . — NEB
. . . and he splashed the blood of his recompense-offering . . . — Mof

14. And he brought also the brasen altar, which was before the LORD, from the forefront of the house, from between the altar and the house of the LORD, and put it on the north side of the altar.
And the bronze altar which was before the LORD he removed from the front of the house, from the place between his altar and the house of the LORD, and put it on the north side of his altar — RSV
The altar that used to stand before Yahweh he removed from the front of the Temple, where it had stood between the new altar and the Temple of Yahweh, and placed it at the north side of the new atar — Jerus
Then he removed the old bronze altar from the front of the Temple (it had stood between the Temple entrance and the new altar), and placed it on the north side of the new altar — Tay

15. And king Ahaz commanded Urijah the priest, saying,
. . . Uriah . . . — RSV
Upon the great altar burn the morning burnt offering, and the evening meat offering, and the king's burnt sacrifice, and his meat offering, with the burnt offering, of all the people of the land, and their meat offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice:
Burn on the great altar the morning whole-offering and the evening grain-offering, and the king's whole-offering and his grain-offering, and the whole-offering of all the people of the land, their grain-offering and their drink-offerings, and fling against it all the blood of the sacrifices — NEB
Upon the principal [the new] altar burn . . .; and dash upon the [new] altar all the blood of the burnt offering and the sacrifice — Amp
and the brasen altar shall be for me to inquire by.
But the bronze altar shall be mine, to offer morning sacrifice — NEB
But the [old] bronze altar shall be kept for me to use to inquire by of the Lord — Amp
So the old altar was used only for purposes of divination. "The old bronze altar," he said, "will be only for my personal use." — Tay
As regards the altar of bronze, I shall see to that — Jerus

16. Thus did Urijah the priest, according to all that king Ahaz commanded.
. . . Uriah . . . — RSV

17. And king Ahaz cut off the borders of the bases, and removed the laver from off them:
And king Ahaz cut off the panels of the bases . . . — ASV
. . . the frames of the stands . . . — RSV
[To keep Assyria's king from getting them] King Ahaz cut off the panels of the bases [of the ten lavers] and removed the laver from each of them — Amp
King Ahaz dismantled the wheeled stands, removed the crosspieces and the basins from them — Jerus
. . . the wheeled stands . . . their crosspieces and the water vats they supported — Tay
and took down the sea from off the brasen oxen that were under it, and put it upon a pavement of stones.
and removed the great tank from the backs of the bronze oxen and placed it upon the stone pavement — Tay
took away the oxen that supported the great basin and let it rest on a stone pavement instead — Knox

18. And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the LORD for the king of Assyria.[1]
In the house of the LORD he turned round the structure they had erected for use

[1]The Hebrew of verse 18 is unclear.

on the sabbath, and the outer gate for the king, to satisfy the king of Assyria — NEB

In deference to the king of Assyria he also removed the festive passageway he had constructed between the palace and the Temple — Tay

Also the covered walk for the Sabbath which they had built in the house and the outer entrance for the king he changed in the house of Yahweh, — because of the king of Assyria — Rhm

And the covered way for the sabbath which had been built inside the palace, and the outer entrance for the king he removed from the house of the LORD, because of the king of Assyria — RSV

. . . because of the king of Assyria [who if he heard of them might seize them] — Amp

19. Now the rest of the acts of Ahaz which he did, are they not written in the book of the chronicles of the kings of Judah?[2]

20. And Ahaz slept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.

Then Ahaz slept with his ancestors, and was buried in the Citadel of David . . . — Jerus

. . . buried in the royal cemetery, in the City of David sector of Jerusalem . . . — Tay

CHAPTER 17

1. In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years.

. . . began Hoshea the son of Elah to reign in Samaria over Israel, and reigned nine years — ASV

2. And he did that which was evil in the sight of the LORD, but not as the kings of Israel that were before him.

. . . yet not to the extent of the kings of Israel before him — NAB

3. Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents.

. . . and Hoshea became his vassal, and paid him tribute — RSV

. . . was his vassal and had withheld from him the customary homage gift — Sept

4. And the king of Assyria found conspiracy in Hoshea:

. . . found treachery . . . — RSV

. . . found infidelity . . . — Sept

. . . found Hoshea guilty of conspiracy — AAT

. . . found that Hoshea was plotting rebellion against him — Ber

But the king of Assyria discovered that Hoshea was playing a double game with him — Jerus

for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year:

(for he had sent envoys to Seve the Egyptian king, instead of bringing his annual tribute as usual to the king of Assyria) — Mof

he had sent messengers to So, king of Egypt, and had not, as in previous years handed over the tribute to the king of Assyria — Jerus

therefore the king of Assyria shut him up, and bound him in prison.

the king of Assyria arrested and imprisoned him — Ber

5. Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

Then he invaded the whole country and, reaching Samaria, besieged it for three years — NEB

. . . Samaria, the capital city of Israel — Tay

6. In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.

. . . and carried Israel away captive to Assyria and settled them in . . . — AAT

. . . captured Samaria, and he carried the Israelites away to Assyria, . . . — RSV

. . . and settled them in Halah and on the Habor and the river Gozan, and in the cities of the Medes — AAT

. . . to Assyria, where he settled them in

[2]Compare 15:6.

Halah, in Habor, on the river Gozan, and in the Median cities — Ber

Finally, in the ninth year of King Hoshea's reign, Samaria fell and the people of Israel were exiled to Assyria. They were placed in colonies in the city of Halah and along the banks of the Habor River in Gozan, and among the cities of the Medes — Tay

7. For so it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

All this happened to the Israelites because they had sinned against the LORD their God who brought them up from Egypt, from the rule of Pharaoh king of Egypt; they paid homage to other gods — NEB

. . . They worshipped other gods — Jerus

. . . yea they did reverence other gods — Rhm

8. And walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made.

and observed the laws and customs of the nations whom the LORD had dispossessed before them — NEB

and walked in the customs of the nations whom the LORD drove out before the people of Israel, and in the customs which the kings of Israel had introduced[1] — RSV

9. And the children of Israel did secretly those things that were not right against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.

and uttered blasphemies against the LORD their God; they built hill-shrines for themselves and all their settlements, from watchtower to fortified city — NEB

The Israelites, and the kings they had made for themselves, plotted wicked schemes against their God. They built high places for themselves wherever they lived, from watchtower to fortified town — Jerus

. . . from [lonely] watchtower to [populous] fortified city — Amp

The people of Israel had also secretly done many things that were wrong, and they had built altars to other gods throughout the land — Tay

10. And they set them up images and groves in every high hill, and under every green tree:

. . . pillars and shame images . . . — Ber

. . . pillars and Asherim . . . — RV

. . . pillars and Sacred Stems . . . — Rhm

. . . pillars of stone and wood . . . — Bas

. . . statues and idols . . . — Lam

. . . obelisks and idols . . . — Tay

. . . sacred pillars and sacred poles on every high hill and under every spreading tree — AAT

. . . under every shade tree — Sept

11. And there they burnt incense in all the high places, as did the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger:

and burnt sacrifices at all the hill-shrines there, as the nations did . . . — NEB

. . . as did the nations whom Jehovah carried away before them; and they wrought wicked things to provoke Jehovah to anger — ASV

12. For they served idols, whereof the LORD had said unto them, Ye shall not do this thing.

. . . fetishes . . . — Mof

. . . manufactured gods . . . — Rhm

They worshipped idols . . . — NEB

. . . despite the Lord's specific and repeated warnings — Tay

13. Yet the LORD testified against Israel, and against Judah, by all the prophets, and by all the seers, saying,

Yet Jehovah testified unto Israel, and unto Judah, by every prophet, and every seer, saying — ASV

Yet the LORD forewarned . . . — JPS

. . . warned Israel and Judah . . . — RSV

And Yahweh testified against Israel and against Judah through all his prophets — every one who had a vision, saying — Rhm

Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

Turn from your evil ways and observe My commands and My statutes in

[1]The Hebrew of vs. 8 is obscure.

accordance with the whole law which I commanded your fathers and which I delivered to you through My servants the prophets — Ber

. . . do my orders and keep my rules . . . — Bas

14. Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God.

. . . stiffened their neck . . . — Rhm

. . . but were as stiff-necked as their fathers . . . — NAB

However, they would not listen; they were as wilful as their fathers, who would not believe in the Eternal their God — Mof

But they would not listen, but were stubborn, as their fathers had been, who did not believe in the LORD their God — RSV

. . . but were as stubborn and rebellious as their forefathers had been, who refused to put their trust in the LORD their God — NEB

15. And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them;

. . . went against his rules, and the agreement which he had made with their fathers, and the laws which he gave them — Bas

They despised his statutes, and his covenant that he made with their fathers, and the warnings which he gave them — RSV

. . . his rules . . . the compact . . . and the warnings . . . — Mof

and they followed vanity, and became vain,

they followed worthless idols and became worthless themselves — NEB

They went after emptiness and became empty — Ber

The vanity they pursued, they themselves became — NAB

and they followed vanity (that is, false gods) [falsehood, emptiness and futility; and they themselves and their prayers] became false [empty and futile] — Amp

they followed vanity and acted vainly — ABPS

and went after the heathen that were round about them, concerning whom the LORD had charged them, that they should not do like them.

and they followed the nations that were round about them . . . — RSV

they imitated the nations . . . — NEB

16. And they left all the commandments of the LORD their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal.

They disregarded all the commandments of . . . — NAB

They forsook all the commands of the LORD their God and made for themselves molten images, even two calves, and made a sacred pole, and worshiped . . . — AAT

But they forsook all the commandments of Yahweh their God, and made for themselves something molten — two calves, and made a Sacred Stem and bowed themselves down to all the army of the heavens, and served Baal — Rhm

. . . and they made an Asherah, and worshiped all the host of heaven, and served Baal — RSV

. . . and manufactured metal idols, making an image of Astarte, worshipping all the stars, and honouring Baal — Mof

. . . and made idols of cast metal for themselves, two calves; they made themselves sacred poles, they worshipped the whole array of heaven, and they served Baal — Jerus

They defied all the commandments of the Lord their God and made two calves from molten gold. They made detestable, shameful idols and worshiped Baal and the sun, moon, and stars — Tay

17. And they caused their sons and their daughters to pass through the fire,

They immolated their sons and daughters by fire — NAB

they burned their sons and daughters alive in sacrifice — Mof

They even burned their own sons and daughters to death on the altars of Molech — Tay

and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger.

and they made use of secret arts and unnatural powers, . . . — Bas
and used divination and sorcery, . . . — RSV
they practiced fortune-telling and enchantment, . . . — Ber
they consulted fortune-tellers and used magic . . . — Tay
. . . they sold themselves to evil-doing in the sight of Yahweh, provoking his anger — Jerus

18. Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.
Thus it was that the LORD was incensed against Israel and banished them from his presence: only the tribe of Judah was left — NEB

19. Also Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.
Judah did not keep the commandments of Yahweh their God either, but copied the practices that Israel had introduced — Jerus
. . . but walked in the customs which Israel had introduced — RSV
(not that even these kept the commandments of the Lord their God; these too strayed into false paths, of Israel's making) — Knox

20. And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.
The LORD, therefore, rejected all the children of Israel, afflicted them, and handed them over to plunderers until He could put them out of His sight — Ber
So the Lord rejected all the descendants of Jacob. He punished them by delivering them to their attackers until they were destroyed — Tay
Yahweh rejected the whole race of Israel; he brought them low, delivering them into the hands of marauders, until at length he thrust them away from him — Jerus

21. For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the LORD and made them sin a great sin.
When he had torn Israel from the house of David they made Jeroboam the son of Nebat king. And Jeroboam drove Israel from following the LORD and made them commit great sin — RSV
. . . who seduced Israel from their allegiance to the LORD and led them into grave sin — NEB

22. For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them;
The Israelites persisted in all the sins that Jeroboam had committed and did not give them up — NEB

23. Until the LORD removed Israel out of his sight, as he had said by all his servants the prophets.
until the Lord finally swept them away, just as all his prophets had warned would happen — Tay
So was Israel carried away out of their own land to Assyria unto this day.
So Israel was exiled from their own land to Assyria until this day — RSV
he deported the Israelites from their own country to Assyria, where they still are today — Jerus

24. And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel:
. . . from Babylon, and from Cuthah, and from Avva, and from Hamath and Sepharvaim . . . — ASV
And the king of Assyria transported colonies of people from . . and resettled them in the cities of Samaria, replacing the people of Israel — Tay
and they possessed Samaria, and dwelt in the cities thereof.
and they took over Samaria and the other cities of Israel — Tay
they took possession of Samaria and lived in its cities — Ber

25. And so it was at the beginning of their dwelling there, that they feared not the LORD: therefore the LORD sent lions among them, which slew some of them.
. . . they did not worship Yahweh . . . — Jerus
When they first came to live there, they did not revere the LORD, but the LORD sent lions among them which killed some of them — Ber
. . . and the lions preyed upon them — NEB

26. Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land:

. . . do not know the law of the god of the land — RSV

. . . did not know the religion of the local god — Mof

. . . do not know how to worship the God of the land — NAB

. . . do not know the manner in which the God of the land requires their worship — Amp

. . . We colonists here in Israel don't know the laws of the god of the land — Tay

therefore he has sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land.

and he has sent lions among us to destroy us because we have not worshiped him — Tay

and he has sent lions against them: and now these are killing them because they do not know how to worship the gods of the country — Jerus

27. Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land.

The king of Assyria then decreed that one of the exiled priests from Samaria should return to Israel and teach the new residents the laws of the gods of the land — Tay

So the king of Assyria gave this order: 'Send back one of the priests whom I deported from there: let him go and live there and teach them how to worship the gods of the country' — Jerus

28. Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the LORD.

. . . and taught them how they should fear and revere the Lord — Amp

. . . how to worship Yahweh — Jerus

. . . and taught them how they should pay their homage to the LORD — NEB

29. Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

But every nationality still made gods of their own . . . — Amp

But each of the nations made its own god, and they set them up within the hill-shrines which the Samaritans had made, each nation in its own settlements — NEB

But these foreigners also worshiped their own gods. They placed them in the shrines on the hills near their cities — Tay

Each national group made idols representing its own gods and put them in the temples of the high places made by the Samaritans; each national group did this in the towns allocated to it — Jerus

30. And the men of Babylon made Succothbenoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima,

Those from Babylon worshiped idols of their god Succoth-benoth; those from Cuth worshiped their god Nergal; and the men of Hamath worshiped Ashima — Tay

31. And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

. . . while the Sepharvites burnt their children alive in sacrifice to Adrammalek and Anammelek, the Sepharvite gods — Mof

The gods Nibhaz and Tartak were worshiped by the Avvites, and the people from Sephar even burned their own children on the altars of their gods Adrammalech and Anammelech — Tay

32. So they feared the LORD, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places.

They also feared the LORD, and appointed from among themselves all sorts of people as priests of the high places, who sacrificed for them in shrines of the high places — RSV

While paying homage to the LORD, they appointed people from every class to act as priests of hill-shrines and they resorted to them there — NEB

They also worshiped the Lord, and they appointed from among themselves

priests to sacrifice to the Lord on the hilltop altars — Tay
They worshipped Yahweh as well . . . — Jerus

33. They feared the LORD, and served their own gods, after the manner of the nations whom they carried away from thence.
They feared the LORD but also served their own gods, . . . — RSV
. . . according to the custom of the nations from which they had been carried into exile — NEB
They worshipped Yahweh and served their own gods at the same time, with the rites of the countries from which they had been deported — Jerus

34. Unto this day they do after the former manners:
They still follow their old rites even now — Jerus
To this day they continue to do according to the earlier custom — AAT
they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, whom he named Israel;
they are not revering Yahweh . . . — Rhm
They do not fear the LORD and they do not follow the statutes or the ordinances or the law or the commandment which the LORD commanded the children of Jacob, whom he named Israel — RSV

35. With whom the LORD had made a covenant, and charged them, saying,
. . . made an agreement . . . — Bas
Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them:
You are not to worship alien gods . . . — Jerus
You must not revere other gods nor worship them nor offer sacrifices to them — Ber

36. But the LORD, who brought you up out of the land of Egypt with great power and a stretched out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.
him shall you venerate, him shall you worship, and to him shall your sacrifice — NAB
. . . revere . . . — Ber

37. And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods.
And the rules and the orders and the law which he put in writing for you, you are to keep and do for ever; you are to have no other gods — Bas
and throughout life observe carefully the statutes, the judgments, the instruction, and the commandment, which He wrote down for you. You must never revere other gods — Ber
you must be mindful always to keep the rules, the rites, the law, and the commands he has written for you; you must never worship other gods — Mof

38. And the covenant that I have made with you ye shall not forget; neither shall ye fear other gods.
And you are to keep in memory the agreement which I have made with you; and you are to have no other gods — Bas
You must never forget the covenant I made with you; you must never revere other gods — Ber
But the covenant which I solemnised with you shall ye not forget, — So shall ye not revere other gods — Rhm

39. But the LORD your God ye shall fear;
but you must revere . . . — Ber
But to the LORD your God you shall pay homage — NEB
Venerate Yahweh alone . . . — Jerus
and he shall deliver you out of the hand of all your enemies.
and he will preserve you from all your enemies — NEB
for he it was who delivered you from the hand of all your enemies — Ber

40. Howbeit they did not hearken, but they did after their former manner.
However, they would not listen, but continued to do according to their earlier custom — AAT

41. So these nations feared the LORD, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.
These colonists from Babylon worshiped the Lord, yes — but they also

worshiped their idols. And to this day their descendants do the same thing — Tay

These nations, then, worshipped Yahweh and served their carved images as well, their children, too, and their children's children still behave today as their fathers behaved in the past — Jerus

While these nations paid homage to the LORD they continued to serve their images, and their children and their children's children have maintained the practice of their forefathers o this day — NEB

CHAPTER 18

1. **Now it came to pass in the third year of Hoshea son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign.**

2. **Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also was Abi, the daughter of Zachariah.**
. . . Zechariah — ASV

3. **And he did that which was right in the sight of the LORD, according to all that David his father did.**

4. **He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made:**
He removed the high places, and broke the pillars, and cut down the Asherah. And he broke in pieces the bronze serpent that Moses had made — RSV
It was he who suppressed the hill-shrines, smashed the sacred pillars, cut down every sacred pole and broke up the bronze serpent that Moses had made — NEB
He removed the high places and brake in pieces the pillars, and cut down the Sacred Stem . . . — Rhm
scattered the hill-shrines, overthrew the images, cut down the sacred trees, broke in pieces, too, the brazen serpent . . . — Knox
. . . and the brass snake which Moses had made was crushed to powder at his order — Bas
. . . the high places . . . the pillars . . . the shame images . . . the bronze serpent . . . — Ber
. . . the shrines on the hills . . . the obelisks . . . the shameful idols of Asherah . . . the bronze serpent . . . — Tay
for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.
. . . and he called it 'a piece of brass' — YLT
. . . it was called Nehushtan — RSV
. . . Nehushtan [a brazen trifle] — Amp

5. **He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him.**
In Yahweh God of Israel did he trust . . . — Rhm
He put his trust in the God of Israel. No king of Judah after him could be compared with him — nor any of those before him — Jerus

6. **For he clave to the LORD, and departed not from following him, but kept his commandments, which the LORD commanded Moses.**
For he was loyal to the LORD . . . — AAT
He clung to . . . — Ber
He was devoted to Yahweh . . . — Jerus

7. **And the LORD was with him; and he prospered withersoever he went forth: and he rebelled against the king of Assyria, and served him not.**
So Yahweh was with him . . . — Rhm
. . . and he prospered in all that he undertook; he rebelled against the king of Assyria and was no longer subject to him — NEB
. . . in all his ventures he prospered. . . . — AAT

8. **He smote the Philistines, even unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city.**
He defeated the Philistines as far as Gaza and its suburbs, from watchman's tower to fortified city — Ber
. . . as far as Gaza and its territory, from watchtower to fortified city — RSV
He smote the Philistines, even to Gaza

[the most distant city], and its borders, from the [isolated] watchtower to the [populous] fortified city — Amp

9. And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, that Shalmaneser king of Assyria came up against Samaria, and besieged it.

10. And at the end of three years they took it: even in the sixth year of Hezekiah, that is the ninth year of Hoshea king of Israel, Samaria was taken.

It was during the fourth year of his reign (which was the seventh year of the reign of King Hoshea in Israel) that King Shalmaneser of Assyria attacked Israel and began a siege on the city of Samaria. Three years later (during the sixth year of King Hezekiah and the ninth year of the reign of King Hoshea of Israel) Samaria fell — Tay

11. And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes:[1]

12. Because they obeyed not the voice of the LORD their God, but transgressed his covenant, and all that Moses the servant of the LORD commanded, and would not hear them, nor do them.

. . . went against his agreement . . . — Bas

It was because they refused to listen to the voice of the LORD their God and transgressed His covenant — everything that Moses the servant of the LORD commanded. They neither listened to it nor practiced it — Ber

13. Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.

. . . all the fortified cities of Judah . . . — ASV

. . . and captured them — Ber

14. And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying,

And Hezekiah king of Judah sent to the king of Assyria at Lachish, saying — RSV

I have offended; return from me: that which thou puttest on me will I bear.

I have done wrong; withdraw from me; whatever you impose on me I will bear — RSV

I have been at fault. Call off the attack, and I will submit myself to whatever you impose on me — Jerus

And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.

Then the king of Assyria demanded of Hezekiah king of Judah 600,000 dollars in silver and 900,000 dollars in gold — Ber

15. And Hezekiah gave him all the silver that was found in the house of the LORD, and in the treasures of the king's house.

To gather this amount, King Hezekiah used all the silver stored in the Temple and in the palace treasury — Tay

16. At that time did Hezekiah cut off the gold from the doors of the temple of the LORD, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

He even stripped off the gold from the Temple doors, and from the doorposts he had overlaid with gold, and gave it all to the Assyrian king — Tay

17. And the king of Assyria sent Tartan and Rabsaris and Rab-shakeh from Lachish to king Hezekiah with a great host against Jerusalem.

. . . the Tartan, the Rabsaris, and the Rabshakeh with a great army from Lachish to King Hezekiah at . . . — RSV

Nevertheless the king of Assyria sent his field marshal, his chief treasurer, and his chief of staff from Lachish with a great army — Tay

From Lachish the king of Assyria sent the commander-in-chief, the chief eunuch, and the chief officer with a strong force to King Hezekiah at Jerusalem — NEB

. . . the general, the lord chamberlain, and the commander . . . — NAB

And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field.

. . . they came and stood by the canal of the upper pool . . . — Amp

[1]Compare 17:6.

. . . which is on the highway to the Fuller's Field — RSV

. . . the washerman's field — Bas

They marched up to the city, and halted by the aqueduct that fed the upper pool, on the way that brings you to the Fuller's Field — Knox

and they camped along the highway beside the field where cloth was bleached, near the conduit of the upper pool — Tay

18. And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder.

When they called for the king, Eliakim son of Hilkiah, the comptroller of the household, came out to them, with Shebna the adjunct-general and Joah son of Asaph, the secretary of state — NEB

They demanded that King Hezekiah come out to speak to them, but instead he sent a truce delegation of the following men: Eliakim, his business manager; Shebna, his secretary; and Joah, his royal historian — Tay

19. And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest?

Then the Assyrian general sent this message to King Hezekiah: "The great King of Assyria said 'No one can save you from my power! — Tay

The chief officer said to them, 'Tell Hezekiah that this is the message of the Great King, the king of Assyria: "What ground have you for this confidence of yours — NEB

20. Thou sayest, (but they are but vain words), I have counsel and strength for the war.

Do you think that mere words are strategy and power for war? — RSV

You think mere lip service is advice and strength enough for war! — Ber

Do you think fine words can take the place of skill and numbers — NEB

Now on whom dost thou trust, that thou rebellest against me?

On whose help doest thou rely, that thou wouldst throw off my allegiance — Knox

On whom then do you rely for support in your rebellion against me — NEB

21. Now, behold, thou trustest upon the staff of this bruised reed, even upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him.

On Egypt? Egypt is a splintered cane that will run into a man's hand and pierce it if he leans on it. That is what Pharaoh king of Egypt proves to all who rely on him — NEB

. . . The Egyptian Pharaoh is totally unreliable! — Tay

22. But if ye say unto me, We trust in the LORD our God: is not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

And if you say, "We're trusting in the Lord to rescue us" — just remember he is the very one whose hilltop altars you've destroyed. For you require everyone to worship at the altar in Jerusalem!' — Tay

And if you tell me that you are relying on the LORD your God, is he not the god whose hill-shrines and altars Hezekiah has suppressed, telling Judah and Jerusalem that they must prostrate themselves before this altar in Jerusalem? — NEB

23. Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

I'll tell you what: Make a bet with my master, the king of Assyria! If you have two thousand men left who can ride horses, we'll furnish the horses! — Tay

Now, make a bargain with my master the king of Assyria: I will give you two thousand horses if you can find riders for them — NEB

24. How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

And with an army as small as yours, you are no threat to even the least lieutenant in charge of the smallest contingent in my master's army. Even if Egypt supplies you with horses and chariots, it will do you no good — Tay

Will you reject the authority of even the least of my master's servants and rely on Egypt for chariots and horsemen? — NEB

How then can you drive away one of the least of my master's servants when you depend on Egypt for chariots and horsemen? — Ber

25. Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.

And do you think we have come here on our own? No! The Lord sent us and told us, 'Go and destroy this nation!' — Tay

And lastly, have I come up against this place to lay it waste without warrant from Yahweh? Yahweh himself said to me: March against this country and lay it waste — Jerus

26. Then said Eliakim son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh,[1] Speak I pray thee, to thy servants in the Syrian language; for we understand it:

. . . to the Rabshakeh, "Pray, speak to your servants in the Aramaic language . . . — RSV

. . . to the chief officer . . . — NEB

and talk not with us in the Jew's language in the ears of the people that are on the wall.

. . . in the language of Judah within the hearing of the people who are on the wall — RSV

. . . in the Judean tongue within hearing distance of the people on the wall — Ber

27. But Rab-shakeh[2] said unto them, Hath my master sent me to thy master, and to thee, to speak these words? Hath he not sent me to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you?

The chief officer answered, 'Is it to your master and to you that my master has sent me to say this? Is it not to the people sitting on the wall who, like you, will have to eat their own dung and drink their own urine — NEB

But the cupbearer-in-chief said, 'Do you think my lord sent me here to say these things to your master or to you? On the contrary, it was to the people sitting on the ramparts who, like you, are doomed to eat their own dung and drink their own urine — Jerus

. . . excrement . . . urine — AAT

. . . for they are the people who will be short of food with you when the town is shut in — Bas

28. Then Rab-shakeh stood and cried with a loud voice in the Jew's language and spake, saying, Hear the word of the great king, the king of Assyria:

. . . in the language of Judah . . . — RSV

. . . in Hebrew . . . — NEB

Then the cupbearer-in-chief stood erect and, shouting loudly in the Judaean language, called out . . . — Jerus

Then the Assyrian ambassador . . . — Tay

Then the chief of staff . . . — Ber

. . . the commander . . . — NAB

. . . the field marshal . . . — AAT

29. Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand:

. . . out of my hand — RSV

30. Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.

Do not let him persuade you to rely on . . . — NEB

31. Hearken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me, and then eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern:

. . . for thus has the king of Assyria said, 'Make peace with me, come out to me, for then each one may eat of his own vine . . . — Ber

. . . for thus saith the king of Assyria, Make your peace with me, and come out to me; and . . . — ASV

. . . Make peace with me, surrender to me, and every one of you will eat . . . — Jerus

. . . Deal with me thankfully, and come out unto me . . . — Rhm

32. Until I come and take you away to a land like your own land, a land of corn and

[1]Compare vs. 17.

wine, a land of bread and vineyards, a land of oil olive and of honey,
. . . a land of grain and new wine, a land of bread and vineyards, a land of olive-trees and of honey — ASV
that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The LORD will deliver us.

33. Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?

34. Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?
Where are the gods of Hamath and Arpad [in Syria]? Where are the gods of Sepharvaim, Hena, and Ivvah [in the Euphrates valley]? Have they delivered Samaria [Israel's capital] out of my hand? — Amp

35. Who are they among all the gods of the countries, that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand?
What god has ever been able to save any nation from my power? So what makes you think the Lord can save Jerusalem? — Tay
Among all the gods of the nations is there one who saved his land from me? And how is the LORD to save Jerusalem — NEB

36. But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

37. Then came Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder,
. . . and Shebna the secretary, and Joah the son of Asaph, the recorder — RSV
Then Eliakim son of Hilkiah, the overseer of the house . . . — Ber
Eliakim son of Hilkiah, comptroller of the household, Shebna the adjutant-general, Joah son of Asaph, secretary of state, came — NEB
. . . master of the palace . . . secretary . . . herald . . . — Jerus
. . . the business manager . . . secretary . . . historian . . . — Tay
to Hezekiah with their clothes rent, and told him the words of Rab-shakeh.

CHAPTER 19

1. And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.
. . . took off his robe, and put on haircloth . . . — Bas
. . . and entered the house of Yahweh — Rhm

2. And he sent Eliakim, which was over the household, and Shebna the scribe,[1] and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz.
. . . and the senior priests . . . — RSV
. . . and some of the older priests . . . — Tay

3. And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and blasphemy:
. . . This is a day of distress, rebuke, and disgrace — AAT
. . . of suffering, of punishment, of disgrace — Jerus
. . . of trouble, insult, and dishonor — Tay
. . . Troublous times have come upon us, times to make us mend our ways, or else blaspheme God — Knox
for the children are come to the birth, and there is not strength to bring forth.
We are like a woman who has no strength to bear the child that is coming to the birth — NEB
It is as when a child is ready to be born, the mother has no strength to deliver it — Tay

4. It may be the LORD thy God will hear all the words of Rab-shakeh[1], whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore lift up thy prayer for the remnant that are left.
. . . the words of the chief officer whom his master the king of Assyria sent to taunt the living God, and will confute

[1]Compare 18:37.
[1]See 18:28.

what he, the LORD your God, heard. Offer a prayer for those who still survive — NEB

5. So the servants of king Hezekiah came to Isaiah.

6. And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.

When the servants of King Hezekiah came to Isaiah, Isaiah said to them, "Say to your master, . . . — RSV

. . . Do not be alarmed at what you heard when the lackeys of the king of Assyria blasphemed me — NEB

7. Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

Behold, I will put a spirit in him, and he shall hear tidings, and shall return to his own land; . . . — ASV

. . . a certain rumor . . . — AAT

. . . a certain report . . . — NAB

8. So Rab-shakeh[2] returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

Then the Assyrian general returned . . . — Tay

. . . Libnah [a fortified city of Judah] . . . — Amp

9. And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying,

And Sennacherib king of Assyria heard concerning Tirhakah king of Ethiopia, He has come to make war against you. And when he heard it, he sent messengers again to Hezekiah, saying — Amp

But when the king learnt that Tirhakah king of Cush was on the way to make war on him, he sent messengers again to Hezekiah king of Judah, to say to him — NEB

10. Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

"Tell Hezekiah king of Judah, 'Do not let your God in whom you have confidence deceive you with the promise: Jerusalem shall not be given into the hand of the king of Assyria — Ber

11. Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?

12. Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelasar?

Have the gods of the nations delivered those whom my ancestors have destroyed, as Gozan, Haran [of Mesopotamia], Rezeph, and the people of Eden who were in Telassar — Amp

. . . such nations as Gozan . . . — Tay

13. Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

. . . and Ivvah — RV

14. And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD.

Hezekiah took the letter from the messengers, read it, and went over to the Temple and spread it out before the Lord — Tay

. . . spread it out before Yahweh — Rhm

15. And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest between the cherubims,

. . . O Lord God of Israel, sitting on your throne high above the angels — Tay

. . . enthroned on the cherubim — NEB

. . . Yahweh Sabaoth, God of Israel, enthroned on the cherubs — Jerus

. . . seated between the winged ones — Bas

. . . O Lord the God of Israel, Who [in symbol] are enthroned above the cherubim [of the ark in the temple] — Amp

thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.

16. LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the words of Sennacherib , which hath sent him to reproach the living God.

. . . hear the words of Sennacherib,

[2]See 18:28.

which he has sent to mock, reproach, insult and defy the living God — Amp
. . .take note of all the words of Sennacherib who has sent men to say evil against the living God — Bas
. . . Hear the words of Sennacherib which he sent to taunt the living God — NAB
. . . Listen to this man's defiance of the living God — Tay

17. Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands,
. . . have devastated . . . — Ber
. . . have ravaged . . . — NEB
. . . have exterminated . . . — Jerus
. . . have devoted to destruction . . . — Rhm
. . . have brought ruin on whole nations, and the lands they lived in — Knox

18. And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

19. Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the LORD God, even thou only.
Now therefore O Yahweh our God . . . — Rhm
. . . deliver us . . . — AAT

20. Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard.

21. This is the word that the LORD hath spoken concerning him; The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.
. . . The virgin daughter of Zion has despised you and scorned you. The daughter of Jerusalem has shaken her head over you — Ber
. . . the daughter of Jerusalem has wagged her head behind you — Amp
. . . the daughter of Jerusalem tosses her head as you retreat — NEB
. . . Jerusalem, proud maiden, follows thee with her eyes and tosses her head in scorn — Knox

22. Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel.
. . . and haughtily lifted your eyes?/ Against the Holy One of Israel? — RSV

23. By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof: and I will enter into the lodgings of his borders, and into the forest of his Carmel.
You have boasted, "My chariots have conquered the highest mountains, yes, the peaks of Lebanon. I have cut down the tallest cedars and choicest cypress tree and have conquered the farthest borders — Tay
. . . I entered its most distant retreat, its densest forest — Amp
. . . I reached the remotest heights,/its forest part — NAB
. . . And I entered its remotest retreat,/ its densest thicket — AAT
. . . I have cut down its tallest cedars,/ the best of its kind/I have reached its farthest corners,/forest and meadow — NEB

24. I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places.
I have dug wells/and drunk the waters of a foreign land/and with the soles of my feet I have dried up / all the streams of Egypt — NEB
I dug a well and drank strange waters. I wiped dry with the soles of My feet all the canals of the Nile — Ber
. . . and with the sole of my feet will I dry up all the rivers of Egypt — ASV
I have been refreshed at many conquered wells, and I have destroyed the strength of Egypt just by walking by! — Tay

25. Hast thou not heard long ago how I have done it, and of ancient times that I have formed it? Now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps.
Have you not heard/how I prepared it long ago./How I planned it in days of old,/and now have brought it to pass — /That you should turn fortified cities into ruined heaps — AAT

But, says the God of Israel, Have you not heard how I ordained long ago what now I have brought to pass? I planned it in olden times that you [king of Assyria] should be My instrument to lay waste fortified cities, making them ruinous heaps — Amp

26. Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the house tops and as corn blasted before it be grown up.

Sure enough, they were overawed and discomfited, the puny garrisons that held them, frail as meadow grass, or the stalks that grow on the housetops, withering before they can ripen — Knox

So of course the nations you conquered had no power against you! They were like grass shriveling beneath the hot sun, and like grain blighted before it is half grown — Tay

. . . They were as field plants, as shoots of green grass, like roof growth scorched before it comes up — Ber

27. But I know thy abode, and thy going out, and thy coming in, and thy rage against me.

But [O Sennacherib] I the Lord know your sitting down, your going out, your coming in, and your raging against Me — Amp

28. Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

Because you have raged against me/and your arrogance has come up to my ears,/Therefore I will put my hook in your nose/and my bridle in your lips . . . — AAT

And because of your arrogance against me I am going to put a hook in your nose and a bridle in your mouth and turn you out on the road by which you came — Tay

29. And this shall be a sign unto thee,

And this is the proof that I will do as I have promised: — Tay

And [Hezekiah, says the Lord] this shall be a sign of these things to you: — Amp

Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

you shall eat this year what grows of itself, also in the second year what springs up voluntarily: but the third year sow and reap, plant vineyards and eat their fruit — Amp

the first year you shall eat aftergrowth, the second year regrowth, but the third year sow and reap, plant vineyards, and eat their fruit — Ber

this year will be eaten the self-sown grain,/next year what sprouts in the fallow,/but in the third year sow and reap,/plant vineyards and eat their fruit — Jerus

This year my people will eat the volunteer wheat, and use it as seed for next year's crop; and in the third year they will have a bountiful harvest — Tay

30. And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.

And the remnant that has survived of the house of Judah . . . — Amp

O my people Judah, those of you who have escaped the ravages of the siege shall become a great nation again: you shall be rooted deeply in the soil and bear fruit for God — Tay

The survivors left in Judah shall strike fresh root underground and yield fruit above ground — NEB

31. For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion:

for from Jerusalem shall go forth a remnant and from Mount Zion survivors — Ber

the zeal of the LORD of hosts shall do this.

The jealousy of Yahweh of hosts will perform this — Rhm

by the fixed purpose of the Lord of armies this will be done — Bas

. . . The Lord is eager to cause this to happen — Tay

. . . The jealous love of Yahweh Sabaoth shall accomplish this — Jerus

32. Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

. . . or cast a siege mound against it — Amp
. . . earthwork . . . — Jerus

33. By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

34. For I will defend this city, to save it, for mine own sake, and for my servant David's sake.
Thus will I throw a covering over this city to save it, — /For mine own sake,/ And for the sake of David my servant — Rhm

35. And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.
That night the messenger of the LORD went forth and killed 185,000 in the Assyrian camp. When men arose early in the morning, look, those were all dead bodies! — Ber
. . . In the early morning when it was time to get up, there they lay, so many corpses — Jerus

36. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

37. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia.
. . . into the land of Ararat — RV
. . . into eastern Turkey — the land of Ararat — Tay
And Esarhaddon his son reigned in his stead.

CHAPTER 20

1. In those days was Hezekiah sick unto death.
. . . became sick and was at the point of death — RSV
. . . became mortally ill — Ber
. . . fell sick, and was at death's door — Knox
And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, Set thine house in order; for thou shall die, and not live.
. . . Put your affairs in order . . . — Mof
for you are about to die; you shall not recover — NAB
. . . Give your last instructions to your household, for you are a dying man and will not recover — NEB

2. Then he turned his face to the wall, and prayed unto the LORD, saying,
. . . and prayed unto Jehovah, saying — ASV
. . . and prayed unto Yahweh, saying — Rhm

3. I beseech thee, O LORD, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight.
. . . how I have walked before thee in truth and sincerity of heart . . . — AAT
. . . how I walked before Thee faithfully and wholeheartedly and did what was pleasing in Thy sight — Ber
. . . [earnestly] remember now how I have walked before You in faithfulness and truth, and with a whole heart [entirely devoted to You] . . . — Amp
and Hezekiah wept sore.
. . . profusely — AAT
. . . bitterly — RSV
. . . very bitterly — Ber
. . . aloud — Rhm

4. And it came to pass, afore Isaiah was gone out into the middle court, that the word of the LORD came to him, saying,
Before Isaiah had left the central courtyard . . . — NAB
. . . the citadel . . . — NEB

5. Turn again, and tell Hezekiah the captain of my people,
. . . the prince of my people — AAT
. . . the leader of my people — Rhm
. . . the ruler . . . — Knox
Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears:
Thus saith Yahweh . . . — Rhm
Thus saith Jehovah . . . — ASV
. . . I have listened to thy prayer, and marked thy tears — Knox
behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD.
Behold me! about to heal thee, . . . — Rhm

. . . you shall go up to the Temple of Yahweh — Jerus

6. And I will add unto thy days fifteen years;
I will also add fifteen more years to your life — AAT
and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake.
And will throw a covering over this city . . . — Rhm
. . . And it will all be done for the glory of my own name and for the sake of my servant David — Tay

7. And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered.
Isaiah ordered a poultice of figs to be applied to the eruption, that he might recover — Mof
Isaiah then instructed Hezekiah to boil some dried figs and to make a paste of them and spread it on the boil. And he recovered! — Tay
'Bring a fig poultice' Isaiah said; they brought one, applied it to the ulcer, and the king recovered — Jerus

8. And Hezekiah said unto Isaiah, What shall be the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?
Now Hezekiah had said unto Isaiah, . . . — Rhm
Meanwhile, King Hezekiah had said to Isaiah, "Do a miracle to prove to me that the Lord will heal me and that I will be able to go to the Temple again three days from now." — Tay

9. And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?
. . . choose, shall the shadow move forward or backward ten steps? — Mof
. . . would you like the shadow to go forward ten steps, or to go back ten steps? — Jerus
. . . the shadow on the sundial . . . — Tay

10. And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.
. . . It is easy for the shadow to go forward . . . — AAT
"The shadow always moves forward," Hezekiah replied; "Make it go backward." — Tay

11. And Isaiah the prophet cried unto the LORD: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.
So Isaiah asked the Lord to do this, and he caused the shadow to move ten points backward on the sundial of Ahaz! — Tay
. . . and he made the shadow go back ten steps where it had advanced down the stairway of Ahaz — NEB

12. At that time Berodach-baladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.
. . . Merodach-baladan . . . — RSV

13. And Hezekiah hearkened unto them, and shewed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures:
Hezekiah was pleased with them, and showed them all his treasure-house, the silver, the gold, the spices, the fine oil, and his armory — all that was found among his treasures — AAT
. . . precious oil, his armoury too, and everything there was in his storehouses — Jerus
. . . spices and fragrant oil, his armoury and everything to be found among his treasures — NEB
there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.
. . . in his palace or in his whole domain . . . — Jerus

14. Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, even from Babylon.

15. And he said, What have they seen in thine house? And Hezekiah answered, All the things that are in mine house have they seen: there is nothing among my treasures that I have not shewed them.
. . . 'They have seen everything in my palace' Hezekiah answered. 'There is nothing in my storehouses that I have not shown them' — Jerus

16. And Isaiah said unto Hezekiah, Hear the word of the LORD.
. . . Yahweh — Rhm
. . . Jehovah — ASV

17. Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the LORD.
"The days are coming when everything in your palace, everything that your ancestors have amassed until now, will be carried off to Babylon. Not a thing will be left" says Yahweh — Jerus

18. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away;
And some of your own sons, who are born to you, shall be taken away — RSV
and they shall be eunuchs in the palace of the king of Babylon.
. . . unsexed servants . . . — Bas

19. Then, said Hezekiah unto Isaiah, Good is the word of the LORD which thou hast spoken.
. . . welcome be the word the Lord has spoken through thee! — Knox
. . . The word of the LORD which you have spoken is favorable — NAB
"All right," Hezekiah replied, "if this is what the Lord wants, it is good." — Tay
And he said, Is it not good, if peace and truth be in my days?
For he thought, "Shall it not be so, if there be peace and security in my time?" — AAT
For he thought, "Why not, if there will be peace and security in my days?" — RSV
(thinking to himself that there would be no trouble or change at least so long as he was alive) — Mof
But he was really thinking, "At least there will be peace and security during the remainder of my own life!" — Tay

20. And the rest of the acts of Hezekiah, and all his might,
Now the rest of the records of Hezekiah and all his prowess — AAT
The other events of Hezekiah's reign, his exploits — NEB
. . . all his valor — NAB
and how he made a pool, and a conduit, and brought water into the city, are they not written in the book of the chronicles of the kings of Judah?
and how he made a pool and an aqueduct, and brought water into the city . . . — Rhm
. . . the pool and the canal . . . — Amp

21. And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

CHAPTER 21

1. Manasseh was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name was Hephzibah.

2. And he did that which was evil in the sight of the LORD, after the abominations of the heathen, whom the LORD cast out before the children of Israel.
He did what was wrong in the eyes of the LORD, in following the abominable practices of the nations which the LORD had dispossed in favour of the Israelites — NEB

3. For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal,
he rebuilt the shrines which his father Hezekiah had destroyed . . . — Mof
. . . the hill-shrines . . . — NEB
. . . the hilltop shrines . . . — Tay
and made a grove, as did Ahab king of Israel;
and made an image of Astarte . . . — Mof
he made a shame image . . . — Ber
. . . a sacred pole . . . — AAT
. . . a Sacred Stem . . . — Rhm
and made an Asherah . . . — ASV
. . . a shameful Asherah idol . . . — Tay
and worshipped all the host of heaven, and served them.
he worshipped all the stars and did homage to them — Mof
he worshipped the whole array of heaven and served it — Jerus
and bowed down to all the army of the heavens, and served them — Rhm

4. And he built altars in the house of the LORD, of which the LORD said, In Jerusalem will I put my name.

And he built [heathen] altars in the house of the Lord, of which the Lord said, In Jerusalem will I put My name [and the pledge of My presence] — Amp

5. And he built altars for all the host of heaven

. . . to all the army of the heavens — Rhm

. . . for all the stars — Mof

. . . to the whole array of heaven — Jerus

in the two courts of the house of the LORD.

. . . of the Temple of Yahweh — Jerus

. . . in both courts of the house of the LORD — Ber

6. And he made his son pass through the fire,

He burned his son alive — Mof

And he sacrificed one of his sons as a burnt offering on a heathen altar — Tay

And he made his son pass through the fire and burned him as an offering [to Molech] — Amp

and observed times, and used enchantments, and dealt with familiar spirits and wizards:

and practiced augury and witchcraft and he used to appoint necromancers and wizards — AAT

. . . he instituted mediums and wizards — Mof

and made use of secret arts and signs for reading the future; he gave positions to those who had control of spirits and to wonder-workers — Bas

he practised soothsaying and divination, and dealt with ghosts and spirits — NEB

He practiced black magic and used fortune-telling, and patronized mediums and wizards — Tay

he wrought much wickedness in the sight of the LORD, to provoke him to anger.

7. And he set a graven image of the grove that he had made in the house, of which the LORD said to David, and to Solomon his son,

Manasseh even set up a shameful Asherah-idol . . . — Tay

He also set up the carved image of the Asherah that he had made, in the temple of which the LORD had said . . . — AAT

. . . He put a carved image of Astarte . . . — Mof

. . . the image of the sacred Stem . . . — Rhm

. . . the graven image of the shame goddess . . . — Ber

In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever:

. . . will I put My name [and the pledge of My presence] for ever — Amp

8. Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

Never again will I make the feet of Israel wander from the land I gave to their fathers, if only they will observe to do in accordance with all I commanded them . . . — Ber

9. But they hearkened not: and Manasseh seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel.

10. And the LORD spake by his servants the prophets, saying,

Yahweh therefore spake . . . — Rhm

Jehovah . . . — ASV

11. Because Manasseh king of Judah hath done these abominations,

. . . these detestable things — Ber

. . . these shameful deeds — Jerus

and hath done wickedly above all that the Amorites did, which were before him,

these evils surpassing all that the Amorites did before him — Sept

outdoing the Amorites before him in wickedness — NEB

and hath made Judah also to sin with his idols:

and because he has led Judah into sin with his idols — NEB

12. Therefore thus saith the LORD God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle.

. . . ring — Ber

. . . will tingle with horror — Tay

Thus said Yahweh God of Israel, Behold me! bringing in calamity upon Jerusalem and Judah . . .—Rhm

13. And I will stretch over Jerusalem the line

of Samaria, and the plummet of the house of Ahab:
I will mark down every stone of Jerusalem with the plumbline of Samaria and the plummet of the house of Ahab — NEB
I will stretch over Jerusalem the same measuring line as over Samaria, the same plumb-rule as for the House of Ahab — Jerus
I will measure Jerusalem for destruction like Samaria, like the dynasty of Ahab — Mof
Level with Samaria shall Jerusalem lie, lean in ruin as the house of . . . — Knox
and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down.
and I will wipe Jerusalem as a man wipes a dish and turns it upside down to dry — Tay
I mean to efface Jerusalem as a wax tablet is effaced, scraping it over and over with pen downwards turned[1] — Knox

14. **And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies;**
And I will cast off what is left of my people, my own possession, and hand them over to their enemies — NEB
Then I will reject even those few of my people who are left, and . . . — Tay
and they shall become a prey and a spoil to all their enemies;
who will take their property and their goods for themselves — Bas
they shall be plunder and prey for their enemies — Ber
so that every rival of theirs can lay their land waste and plunder it — Knox

15. **Because they have done that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.**

16. **Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the LORD.**
. . . in addition to the sin whereby he led Judah to sin, to do evil in the sight of the LORD — Ber
And Manasses, not content with leading Juda into all these sins of disobedience, took innocent lives without number, till all Jerusalem was brimming with blood — Knox

17. **Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, are they not written in the book of the chronicles of the kings of Judah?**[1]

18. **And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza:**
. . . and was buried in the garden-tomb of his family, in the garden of Uzza — NEB
When he died he was buried in the garden of his palace at Uzza — Tay
and Amon his son reigned in his stead.
and he was succeeded by Amon his son — NEB

19. **Amon was twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name was Meshullemeth, the daughter of Haruz of Jotbah.**

20. **And he did that which was evil in the sight of the LORD, as his father Manasseh did.**

21 **And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them:**
. . . and served the manufactured gods that his father had served, and bowed down to them — Rhm

22. **And he forsook the LORD God of his fathers, and walked not in the way of the Lord.**
He abandoned . . . — Mof
He deserted . . . — Ber
. . . Yahweh the God of his fathers . . . — Rhm
. . . Jehovah . . . — ASV

23. **And the servants of Amon conspired against him, and slew the king in his own house.**
But his aides . . . — Tay
King Amon's courtiers . . . — NEB
The officers of Amon conspired against him and murdered the King in his palace — Mof

24. **And the people of the land slew all them that had conspired against king Amon;**
But the country people struck down all

[1]Knox follows the Latin text here, not the Hebrew.
[1]Compare 15:6.

those who had plotted against king Amon — Jerus

and the people of the land made Josiah his son king in his stead.

and proclaimed his son Josiah king in his stead — NAB

25. Now the rest of the acts of Amon which he did, are they not written in the book of the chronicles of the kings of Judah?

26. And he was buried in his sepulchre in the garden of Uzza: and Josiah his son reigned in his stead.

He was buried in his own grave in the garden of . . . — NAB

He was buried in a crypt in the garden of . . . — Tay

CHAPTER 22

1. Josiah was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name was Jedidah, the daughter of Adaiah of Boscath.

. . . Bozkath — ASV

2. And he did that which was right in the sight of the LORD, and walked in the way of David his father, and turned not aside to the right hand or to the left.

He pleased the LORD and conducted himself unswervingly just as his ancestor David had done — NAB

3. And it came to pass in the eighteenth year of king Josiah, that the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying,

. . . the king sent the secretary Shaphan son of Azaliah son of Meshullam to the Temple of Yahweh — Jerus

. . . the royal secretary . . . — Mof

. . . the adjutant-general . . . — NEB

. . . the controller of the temple . . . — Knox

4. Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the LORD, which the keepers of the door have gathered of the people:

. . . and let him melt down the silver that has come to the house of the LORD and that the doorkeepers have collected from the people — Ber

. . . weigh out all the money . . . — Mof

. . . reckon up the sum . . . — Knox

. . . pour out the silver . . . — Rhm

5. And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD:

. . . the workmen . . . — AAT

. . . the master workmen . . . — NAB

. . . the foremen . . . — Mof

and let them give it to the doers of the work which is in the house of the LORD, to repair the breaches of the house,

that they might pay the workmen in the temple to repair the delapidations of the temple — Mof

6. Unto carpenters, and builders, and masons,

that is, to the carpenters, and to the builders — RSV

and to buy timber and hewn stone to repair the house.

. . . wood and dressed stone for the Temple repair — Jerus

7. Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

Only they must not be required to give an account of the money placed in their hands, because they deal honestly — Ber

No audit was ever taken of the money thus handed over: the men acted honestly — Mof

They are not to be asked to account for the money that has been given them, they are acting on trust — NEB

8. And Hilkiah the high priest said unto Shaphan the scribe,[1] I have found the book of the law in the house of the LORD.

And Hilkiah the high priest said to Shaphan the secretary . . . — RSV

. . . I have found a law-book in the temple of the Eternal — Mof

. . . I have discovered a scroll in the Temple, with God's laws written on it — Tay

and Hilkiah gave the book to Shaphan, and he read it.

9. And Shaphan the scribe came to the king,

[1]See vs. 3.

and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD.

. . . Your servants have emptied out the money found in the temple and have delivered it into the charge of the workmen who have charge of the house of the LORD — AAT

. . . Thy servants have poured out the silver that was found in the house . . . — Rhm

Then Shaphan came to report to the king and told him that his servant had melted down the silver in the house of the LORD and handed it over to the foremen there — NEB

10. And Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me a book.

Then Shaphan the adjutant-general told the king . . . — NEB

And Shaphan read it before the king.

. . . and Shaphan read it aloud in the king's presence — Jerus

11. And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

When the king heard what was written in it, he tore his clothes in terror — Tay

12. And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying,

. . . and Isaiah the king's servant, saying — ASV

. . . Asaiah . . . — RSV

13. Go ye, inquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found:

Go and consult Yahweh, on behalf of me and the people, about the contents of this book that has been found — Jerus

for great is the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concering us.

Great indeed must be the anger of Yahweh blazing out against us because our ancestors did not obey what this book says by practising everything written in it — Jerus

14. So Hilkiah the priest, and Ahikam, the Achbor, and Shaphan, and Asahiah,

. . . and Isaiah — ASV

. . . and Asaiah — RSV

went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe;

went unto Huldah the prophetess wife of Shallum son of Tikvah son of Harhas keeper of the vestments — Rhm

(Now she dwelt in Jerusalem in the college;) and they communed with her.

(now she dwelt in Jerusalem in the Second Quarter); and they talked with her — RSV

her dwelling was at Jerusalem, in the new part of the city — Knox

. . . the Mishneh section of Jerusalem . . . — Tay

she lived in Jerusalem in the new town . . . — Jerus

she having her dwelling in Jerusalem in the new city, — and they spake unto her — Rhm

15. And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me,

. . . Tell the man who sent you to Me — Ber

16. Thus saith the LORD, Behold I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read:

Thus saith Yahweh, Behold me! about to bring calamity upon this place and upon the inhabitants thereof, — all the words of the book, which the king of Judah hath read — Rhm

17. Because they have forsaken me and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands;

. . . provoking my anger with all the idols they have made with their own hands — NEB

therefore my wrath shall be kindled against this place, and shall not be quenched.

My anger blazes out against this place: it will not be extinguished — Jerus

18. But to the king of Judah which sent you to inquire of the LORD, thus shall ye say

to him, Thus saith the LORD God of Israel, As touching the words which thou hast heard;
. . . About the words which you have heard — Ber

19. Because thine heart was tender, and thou hast humbled thyself before the LORD,
because you were heartsick and have humbled yourself before the LORD — NAB
. . . fear caught at thy heart . . . — Knox
. . . before Yahweh — Rhm
when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the LORD.
on hearing what I have decreed against this place and those who live in it, how they will become an object of horror and cursing: and since you have torn your garments and wept before me, I for my part have heard — it is Yahweh who speaks — Jerus

20. Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place.
For this reason . . .: your eyes will not see all the disasters that I mean to bring on this place — Jerus
And they brought the king word again.
Then they reported back to the king — Ber

CHAPTER 23

1. And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.
The king then had all the elders of Judah and of Jerusalem summoned to him — Jerus

2. And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great:
then he went up into the Lord's temple, and all the warriors of Juda bore him company, and all the citizens of Jerusalem, priest and prophet, high and low — Knox
. . . and all the people of high or low degree — Jerus
and he read in their ears all the words of the book of the covenant which was found in the house of the LORD.
In their hearing he read out everything that was in the book of the covenant found in the Temple of Yahweh — Jerus

3. And the king stood by a pillar, and made a covenant before the LORD,
and then, standing on the dais, . . . — NEB
and, standing on the platform, he made a compact in presence of the Eternal — Mof
The king stood [on the platform] by the pillar . . . — Amp
. . . and made an agreement before the Lord — Bas
to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul,
. . . with all his heart, and his soul — ASV
to obey his orders and his warnings and his rules heartily and honestly — Mof
to perform the words of this covenant that were written in this book.
and so fulfil the terms of the covenant written in this book — NEB
. . . the words of the agreement . . . — Bas
And all the people stood to the covenant.
and all the people gave their word to keep the agreement — Bas
. . . pledged themselves to . . . — NEB
. . . gave their allegiance to . . . — Jerus
To that promise, the whole people gave its assent — Knox

4. And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door,
. . . the priest next in rank and the guardians of the threshold — Jerus
. . . the keepers of the entrance-hall — Rhm
. . . and the keepers of the threshold — ASV
. . . the priests of second rank, and the doorkeepers — Ber

. . . the deputy high priest, and those on duty at the entrance — NEB

to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven:

to remove from the temple of the LORD all the vessels made for Baal, for the shame images, and for all the host of heaven — Ber

to bring forth out of the temple of Yahweh all the vessels that had been made for Baal and for the Sacred Stem, and for all the army of the heavens — Rhm

to bring forth out of the temple of Jehovah all the vessels that were made for Baal, and for the Asherah, and for all the host of heaven — ASV

to destroy all the equipment used in the worship of Baal, Asherah, and the sun, moon, and stars — Tay

. . . all the vessels made for Baal and Astarte and the star-worship — Mof

all the vessels that were made for Baal and for the idols and for all the host of heaven — Lam

and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el.

. . . and he burned them up outside Jerusalem, . . . — Rhm

5. **And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem;**

He also put an end to the pseudo-priests . . . — NAB

He killed the heathen priests . . . — Tay

He suppressed the heathen priests whom the king of Judah had appointed to burn sacrifices at the hill-shrines in the cities of Judah and in the neighbourhood of Jerusalem — NEB

. . . the pagan priests whom the kings of Judah had appointed to burn incense at the shrines in the townships of Judah and at the shrines round Jerusalem — Mof

them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the hosts of heaven.

them also that burned incense to Baal, to the sun, and to the moon, and to the constellations, and to all the army of the heavens — Rhm

as well as those who burned incense to Baal, to the sun, moon, and signs of the Zodiac, and to the whole host of heaven — NAB

6. **And he brought out the grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron,**

He removed the shame image from the house of the LORD outside Jerusalem to the valley of the Kidron, where he burned it — Ber

He took the symbol of Asherah . . . — NEB

He removed the shameful idol of Asherah from the temple . . . — Tay

From the Temple of Yahweh he removed the sacred pole right out of Jerusalem to the wadi Kidron, and in the wadi Kidron he burnt it — Jerus

and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people.

ground it to dust, and cast its dust upon the graves of the common people — Ber

. . . upon the graves of the common people [who had sacrificed to it] — Amp

7. **And he brake down the houses of the sodomites, that were by the house of the LORD, where the women wove hangings for the grove.**

. . . that were in the house of Jehovah, where the women wove hangings for the Asherah — ASV

And he broke down the houses of the male cult prostitutes which were in the house of the LORD, . . . — RSV

. . . the houses of the male devotees, which were in the house of Yahweh, — where the women did weave houses to the Sacred Stem — Rhm

. . . attached to the house of the LORD, where the women wove vestments in honour of Asherah — NEB

He destroyed the rooms in the Lord's house which had belonged to the prostitutes, and were now used by the women that wove curtains for the sacred tree — Knox

. . . where the women wove clothes for Asherah — Jerus

And he had the houses pulled down of those who were used for sex purposes in the house of the Lord, where women were making robes for the Asherah — Bas

. . . where the women wove [tent] hangings for the Asherah [shrines] — Amp

8. And he brought all the priests out of the cities of Judah,
And [Josiah] brought all the [idolatrous] priests . . . — Amp
and defiled the high places where the priests had burned incense, from Geba to Beer-sheba,
and desecrated the hill-shrines . . . — NEB
from Geba to Beer-sheba [north to south] — Amp
. . . from Dan to Beer-sheba — Lam
and brake down the high places of the gates that were in the entering in of the gate of Joshua the governor of the city,
and dismantled the hill-shrines of the demons in front of the gate of Joshua, the governor of . . . — NEB
He also destroyed the shrines at the entrance of the palace of Joshua, the former mayor of Jerusalem — Tay
He pulled down the shrine of the goats which stood at the gate of Joshua, the governor of the city . . .— Jerus
. . . the wayside altars at the approach to the gate of . . . — Knox
He also tore down the high places of the Satyrs. . . . — AAT
which were on a man's left hand at the gate of the city.
located on the left side as one enters the city gate — Tay

9. Nevertheless the priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleaven bread among their brethren.
. . . were not allowed to sacrifice upon the Lord's altar in Jerusalem, but they ate unleavened bread among their brethren — Amp
. . . but used to eat unleavened bread with the priests of their clan — NEB
. . . in the company of their brother priests — Jerus
However, these priests did not serve at the altar of the Lord in Jerusalem, even though they ate with the other priests — Tay

10. And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.
He desecrated the furnace in the Valley of Ben-hinnom, so that no one could make his son or daughter pass through fire in honour of Molech — Jerus
. . . that no one might burn his son or his daughter as an offering to Molech — RSV

11. And he took away the horses that the kings of Judah had given to the sun,
And he removed the horses that the kings of Judah had dedicated to the sun — RSV
. . . had set up in honour of the sun — NEB
He removed the figures of horses set up for the sun by the kings of Judah — Mof
at the entering in of the house of the LORD, by the chamber of Nathan-melech the chamberlain,
at the entrance to the house of the LORD, beside the room of Nathan-melek the eunuch — NEB
by the room of Nathan-melech, the unsexed servant — Bas
which was in the suburbs,
. . precincts — RSV
in the colonnade — NEB
which was in the area — Amp
and burned the chariots of the sun with fire.

12. And the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD, did the king beat down, and brake them down from thence, and cast the dust of them into the brook Kidron.
Then he tore down the altars which the kings of Judah had built on the palace roof above the Ahaz Room. He also destroyed the altars which Manasseh had built in the two courts of the Temple; he smashed them to bits and scattered the pieces in Kidron Valley — Tay

13. And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.
Next he removed the shrines on the hills

east . . . of Jerusalem and south of Destruction Mountain — Tay

And the king defiled the high places that were east of Jerusalem, to the south of the mount of corruption . . . — RSV

. . . the high places east of Jerusalem, south of the Mount of Misconduct which Solomon, . . . had built in honor of Astarte, the Sidonian horror, of Chemosh, the Moabite horror, and of Milcom, the idol of the Ammonites — NAB

. . . Ashtoreth the loathsome goddess of the Sidonians, and for Kemosh the loathsome god of Moab, and for Milcom the abominable god of the Ammonites — NEB

. . . Ashtoreth the abominable [goddess] of the Sidonians, for Chemosh the abominable god of the Moabites, and for Milcom the abominable [god] of the Ammonites — Amp

. . . Milcom — the disgusting thing of the sons of Ammon . . . — Rhm

14. And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men.

and he brake in pieces the pillars, and cut down the Sacred Stem, — and filled their place with human bones — Rhm

. . . and replaced them with the bones of men [to defile the places forever] — Amp

. . . the pillars . . . the shame images . . . — Ber

. . . the obelisks . . . the sacred poles . . . — Mof

he broke their images, and cut down the sacred trees . . . — Knox

the obelisks . . . the shameful idols of Asherah . . . — Tay

15. Moreover the altar that was at Beth-el, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove.

. . . and burned a Sacred Stem — Rhm

At Bethel he dismantled the altar by the hill-shrine made by Jeroboam . . . together with the hill-shrine itself; he broke its stones in pieces, crushed them to dust and burnt the sacred pole — NEB

He also tore down the altar and shrine at Bethel which Jeroboam I had made when he led Israel into sin. He crushed the stones to dust and burned the shameful idol of Asherah — Tay

16. And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the LORD which the man of God proclaimed, who proclaimed these words.

As Josiah was looking around, he noticed several graves in the side of the mountain. He ordered his men to bring out the bones in them and to burn them there upon the altar at Bethel to defile it, just as the Lord's prophet had declared would happen to Jeroboam's altar — Tay

17. Then he said, What title is that that I see?

But when he caught sight of the grave of the man of God who foretold these things, he asked, What is that monument I see there? — NEB

. . . What monument is that which I see — ASV

. . . What is yonder erection; which I do see — Rhm

And now, seeing an inscription, he asked what this was — Knox

And the men of the city told him, It is the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el.

18. And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria.

19. And all the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the LORD to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

Further, Josiah suppressed all the hill-shrines in the cities of Samaria . . . — NEB

. . . all the temples of the high places . . . — Jerus

20. And he slew all the priests of the high places that were there upon the altars,

and burned men's bones upon them, and returned to Jerusalem.
He slaughtered on the altars all the priests of the hill-shrines who were there, and he burnt human bones upon them . . . — NEB
. . . and burned men's bones upon them [to defile the places forever] . . . — Amp

21. And the king commanded all the people, saying, Keep the passover unto the LORD your God, as it is written in the book of this covenant.
. . . in this book of the law — Bas
. . . Celebrate a Passover to the LORD your God as prescribed in . . . — Ber
. . . in honour of Yahweh your God . . . — Jerus

22. Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;
There had not been a Passover celebration like that since the days of the judges of Israel, and there was never another like it in all the years of the kings of Israel and Judah — Tay

23. But in the eighteenth year of king Josiah, wherein this passover was holden to the LORD in Jerusalem.
but in the eighteenth year of King Josiah this passover was kept to the LORD in Jerusalem — RSV
This Passover to the LORD was celebrated at Jerusalem in the eighteenth year of King Josiah — Ber

24. Moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away,
Josiah also exterminated the necromancers, the wizards, the teraphim, the disgusting idols, and all the abominations that appeared in the land of Judah and in Jerusalem. — Ber
Moreover Josiah put away the mediums and the wizards and the teraphim and the idols . . . — RSV
. . . god rid of all who called up ghosts and spirits, of all household gods and idols and all the loathsome objects seen in the land of Judah and in Jerusalem — NEB
. . . the wizards, the household idols, the fetishes, and any detestable idols that were to be seen throughout the land of . . . — Mof
. . . the mediums, the wizards, the teraphim [household gods], the idols and . . . — Amp
. . . the consultation of ghosts and spirits, . . . , and all the other horrors to be seen in the land of . . . — NAB
. . . the household gods, and the manufactured gods, and the abominations which were to be seen in the land of . . . Rhm
that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the LORD.
. . . in the house of Yahweh — Rhm

25. And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.
. . . with all his mind and all his heart and with all his strength . . . — AAT
There was no other king who so completely turned to the Lord and followed all the laws of Moses; and no king since the time of Josiah has approached his record of obedience - Tay
Never was there such a king as this; none before or after him came back to the Lord's allegiance, heart and soul and strength, as he did with the law of Moses to guide him — Knox

26. Notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal.
Yet the LORD did not abate his fierce anger; it still burned against Judah because of all the provocation which Manasseh had given him — NEB

27. And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there.
. . . of which I said, My name[and the pledge of My presence] shall be there — Amp

28. Now the rest of the acts of Josiah, and all that he did, are they not written in

the book of the chronicles of the kings of Judah?[1]

29. In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates:
. . . Pharaoh Necho king of Egypt went up to the king of Assyria to the river Euphrates — RSV
. . . It was in his reign that Pharaoh Necho king of Egypt set out for the river Euphrates to help the king of Assyria — NEB
. . . attacked the king of Assyria at the Euphrates River — Tay
and king Josiah went against him; and he slew him at Megiddo, when he had seen him.
King Josiah went out against him, but he slew Josiah at Megiddo when he saw him — Amp
but King Neco killed Josiah at Megiddo when he saw him — Tay

30. And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.
. . . and buried him in his own tomb . . . — Amp

31. Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah.

32. And he did that which was evil in the sight of the LORD, according to all that his fathers had done.

33. And Pharaoh-nechoh put him in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of an hundred talents of silver, and a talent of gold.
. . . jailed him at Riblah in Hamath to prevent his reigning in Jerusalem, and he levied a tax against Judah . . . — Tay
. . . that he might no longer be king at Jerusalem and laid a fine on the land of 200,000 dollars in silver and 30,000 dollars in gold — Ber

34. And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father,
. . . made Eliakim son of Josiah king in place of his father . . . — Ber
The Egyptian king then chose Eliakim, another of Josiah's sons, to reign in Jerusalem — Tay
and turned his name to Jehoiakim,
but changed his name to . . . — Ber
and took Jehoahaz away: and he came to Egypt, and died there.
But he took Jehoahaz away: and he came to Egypt, and died there — RSV

35. And Jehoiakim gave the silver and the gold to Pharaoh: but he taxed the land to give the money according to the commandment of Pharaoh:
. . . but first had to tax the country before he could raise the sum that Pharaoh demanded — Jerus
. . . paid the silver and gold to Pharaoh. He assessed the land to pay the money in accordance with the demand of Pharaoh — Ber
he exacted the silver and the gold of the people of the land, of everyone according to his taxation, to give it unto Pharaoh-nechoh.
He levied the silver and gold to be paid over to Pharaoh Neco from each according to his means — Jerus

36. Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name was Zebudah, the daughter of Pedaiah of Rumah.

37. And he did that which was evil in the sight of the LORD, according to all that his fathers had done.

CHAPTER 24

1. In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.
. . . and Jehoiakim became his vassal; but three years later he broke with him and revolted — NEB

2. And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to

[1]Compare 15:6.

the word of the LORD, which he spake by his servants the prophets.
. . . raiding-parties of Chaldaeans, Aramaeans, Moabites, and Ammonites, letting them range through Judah and ravage it, as the LORD had foretold through his servants the prophets — NAB

3. Surely at the commandment of the LORD came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did;
This befell Judah because the LORD had stated that he would inexorably put them out of his sight for the sins Manasseh had committed in all that he did — NAB

4. And also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the LORD would not pardon.

5. Now the rest of the acts of Jehoiakim, and all that he did, are they not written in the book of the chronicles of the kings of Judah?[1]

6. So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead.

7. And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.
(The Egyptian Pharaoh never returned after that, for the king of Babylon occupied the entire area claimed by Egypt — all of Judah from the Brook of Egypt to the Euphrates River.) — Tay
. . . because the king of Babylon had conquered everywhere belonging to the king of Egypt, from the wadi of Egypt to the river Euphrates — Jerus
. . . from the torrent of Egypt to the river Euphrates — NEBrs
. . . the ravine of Egypt. . . . — Rhm

8. Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name was Nehushta, the daughter of Elnathan of Jerusalem.

9. And he did that which was evil in the sight of the LORD, according to all that his father had done.

10. At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged.
The troops of Nebuchadnezzar king of Babylon attacked Jerusalem at this time . . . — Mof
At that time the officials of Nebuchadnezzar . . . , and city came under siege — NAB

11. And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.
Nebuchadnezzar king of Babylon arrived at the city while the troops were besieging it — Mof

12. And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers:
. . . his mother, and his servants, and his princes, and his palace officials — RSV
. . . his mother, and his servants, and his generals, and his courtiers — Rhm
. . . his mother, his courtiers, his officers, and his eunuchs. — NEB
. . . his mother, his officers, nobles, and eunuchs — Mof
. . . and his unsexed servants — Bas
and the king of Babylon took him in the eighth year of his reign.
The king of Babylon took him prisoner in the eighth year of his reign — RSV

13. And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said.
. . . and stripped off the gold from all the vessels which Solomon king of Israel had made in the temple of the LORD as the LORD had foretold — Ber
All the treasures of temple and palace he took away, and cut in pieces all the golden ornaments Solomon, king of Israel, had set up in the temple, so fulfilling what the Lord had prophesied — Knox

14. And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths:
. . . all Jerusalem, with all its officials and its men of standing, to the number

[1]Compare 15:6.

of 10,000 exiles, and all the craftsmen and smiths — Ber

He carried off all Jerusalem as prisoners, all the nobles, all the picked soldiers, ten thousand of them, with all the craftsmen and locksmiths — Mof

. . . with all the blacksmiths and metalworkers — Jerus

King Nebuchadnezzar took ten thousand captives from Jerusalem, including all the princes and the best of the soldiers, craftsmen, and smiths — Tay

none remained, save the poorest sort of the people of the land.

only the weakest class of people were left — NEB

So only the poorest and least skilled people were left in the land — Tay

15. And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon.

He took Jehoiachin a prisoner to Babylon, with his mother and his wives and his unsexed servants and the great men of the land; he took them all as prisoners from Jerusalem to Babylon — Bas

. . . his mother, his wives, his officials, and the chief and mighty men of the land [the prophet Ezekiel included], he took from Jerusalem to Babylon into exile — Amp

. . . the king's mother, his eunuchs and the nobility of the country; he made them all leave Jerusalem for exile in Babylon — Jerus

. . . the king's wives, his eunuchs, and the leading men of the land — Ber

. . . the king's mother and wives, his functionaries, and the chief men of the land — NAB

. . . his wives, his eunuchs and the foremost men of the land — NEB

16. And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon.

The king of Babylon also brought to Babylon into exile all the men of valor to the number of 7,000 and 1,000 craftsmen and smiths, all mighty men trained to fight — Ber

He also deported to Babylon all the men of substance, seven thousand in number, and a thousand craftsmen and smiths, all of them able-bodied men and skilled armourers — NEB

. . . all strong and fit for war — Amp

17. And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.

Then the king of Babylon appointed King Jehoiachin's great-uncle, Mattaniah, to be the next king; and he changed his name to Zedekiah — Tay

18. Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah.

19. And he did that which was evil in the sight of the LORD, according to all that Jehoiakim had done.

20. For through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

The LORD's anger against Jerusalem and Judah was aroused to the point where He cast them out of His presence. Then Zedekiah rebelled against the king of Babylon — Ber

Jerusalem and Judah so angered the LORD that in the end he banished them from his sight; and Zedekiah rebelled against . . . — NEB

CHAPTER 25

1. And it eme to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem,

. . . came against Jerusalem with all his army — Bas

and pitched against it; and they built forts against it round about.

he encamped against it and constructed a siege-wall around it — Ber

he pitched camp in front of the city and threw up earthworks round it — Jerus

2. And the city was besieged unto the eleventh year of king Zedekiah.
The city continued under siege into the eleventh year of . . . — Ber

3. And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land.
. . . the famine was so severe in the city that there was no food for the people of the land — RSV
. . . for the common people — NEB

4. And the city was broken up,
and the city was broken into — ABPS
Then the city was broken through — Amp
Then a breach was made in the city — RSV
and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden (now the Chaldees were against the city round about:) and the king went the way toward the plain.
the king with all the men of war fled by night by way of the gate between the two walls, by the king's garden, though the Chaldeans were around the city. And they went in the direction of the Arabah — RSV
When Zedekiah king of Judah saw this, he and all his armed escort left the city and fled by night through the gate called Between the Two Walls, near the king's garden. They escaped towards the Arabah, although the Chaldeans were surrounding the city — NEB
. . . Since the Chaldeans had the city surrounded, they went in the direction of the Arabah — NAB
. . . toward Arabah (the plain) — Amp
. . . the Waste Plain — Rhm

5. And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho:
But the Chaldean army pursued the king and overtook him in the lowlands of Jericho — NEB
. . . and overtook him in the Waste Plains of Jericho — Rhm
and all his army were scattered from him.
where all his troops deserted — Jerus

6. So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him.
So they captured Zedekiah, and . . . — Amp
He was taken to Riblah, where he was tried and sentenced before the king of Babylon — Tay
The king was seized and brought before the king of Babylon at Reblah, where he pleaded his case before him — NEB

7. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.
. . . put out his eyes, and chaining him with iron bands, took him to Babylon — Bas
. . . bound him with chains, and brought him to Babylon — Ber

8. And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar of Babylon, came Nebuzaradan, captain of the guard, a servant of the king of Babylon, unto Jerusalem:
. . . the chief officer and servant of the king . . . — Ber
General Nebuzaradan, the captain of the royal bodyguard, arrived at Jerusalem from Babylon on July 22 of the nineteenth year of King Nebuchadnezzar — Tay

9. And he burnt the house of the LORD, and the king's house and all the houses of Jerusalem, and every great man's house burnt he with fire.
. . . and all the houses of Jerusalem: every great house he burned down — RSV
. . . all the houses of Jerusalem — every important building he burned with fire — Ber

10. And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about.
. . . with the chief of the royal executioners . . . — Rhm
The Chaldaean troops who accompanied the commander of the guard demolished the walls surrounding Jerusalem — Jerus

11. Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon with the remnant of the multitude, did Nebuzaradan the captain of the guard carry away.
. . . and the deserters who had deserted to the king of Babylon, together with

the rest of the multitude, Nebuzaradan the captain of the guard carried into exile — RSV

And the residue of the people who were left in the city and the disheartened who fell away unto the king of Babylon, and the residue of the multitude did Nebuzaradan chief of the royal executioners carry away captive — Rhm

Nebuzaradan, commander of the guard, deported the remainder of the population left behind in the city, the deserters who had gone over to the king of Babylon, and the rest of the common people — Jerus

12. But the captain of the guard left of the poor of the land to be vinedressers and husbandmen.

He left only the weakest class of the people to be vine-dressers and labourers — NEB

. . . vinedressers and plowmen — RSV

The commander of the guard left some of the humbler country people as vineyard workers and ploughmen — Jerus

But the poorest of the land did the chief of the royal executioners leave for . . . — Rhm

13. And the pillars of brass that were in the house of the LORD, and the bases, and the brasen sea that was in the house of the LORD, did the Chaldees break in pieces, and carry the brass of them to Babylon.

And the pillars of bronze that were in the house of the LORD, and the stands and the bronze sea . . . — RSV

. . . pillars of brass . . . cisterns . . . brazen sea . . . — Sept

. . . pillars of bronze . . . trolleys . . . sea of bronze . . . — NEB

The Babylonians broke up the bronze pillars of the Temple and the bronze tank and its bases and carried all the bronze to Babylon — Tay

14. And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

. . . the snuffers, and the dishes for incense and all the vessels of bronze used in the temple service — RSV

they also took the ash containers, the scoops, the knives, the incense boats, and all the bronze furnishings used in worship — Jerus

15. And the firepans, and the bowls, and such things as were of gold, in gold, and of silver, in silver, the captain of the guard took away.

and the sprinkling pans and the dashing bowls which were of gold in gold, and which were of silver in silver did the chief of the royal executioners take away — Rhm

The chief officer also took along the censers and basins, those of gold as gold and those of silver as silver — Ber

The commander of the guard took the censers and the sprinkling bowls, everything that was made of gold and everything made of silver — Jerus

The captain of the guard took away the precious metal, whether gold or silver, of which the firepans and the tossing-bowls were made — NEB

16. The two pillars, one sea, and the bases which Solomon had made for the house of the LORD; the brass of all these vessels was without weight.

It was impossible to estimate the weight of the two pillars and the great tank and its bases — all made for the Temple by King Solomon — because they were so heavy — Tay

As regards the two pillars, the one Sea and the wheeled stands, . . . , there was no reckoning the weight of the bronze in all these objects — Jerus

17. The height of the one pillar was eighteen cubits, and the chapiter upon it was brass: and the height of the chapiter three cubits; and the wreathen work, and pomegranates upon the chapiter round about, all of brass: and like unto these had the second pillar with wreathen work.

Each pillar was twenty-seven feet high, with an intricate bronze network of pomegranates decorating the 4½ foot capitals at the top of the pillars — Tay

One of the pillars was eighteen cubits high, with a crown of brass upon it: the crown was three cubits high, circled with a network of apples of brass: and the second pillar had the same — Bas

18. And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door:

And the chief of the royal executioners took . . . — Rhm
The commander of the body-guard . . . — Mof
The chief officer took Seraiah the chief priest, Zephaniah the second in rank, and the three doorkeepers — Ber
The general took Seraiah, the chief priest, his assistant Zephaniah, and the three Temple guards to Babylon as captives — Tay
. . . Zephaniah the deputy chief priest . . . — NEB

19. And out of the city he took an officer that was set over the men of war,
and from the city he took an officer who had been in command of the men of war — RSV
he took also from the city an eunuch who was in charge of the fighting men — NEB
. . . the unsexed servant who was over the men of war — Bas
and five men of them that were in the king's presence, which were found in the city,
five of the king's personal friends who were discovered in the city — Jerus
five of the king's counselors . . . — Tay
five other courtiers who were still left in the city — Knox
and five men of them who were wont to see the face of the king — Rhm
five men in the personal service of the king who were still in the city — NAB
and the principal scribe of the hosts, which mustered the people of the land,
and the scribe — general of the army, who used to muster the people of the land — Rhm
the scribe of the army commander, who mustered the people of the land — NAB
the adjutant-general whose duty was to muster the people for war — NEB
the secretary to the army commander, responsible for military conscription — Jerus
and threescore men of the people of the land that were found in the city:
and sixty men of distinction discovered in the city — Jerus
and sixty countryfolk who were found inside the city — Mof
and sixty of the common people . . . — NAB
and sixty citizens of the common sort — Knox

20. And Nebuzaradan captain of the guard took these, and brought them to the king of Babylon to Riblah:
and Nebuzaradan chief of the royal executioners . . . — Rhm
. . . the commander of the bodyguard . . . — Mof

21. And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land.
. . . and killed them at Riblah in the land of Hamath [north of Damascus]. So Judah was taken into exile — Amp

22. And as for the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.
. . . governor — ASV

23. And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.
And when all the generals of the forces . . . — Rhm
Now when all the captains of the forces, they and their men . . . . . Johanan the son of Kareah . . . and Jaazaniah the son of the Maacathite . . . — ASV
When the captains of the armed bands and their men heard that the king of Babylon had appointed Gedaliah governor, they all came to him at Mizpah: Ishmael son of Nethaniah, Johanan son of Karaeh, Seraiah son of Tanhumeth of Nethophah, and Jaazaniah of Beth-maacah — NEB

24. And Gedaliah sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you.
Gedaliah vowed that if they would give themselves up and submit to the Babylonians, they would be allowed to live in the land and would not be exiled — Tay

25. But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal

. . . Ishmael . . . of the royal family [so having a claim to be governor] . . . — Amp

came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.

came with ten men and murdered Gedaliah and the Jews and Chaldaeans who were with him at Mizpeh — NEB

26. And all the people, both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees.

. . . and the generals of the forces . . . — Rhm

Then all the people, old and young, and the officers of the army arose and went to Egypt because they feared the Chaldeans — Ber

Then the people, of high and low degree, with the commanders of the troops, . . . — Jerus

27. And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evil-merodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison;

. . . Evil-merodach king of Babylon in the year of of his accession showed favour to Jehoiachin king of Judah. He brought him out of prison. — NEB

. . . Evil-merodach king of Babylon, in the year he came to the throne, pardoned Jehoiachin king of Judah and released him from prison — Jerus

King Jehoiachin was released from prison on the twenty-seventh day of the last month of the thirty-seventh year of his captivity. This occurred during the first year of the reign of King Evil-merodach of Babylon — Tay

28. And he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon;

he was civil to Jehoiakin and treated him better than his fellow-monarchs in captivity at Babylon — Mof

He treated Jehoiachin kindly and gave him preferential treatment . . . — Tay

treated him kindly and gave him a seat at the table above the kings with him at Babylon — NEB

29. And changed his prison garments: and he did eat bread continually before him all the days of his life.

he changed his prison-dress, and Jehoiakin dined with the king every day of his life — Mof

Jehoiachin was given civilian clothing to replace his prison garb, and for as long as he lived, he ate regularly at the king's table — Tay

30. And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life.

and a continual allowance was granted him by the king, a portion for each day, for so long as he lived — Ber

For his maintenance, a regular daily allowance was given him by the king as long as he lived — NEB

The allowance granted him by the king was a perpetual allowance, in fixed daily amount, for as long as he lived — NAB

And his upkeep was permanently insured by the king, day after day, for the rest of his life — Jerus

THE BOOK OF I CHRONICLES

CHAPTER 1

1. Adam, Sheth, Enosh,
Adam, Seth, . . . — ASV

2. Kenan, Mahalaleel, Jered,
. . . Mahalalel, Jared — ASV

3. Henoch, Methuselah, Lamech,
Enoch . . . — ASV

4. Noah, Shem, Ham, and Japheth.

5. The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.
The descendants of Japeth were Gomer, . . . — AAT

6. And the sons of Gomer; Ashchenaz, and Riphath, and Togarmah.
and the descendants of Gomer were Ashkenaz, Diphaph, and Togarmah — AAT

7. And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.
and the descendants of Javan were . . . . and Rhodanim — AAT
. . . Rodanim — ASV

8. The sons of Ham; Cush, and Mizraim, Put, and Canaan.
The descendants of Ham were Cush and Egypt, Put and Canaan — AAT
The descendants of Ham were Ethiopia, Egypt, Put, and Canaan — Mof

9. And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha.
The descendants of Cush were . . . Raama, and Sabteca, — AAT
The descendants of Ethiopia were . . . — Mof
and the sons of Raamah; Sheba, and Dedan.
and the descendants of Raama were . . . — AAT

10. And Cush begat Nimrod: he began to be mighty upon the earth.
Cush was the father of Nimrod. He began to be an outstanding man in the earth — AAT
. . ., who began to be a powerful man on the earth — Ber
Cush became the father of Nimrod, who was the first to be a conqueror on the earth — NAB
. . ., the first potentate on earth — Jerus
. . ., who began to show himself a man of might on earth — NEB
. . ., who became a great hero — Tay
Ethiopia produced Nimrod, the first man on earth to be a despot — Mof

11. And Mizraim begat Ludim, and Anamin, and Lehabim, and Naphtuhim,
From Mizraim sprang the Lydians, Anamites, Lehabites, Naphtuhites — NEB
Egypt also became the father of . . . — AAT
Misraim became father of the people of Lud, of Anam, of Lehab, of Naphtuh — Jerus

12. And Pathrusim, and Casluhim, (of whom came the Philistines,) and Caphthorim.
. . . and Caphtorim — ASV
. . . the Casluhim, and Crete (from which the Philistines came) — Mof
Pathrusites, Casluhites, and the Caphtorites, from whom the Philistines were descended — NEB

13. And Canaan begat Zidon his firstborn, and Heth,
Canaan was the father of Sidon, who was his eldest son, and Heth — NEB

14. The Jebusite also, and the Amorite, and the Girgashite,
the Jebusites, and Amorites, the Girgashites — NEB

15. And the Hivite, and the Arkite, and the Sinite,
the Hivvite, . . . — AAT

16. And the Arvadite, and the Zemarite, and the Hamathite.

17. The sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, Gether, and Meshech.
The descendants of Shem were Elam, Assyria, Arphachshad, . . . — AAT
The sons of Shem: Elam, Asshur, Arphaxad, Lud and Aram. The sons of Aram: Uz, Hul, Gether and Mash — NEB

18. And Arphaxad begat Shelah, and Shelah begat Eber.

19. And unto Eber were born two sons: the name of the one was Peleg; because in his days the earth was divided: and his brother's name was Joktan.

. . . two sons: Peleg (which means "'Divided,'" for it was during his lifetime that the people of the earth were divided into different language groups), . . . — Tay
. . . because in his days [the population of] the earth was divided [according to its languages], . . . — Amp

20. And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

21. Hadoram also, and Uzal, and Diklah,

22. And Ebal, and Abimael, and Sheba,

23. And Ophir, and Havilah, and Jobab. All these were the sons of Joktan.

24. Shem, Arphaxad, Shelah,
. . . Arpachshad . . . — ASV
The line of Shem: Arphaxad, Shelah — NEB

25. Eber, Peleg, Reu,

26. Serug, Nahor, Terah,

27. Abram; the same is Abraham.
Abram, also known as Abraham — NEB

28. The sons of Abraham; Isaac, and Ishmael.
The descendents of Abraham were Isaac and Ismael — AAT

29. These are their generations: The firstborn of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam,
These are their genealogical registers: . . . — Ber
There are their descendants: . . . — Jerus
The sons of Ishmael in the order of their birth: Nebaioth the eldest, then Kedar, . . . — NEB

30. Mishma, and Dumah, Massa, Hadad, and Tema,

31. Jetur, Naphish, and Kedemah. These are the sons of Ishmael.
. . . These are the descendents of Ishmael — AAT

32. Now the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.
The descendents of Keturah, the concubine of Abraham: she born Zimran . . . — AAT
And the sons of Jokshan; Sheba, and Dedan.
The sons of Jokshan were Sheba and Dedan — AAT

33. And the sons of Midian; Ephah, and Epher, and Henoch, and Abida, and Eldaah.
And the sons of Midian: Ephah, and Epher, and Hanock, . . . — ASV
All these are the sons of Keturah.
All these were the descendents of Keturah — AAT

34. And Abraham begat Isaac. The sons of Isaac; Esau and Israel.
. . . The sons of Isaac: Esau, and Israel — ASV

35. The sons of Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.
The sons of Esau: Eliphaz, . . . , and Jalam, and Korah — ASV

36. The sons of Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek.
The sons of Eliphaz were . . . — AAT

37. The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.
The sons of Reuel were . . . — AAT

38. And the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezar, and Dishan.
And the sons of Seir: Lotan, . . . and Ezer, . . . — ASV
The sons of Seir were Lotan . . . — AAT

39. And the sons of Lotan; Hori, and Homam: and Timna was Lotan's sister.
The sons of Lotan were . . . — AAT

40. The sons of Shobal; Alian, and Manahath, and Ebal, Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah.
The sons of Shobal were Alian, . . . and Onam; and the sons of Zibeon were . . . — AAT

41. The sons of Anah; Dishon. And the sons of Dishon; Amram, and Eshban, and Ithran, and Cheran.
The descendants of Anah were Dishon, and Dishon's sons were Hamran, Eshban, . . . — AAT

42. The sons of Ezer; Bilhan, and Zavan, and Jakan. The sons of Dishan; Uz, and Aran.
The sons of Ezer: Bilhan, and Zaavan, Jaakan. The sons of Dishan: Uz, and Aran — ASV

43. Now these are the kings that reigned in the land of Edom before any king reigned over the children of Israel; Bela the son

of Beor: and the name of his city was Dinhabah.
. . ., before their reigned any king over the children of Israel: Bela the son of Beor; and the name of his city was Dinhabah — ASV
. . . whose capital was Dinhabah — Mof

44. And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead.
And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead — ASV

45. And when Jobab was dead, Husham of the land of the Temanites reigned in his stead.
And Jobab died, and Husham of the land of the Temanites reigned in his stead — ASV

46. And when Husham was dead, Hadad the son of Bedad, which smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith.
When Husham died, Hadad [I of Edom] son of Bedad . . . — Amp
After Husham's death, Hadad [I] son of Dedad, who defeated Midian in the open territory of Moab, reigned in his stead: his city was called Avith — Ber
. . .: the name of his capital was Avity — Mof
When Husham died, Hadad the son of Bedad — the one who destroyed the army of Midian in the fields of Moab — became king and ruled from the city of Avith — Tay

47. And when Hadad was dead, Samlah of Masrekah reigned in his stead.

48. And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead.
And Samlah died, and Shaul of Rehoboth by the River . . . — ASV
When Samlah died, Shaul of Rehoboth on the River [Euphrates] reigned in his stead — Amp
When Samlah died, he was succeeded by Saul of Rehoboth on the River — NEB

49. And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead.
When Saul died, he was succeeded by Baal-hanan son of Akbor — NEB

50. And when Baal-hanan was dead, Hadad reigned in his stead: and the name of his city was Pai; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.
When Baal-Hanan died, Haded [II] reigned in his stead: . . . — Amp
. . . ruled from the city of Pai (his wife was Mehetabel, the daughter of Matred and granddaughter of Mezahab) — Tay

51. Hadad died also. And the dukes of Edom were; duke Timnah, duke Aliah, duke Jetheth.
And Hadad died. And the chiefs of Edom were: chief Timna, chief Aliah, chief Jetheth — ASV

52. Duke Aholibamah, duke Elah, duke Pinon,
chief Oholibamah, chief Elah, chief Pinon — ASV

53. Duke Kenaz, duke Teman, duke Mibzar,
chief . . . chief . . . chief . . . — ASV

54. Duke Magdiel, duke Iram. These are the dukes of Edom.
chief . . . chief . . . . These are the chiefs of Edom — ASV

CHAPTER 2

1. These are the sons of Israel; Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,
These are the sons of Israel: Reuben, . . . — ASV

2. Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

3. The sons of Judah; Er, and Onan, and Shelah: which three were born unto him of the daughter of Shua the Canaanitess.
The sons of Judah were Er, Onan, and Shelah, which were born to him from Bathsua the Canaanitess — AAT
And Er, the firstborn of Judah, was evil in the sight of the LORD; and he slew him.
And Er, Judah's first-born, was wicked in the sight of Jehovah: and he slew him — ASV
Er, Judah's eldest son, displeased the LORD and the LORD slew him — NEB
. . . displeased Yahweh who put him to death — Jerus
. . . was a wicked man before the Eternal, who cut him off — Mof

4. And Tamar his daughter in law bare him

Pharez and Zerah. All the sons of Judah were five.
. . . bare him Perez and Zerah . . . — ASV

5. **The sons of Pharez; Hezron, and Hamul.**
The sons of Perez: . . . — ASV

6. **And the sons of Zerah; Zimri, and Ethan, and Heman, and Calcol, and Dara: five of them in all.**
And the sons of Zerah: . . . — ASV

7. **And the sons of Carmi; Achar, the troubler of Israel, who transgressed in the thing accursed.**
And the sons of Carmi: Achar, the troubler of Israel, who committed a trespass in the devoted thing — ASV
. . . the man who incriminated Israel by violating the consecrated things — Ber
. . . Achar, the obstacle to Israel, who broke faith over the doomed plunder — Mof
. . . who brought trouble upon Israel by violating the ban — NAB
. . . who troubled Israel by his violation of the sacred ban — NEB

8. **And the sons of Ethan; Azariah.**
and Ethan's son was Azariah — AAT

9. **The sons also of Hezron, that were born unto him; Jerahmeel, and Ram, and Chelubai.**

10. **And Ram begat Amminadab; and Amminadab begat Nahshon, prince of the children of Judah;**

11. **And Nahshon begat Salma, and Salma begat Boaz,**

12. **And Boaz begat Obed, and Obed begat Jesse,**

13. **And Jesse begat his firstborn Eliab, and Abinadab the second, and Shimma the third,**
. . . and Shimea the third — ASV

14. **Nethaneel the fourth, Raddai the fifth,**
Nethanel . . . — ASV

15. **Ozem the sixth, David the seventh:**

16. **Whose sisters were Zeruiah, and Abigail. And the sons of Zeruiah; Abishai, and Joab, and Asahel, three.**
and their sisters were Zeruiah and Abigail. And the sons of Zeruiah . . . — ASV

17. **And Abigail bare Amasa: and the father of Amasa was Jether the Ishmeelite.**
. . . the Ismaelite — ASV

18. **And Caleb the son of Hezron begat children of Azubah his wife, and of Jerioth: her sons are these; Jesher, and Shobab, and Ardon.**
Caleb also, the son of Hezron, had children by Azubah his wife of Jerioth, and these were her sons — Jesher . . . — Ber
Now Caleb, the son of Hezron, had children by his wife Azubah, the daughter of Jerioth; and these were her sons . . . — AAT
Caleb (the son of Hezron) had two wives, Azubah and Jerioth. These are the children of Azubah: . . . — Tay
Caleb son of Hezron had Jerioth by Azubah his wife; these were her sons: . . . — NEB

19. **And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur.**
. . . who bare him Hur — ASV

20. **And Hur begat Uri, and Uri begat Bazaleel.**
. . . begat Bezalel — ASV

21. **And afterward Hezron went in to the daughter of Machir the father of Gilead, whom he married when he was threescore years old; and she bare him Segub.**
Later, Hezron, then sixty years of age, had intercourse with the daughter of Machir father of Gilead, having married her, and she bore Segub — NEB
Then Hezron had relations with the daughter of Machir, the father of Gilead, having married her when he was sixty years old — NAB

22. **And Segub begat Jair, who had three and twenty cities in the land of Gilead.**

23. **And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, even threescore cities. All these belonged to the sons of Machir the father of Gilead.**
And Geshur and Aram took the towns of Jair from them, with Kenath and the villages thereof, even threescore cities. All these were the sons of Machir the father of Gilead — ASV
Geshur and Aram took from them Havvothjair, and Kenath and its dependent villages, a total of sixty towns. All these were descendants of Machir father of Gilead — NEB

24. **And after that Hezron was dead in Calebephratah, then Abiah Hezron's wife bare him Ashur the father of Tekoa.**

After the death of Hezron in Caleb-Ephrathah, Hezron's widow Abijah bore Caleb Ashhur the father of Tekoa — Ber

After Hezron's death, Caleb married Ephrathah, wife of Hezron his father, who bore him Ashhur, father of Tekoa — Jerus

25. And the sons of Jerahmeel the firstborn of Hezron were, Ram the firstborn, and Bunah, and Oren, and Ozem, and Ahijah.

26. Jerahmeel had also another wife, whose name was Atarah; she was the mother of Onam.

27. And the sons of Ram the firstborn of Jerahmeel were, Maaz, and Jamin, and Eker.

28. And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.

29. And the name of the wife of Abishur was Abihail, and she bare him Ahban, and Molid.

30. And the sons of Nadab; Seled, and Appaim: but Seled died without children.
And the sons of Nadab: . . . — ASV

31. And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of Sheshan; Ahlai.
But the son of Appaim was Ishi, and the son of Ishi, Sheshan, and the son of Sheshan, Ahlai — AAT

32. And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.

33. And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.
. . . These were the descendants of Jerahmeel — AAT

34. Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name was Jarha.

35. And Sheshan gave his daughter to Jarha his servant to wife; and she bare him Attai.
he gave his daughter in marriage to this Jarha, and she bore him Attai — NEB

36. And Attai begat Nathan, and Nathan begat Zabad,

37. And Zabad begat Ephlal, and Ephlal begat Obed,

38. And Obed begat Jehu, and Jehu begat Azariah,

39. And Azariah begat Helez, and Helez begat Eleasah,

40. And Eleasah begat Sisamai, and Sisamai begat Shallum,
. . . begat Sismai, and Sismai . . . — ASV

41. And Shallum begat Jekamiah, and Jekamiah begat Elishama.

42. Now the sons of Caleb the brother of Jerahmeel were, Mesha his firstborn, which was the father of Ziph; and the sons of Mareshah the father of Hebron.
The sons of Caleb, the brother of Jerahmeel, were Mareshah his first-born, who was the father of Ziph, and the father of Hebron — AAT

The oldest son of Caleb (Jerahmeel's brother) was Mesh; he was the father of Ziph, who was the father of Mareshah, who was the father of Hebron — Tay

The sons of Caleb brothers of Jerahmeel: Mesha the eldest, founder of Ziph, and Mareshah founder of Hebron — NEB

43. And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.

44. And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai.
. . . Jorkeam . . . — ASV

45. And the son of Shammai was Maon: and Maon was the father of Beth-zur.

46. And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez.

47. And the sons of Jahdai; Regem, and Jotham, and Gesham, and Pelet, and Ephah, and Shaaph.
. . . Geshan . . . — ASV

48. Maachan, Caleb's concubine, bare Sheber, and Tirhanah.
Maacah . . . — ASV

49. She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibea: and the daughter of Caleb was Achsa.
she bore also Shaaph founder of Madmannah, and Sheva founder of Machbenah and Gibea. Caleb also had a daughter named Achsah — NEB

50. These were the sons of Caleb the son of Hur, the firstborn of Ephratah; Shobal the father of Kirjath-jearim,

. . . Ephrathah . . . Kiriath-jearim — ASV
The descendants of Caleb: the sons of Hur, the eldest son of Ephrathah: Shobal the founder of Kiriath-jearim — NEB

51. Salma the father of Beth-lehem, Hareph the father of Beth-gader.
Salma the founder of Bethlehem, and Hareph the founder of Beth-gader — NEB

52. And Shobal the father of Kirjath-jearim had sons; Haroeh, and half of the Manahethites.
And Shobal the father of Kiriath-jearim had sons: Haroeh, half of the Menuhoth — ASV
Shobal the founder of Kiriath-jearim was the father of Reaiah and the ancestor of half the Manahethites — NEB
Shobal's sons included Kiriath-jearim and Haroeh, the ancestor of half of the Menuhoth tribe — Tay

53. And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites.
. . . Kiriath-jearim: . . . Puthites . . .; of them came the Zorathites and the Eshtaolites — ASV

54. The sons of Salma; Beth-lehem, and the Netophathites, Ataroth, the house of Joab, and half of the Manahethites, the Zorites.
. . . Atroth-beth-joab, and half of the Manahathites, the Zorites — ASV
The descendants of Salma: Bethlehem, the Netophathites, Ataroth, Beth-joab, half of the Manahethites, and the Zorites — NEB

55. And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, and Suchathites.
And the families of scribes that dwelt at Jabez: the Tirathites, the Shimeathites, the Sucathites — ASV
They also included the families of the writers living at Jabez — the Tirathites, . . . — Tay
These are the Kenites that came of Hemath, the father of the house of Rechab.
All these are Kenites who descended from Hammath, the founder of the family of Rechab — Tay

CHAPTER 3

1. Now these were the sons of David, which were born unto him in Hebron; the firstborn Amnon, of Ahinoam the Jezreelitess; the second Daniel, of Abigail the Carmelitess:
These were the sons of David, born at Hebron: the eldest Amnon, whose mother was Ahinoam of Jezreel; the second Daniel, whose mother was Abigail of Carmel — NEB

2. The third, Absalom the son of Maachah the daughter of Talmai king of Geshur:
The third was Absalom, the son of his wife Maacah, who was the daughter of King Talmai of Geshur — Tay
the fourth, Adonijah the son of Maggith:
The fourth was Adonijah, the son of Haggith — Tay

3. The fifth, Shephatiah of Abital: the sixth, Ithream by Eglah his wife.
the fifth Shephatiah, whose mother was Abital; the sixth Ithream, whose mother was David's wife Eglah — NEB

4. These six were born unto him in Hebron; and there he reigned seven years and six months: and in Jerusalem he reigned thirty and three years.
These six were born to him in Hebron, where he reigned seven and one-half years. Then he moved the capital to Jerusalem, where he reigned another thirty-three years — Tay

5. And these were born unto him in Jerusalem; Shimea, and Shobab, and Nathan, and Solomon, four, of Bath-shua the daughter of Ammiel:
These were born to [David] in Jerusalem: Shimea, Shobab, Nathan, Solomon, four of Bathshua [Bathsheba] daughter of Ammiel [Eliam] — Amp
While he was in Jerusalem, his wife Bathsheba (the daughter of Ammi-el) became the mother of his sons Shime-a, Shobab, Nathan, and Solomon — Tay

6. Ibhar also, and Elishama, and Eliphelet,

7. And Nogah, and Nepheg, and Japhia,

8. And Elishama, and Eliada, and Eliphelet, nine.

David also had nine other sons: Ibhar, Elishama, Eliphelet, Nogah, Nepheg, Japhia, Elishama, Eliada, and Eliphelet — Tay

9. These were all the sons of David, beside the sons of the concubines, and Tamar their sister.

All these were sons of David, in addition to other sons by concubines: and Tamar was their sister — NAB

(This list does not include the sons of his concubines.) David also had a daughter Tamar — Tay

10. And Solomon's son was Rehoboam, Abia his son, Asa his son, Jehoshaphat his son,

The son of Solomon was Rehoboam, whose son was Abijah, whose son was Asa, whose son was Jehoshaphat — NAB

Solomon's descendants [omitting non-reigning offspring] were his son Rehoboam: Abijah was his son, Asa his son, Jehoshaphat his son — Amp

The line of succession then went from father to son as follows: Solomon, Rehoboam, Abijah, Asa, Jehoshaphat — Ber

11. Joram his son, Ahaziah his son, Joash his son,

12. Amaziah his son, Azariah his son, Jotham his son,

13. Ahaz his son, Hezekiah his son, Manasseh his son,

14. Amon his son, Josiah his son.

15. And the sons of Josiah were, the firstborn Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum.

The sons of Josiah: the eldest was Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum — NEB

16. And the sons of Jehoiakim: Jeconiah his son, Zedekiah his son.

The sons of Jehoiakim: Jeconiah and Zedikiah — NEB

17. And the sons of Jeconiah; Assir, Salathiel his son,

And the sons of Jeconiah, the captive: Shealtiel his son — ASV

and the sons of Jeconiah, who was taken captive, were Shealtiel — AAT

The sons of Jeconiah, a prisoner: Shealtiel — NEB

18. Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.

. . . Shenazzar, Jekamiah, . . . — ASV

19. And the sons of Pedaiah were, Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:

And the sons of Pedaiah: Zerubbabel. Shimei. And the sons of Zerubbabel: Meshullam, and Hananiah: and Shelomith was their sister: — ASV

20. And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushabhesed, five.

21. And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.

And the sons of Hananiah: Pelatiah, and Jeshaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shecaniah — ASV

22. And the sons of Shechaniah; Shemiah: and the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.

and the sons of Shecaniah: Shemaiah. And the sons of Shemaiah: Hattush, and Igal, . . . — ASV

. . ., six in all — NEB

23. And the sons of Neariah; Elioenai, and Hezekiah, and Azrikam, three.

And the sons of Neariah: . . . Hizkiah . . . — ASV

24. And the sons of Elioenai were, Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

And the sons of Elioenai: Hodaviah, . . . Delaiah . . . — ASV

CHAPTER 4

1. The sons of Judah; Pharez, Hezron, and Carmi, and Hur, and Shobal.

The sons of Judah: Perez, . . . — ASV

2. And Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. These are the families of the Zorathites.

. . . These were the clans of the Zorathites — NEB

. . . These were the families of Zorah — Ber

. . . These were known as the Zorathite clans — Tay

3. And these were of the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister was Hazelelponi:
And these were the sons of the father of Etam: Jezreel, . . . Hazelelponi — ASV
These were the sons of [Hur] the father of Etam: Jezreel, . . . — Amp

4. And Penuel the father of Gedor, and Ezer the father of Hushah. These are the sons of Hur, the firstborn of Ephratah, the father of Bethlehem.
. . . Hur, the eldest of Ephrathah [Ephrath], the father of Bethlehem — Amp
. . . the founder of Bethlehem — NEB

5. And Ashur the father of Tekoa had two wives, Helah and Naarah.
And Ashhur the father of Tekoa had two wives, . . . — ASV

6. And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahash-tari. These were the sons of Naarah.
And Naarah bare him Ahuzzam, . . . — ASV

7. And the sons of Helah were, Zereth, and Jezoar, and Ethnan.
. . . were Zereth, Izhar, and Ethnan — ASV

8. And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.
And Hakkoz begat Anub, . . . — ASV
Coz was the father of Anub and Zobebah and the clans of Aharhel son of Harum — NEB

9. And Jabez was more honourable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow.
Jabez was honorable above his brothers; but his mother named him Jabez (sorrow maker), saying, Because I bore him in pain — Amp
. . . because she had such a hard time at his birth — Tay
. . . His mother had called him Jabez (Hurt), crying, "It hurt me to bear him." — Mof

10. And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested.
. . . and enlarge my border, . . . , and that thou wouldest keep me from evil, that it be not to my sorrow! . . . — ASV
. . . May thy hand be with me, and do me no harm, . . . — NEB
Jabez appealed to the God of Israel, saying, "Wilt Thou grant me a true blessing and extend my boundaries; let Thy hand be with me, and keep calamity from me so that no pain assails me," and God brought about what he had requested — Ber

11. And Chelub the brother of Shuah begat Mehir, which was the father of Eshton.
. . . Shuhah . . . — ASV

12. And Eshton begat Bethrapha, and Paseah, and Tehinnah the father of Ir-nahash. These are the men of Rechah.
. . . Beth-ratha, . . . These are the men of Recah — ASV

13. And the sons of Kenaz; Othniel and Seraiah: and the sons of Othniel; Hathath.
The sons of Kenaz were Othniel and Seraiah, and the son of Othniel was Hathath — AAT

14. And Meonothai begat Ophrah: and Seraiah begat Joab, the father of the valley of Charashim; for they were craftsmen.
. . . Joab, the father of Ge-harashim; for they were craftsmen — ASV
. . . Joab, father of Geharashim (the valley of craftsmen), [so named] because they were craftsmen — Amp

15. And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, even Kenaz.
The sons of Caleb, the son of Jephunneh, were Iru, . . .; and the son of Elah was Kenaz — AAT

16. And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel.
The sons of Jehalelel were Ziph, . . . and Asarel — AAT

17. And the sons of Ezra were, Jether, and Merad, and Epher, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa.
The sons of Ezrah: Jether, Mered, Epher, and Jalon. These are the sons of Bithia daughter of Pharaoh, whom Mered

married:[1] she bore Miriam, Shammai, and Ishbah, the father of Eshtemoa — Amp

18. And his wife Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these are the sons of Bithiah the daughter of Pharaoh, which Mered took.

And his wife the Jewess bare Jered the father of Gedor, and Heber the father of Soco, and Jekuthiel the father of Zanoah. And these are the sons of Bithiah the daughter of Pharaoh, whom Mered took — ASV

and his Jewish wife bore Jered, Heber, and Jekuthiel, ancestors respectively of Gedor, Soco, and Zanoah, all from Mered — Ber

And Mered's Jewish wife bore Jered father of Gedor, Heber father of Soco, and Jekuthiel father of Zanoah — Amp

Eshtemoa's wife was a Jewess; she was the mother of Jered, Heber, and Jekuthiel, who were, respectively, the ancestors of the Gedorites, Socoites, and Zanoahites — Tay

19. And the sons of his wife Hodiah the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.

The sons of the wife of Hodiah, the sister of Naham, were the fathers of Keliah, the Garmite, and Eshtemoa, the Maacathite — AAT

Hodiah's wife was the sister of Naham. One of her sons was the father of Keilah the Garmite, and another was the father of Eshtemoa the Maacathite — Tay

20. And the sons of Shimon were, Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi were, Zoheth, and Benzoheth.

21. The sons of Shelah the son of Judah were, Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea,

. . . and the families of the house of linen workers at Beth-Ashbea — AAT

Judah's son Shelah had the following: Er, the ancestor of Lecah; Laadah, the ancestor of Mareshah and the families of the house of Ashbea, who worked in fine linen — Ber

22. And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubi-lehem. And these are ancient things.

. . . Cozeba . . . And the records are ancient — ASV

. . . who were leaders in Moab; and Jashubi-lehem. These are old records — Ber

. . . who held property in Moab, but returned to Bethlehem. [These are events of old.] — NAB

. . . and Saraph who fell out with Moab and came back to Bethlehem. (The records are ancient.) — NEB

. . . who went to Moab to take wives before returning to Bethlehem. (Events, these, of long ago.) — Jerus

. . . Saraph (who was a ruler in Moab before he returned to Lehem). These names all come from very ancient records — Tay

23. These were the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.

. . . the potters, and those who lived in Nataim and Gederah were there on the king's service — NEB

These were potters and lived at Nataim and Gederah; they stayed with the king there, employed in his workshop — Jerus

(These were the potters and inhabitants of Netaim and Gederah; they resided there in the service of the king — Mof

These clans were noted for their pottery, gardening, and planting; they all worked for the king — Tay

24. The sons of Simeon were, Nemuel, and Jamin, Jarib, Zerah, and Shaul:

. . . Saul, — NEB

25. Shallum his son, Mibsam his son, Mishma his son.

His line of descendants ran: Shallum, Mibsam, Mishma — Ber

Shaul's son was Shallum, his grandson was Mibsam, and his great grandson was Mishma — Tay

26. And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.

Mishma's sons included Hammu-el (the father of Zaccur and grandfather of Shime-i) — Tay

---

[1] "These . . . married" are words transposed from verse 18 by some versions.

27. And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply, like to the children of Judah.
. . . In all their multiplying the families, they did not come up to the people of Judah — Ber
Shimei had sixteen sons and six daughters, but others of his family had fewer children, and the clan as a whole did not increase as much as the tribe of Judah — NEB

28. And they dwelt at Beersheba, and Moladah, and Hazar-shual,

29. And at Bilhah, and at Ezem, and at Tolad,

30. And at Bethuel, and at Hormah, and at Ziklag,

31. And at Beth-marcaboth, and Hazar-susim, and at Beth-birei, and at Shaaraim.
. . . and at Beth-biri . . . — ASV
These were their cities unto the reign of David.
These were their cities until David came to the throne — NEB

32. And their villages were, Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities:

33. And all their villages that were round about the same cities, unto Baal. These were their habitations, and their genealogy.
besides all the villages with surrounded these cities as far as Baal. These constituted their settlements, and they kept their genealogy registration — Ber
. . . These were their habitations, and they have their genealogy — RV
together with all their outlying villages as far as Baal. Here is where they dwelt, and so it was inscribed to them in their family records — NAB
They had also hamlets round these cities as far as Baal. These were the places where they lived — NEB
. . . Here they had their settlements and sorted themselves into their various groups — Jerus
. . ., and they had their own genealogical register — Rhm

34. And Meshobab, and Jamlech, and Joshah the son of Amaziah,

35. And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel,

36. And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,

37. And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah;

38. These mentioned by their names were princes in their families: and the house of their fathers increased greatly.
these mentioned by name were princes in their families: and their fathers' houses increased greatly — ASV
— these just named were princes in their clans, . . . — NAB
— these princes, as mentioned by name with their families, headed houses that had greatly outgrown their limits — Ber
. . . chieftains of their clans . . . — Knox

39. And they went to the entrance of Gedor, even unto the east side of the valley, to seek pasture for their flocks.
So they migrated to the entrance of Gedor, as far as the east side of the valley, looking for pasture lands for their flocks — Ber

40. And they found fat pasture and good, and the land was wide, and quiet, and peaceable; for they of Ham had dwelt there of old.
There they found rich, good pasturage; the land was spread out, undisturbed, and quiet, because the people formerly living in it were Hamitic — Ber
. . . but the land belonged to the descendants of Ham — Tay
. . . before then it had been occupied by Hamites — NEB
. . . good, fat pasture; the land was broad, untroubled, peaceful. Hamites had been living there before them — Jerus

41. And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because there was pasture there for their flocks.
During the reign of Hezekiah king of Judah these whose names are written above came and destroyed the tribes of Ham and the Meunites whom they found there. They annihilated them so that no trace of them has remained to this day; and they occupied the land

in their place, for there was pasture for their flocks — NEB

The Simeonites, registered by name, arrived there in the time of Hezekiah king of Judah; they overran their tents and the dwellings they found there. They put them under a ban still enforced today and settled in their place, since there was pasturage for their flocks — Jerus

So during the reign of King Hezekiah of Judah these princes invaded the land and struck down the tents and houses of the descendants of Ham; they killed the inhabitants of the land and took possession of it for themselves — Tay

42. And some of them, even of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi.

Also from the people of Simeon there were 500 men under leadership of Pelatiah, Neariah, Rephaiah, and Uzziel, the sons of Ishi, who went against Mouth Seir — Ber

. . . the hill-country of Seir . . . — NEB

43. And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day.

They struck down what was left of the escaped remnant of Amalek and have remained there up to the present — Ber

CHAPTER 5

1. Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.

. . ., his inheritance rights as first-born were transferred to the sons of Joseph the son of Israel, though they were not registered for that position — Ber

. . . (He was indeed the first-born, but because he disgraced the couch of his father his birthright was given to the sons of Joseph, son of Israel, so that he is not listed in the family records according to birthright — NAB

The oldest son of Israel was Reuben, but since he dishonored his father by sleeping with one of his father's wives, his birthright was given to his half brother, Joseph. So the official genealogy doesn't name Reuben as the oldest son — Tay

2. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's:)

and though Judah grew strong among his brothers, and became prince over him, yet the birthright belonged to Joseph — AAT

For from Judah shall come forth Messiah the King, but the blessings shall be given to Joseph) — Lam

Of all those brethren, Juda was the most powerful, and from him chieftains sprang; but it was still Joseph that had the first-born's privilege — Knox

Judah prevailed above his brethren, and of him came the prince and leader [and eventually the Messiah], yet the birthright was Joseph's — Amp

Judah held the leading place among his brothers because he fathered a ruler, and the rank of the eldest was his, not Joseph's.) — NEB

3. The sons, I say, of Reuben the firstborn of Israel were, Hanoch, and Pallu, Hezron, and Carmi.

the sons of Reuben the first-born of Israel: Hanoch, . . . — ASV

. . . Enoch, Pallu . . . — NEB

4. The sons of Joel; Shemaiah his son, Gog his son, Shimei his son,

Then the line of descent went: Joel, Shemaiah, Gog, Shimei — Ber

His son was Joel, whose son was Shemaiah, whose son was Gog, whose son was Shimei — NAB

Joel's descendants were his son Shemaiah, whose son was Gog, and his great grandson Shime-i — Tay

5. Micah his son, Reaia his son, Baal his son,

Micah, Reaiah, Baal, — Ber

Shime-i's son was Micah; his grandson was Reaiah; and his great-grandson was Baal — Tay

6. Beerah his son, whom Tilgath-pilneser king of Assyria carried away captive: he was prince of the Reubenites.

. . . whom Tilgath-pileser king of Assyria carried off into exile. He was a prince of the Reubenites — Jerus

. . . — He was a leader to the Reubenites — Rhm

and Beerah, a tribal chief of Reuben whom Tilgath-pilneser king of Assyria took away into captivity — Ber

7. And his brethren by their families, when the genealogy of their generations was reckoned, were the chief, Jeiel, and Zechariah,

and his kinsmen, according to their families, when the genealogy of their generations was reckoned, were chief Jeiel, Zechariah — AAT

His kinsmen, family by family, as registered in their tribal lists: Jeiel the chief, Zechariah — NEB

Beerah's fellow rulers, according to their families in the registering by genealogical descent, were: Jeiel, the leader; Zechariah — Ber

8. And Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, even unto Nebo and Baal-meon:

Bela, who descended from Joel through Shema; and then Azaz, who lived in Aroer, even as far as Nebo and Baal-meon — Ber

Bela son of Azaz, son of Shema, son of Joel. They lived in Aroer, and their lands stretched as far as Nebo and Baal-meon — NEB

9. And eastward he inhabited unto the entering in of the wilderness from the river Euphrates: because their cattle were multiplied in the land of Gilead.

Also eastward he dwelt to the entrance of the desert as far as the Euphrates, because their cattle were so many in the land of Gilead — AAT

On the east, they were bounded by the approaches of the desert, and the river Euphrates; . . . — Knox

Eastward [Bela] inhabited the land as far as the entrance into the desert this [west] side of the river Euphrates; . . . — Amp

To the east his lands stretched to the beginning of the desert that ends at the river Euphrates, . . . — Jerus

10. And in the days of Saul they made war with the Hagarites, who fell by their hand: and they dwelt in their tents throughout all the east land of Gilead.

In the days of [King] Saul they made war with the Hagites or Ishmaelites who fell by their hand; . . . — Amp

11. And the children of Gad dwelt over against them, in the land of Bashan unto Salcah:

Across from them lived the people of Gad in the land of Bashan as far as Balecah — Ber

Across from them, in the land of Bashan, lived the descendants of Gad, who were spread as far as Salecah — Tay

12. Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.

In Bashan itself they consisted of Joel the chief; Shapham the second; and Janai and Shaphat — Ber

Joel was the greatest and was followed by Shapham, also Janai and Shaphat — Tay

13. And their brethren of the house of their fathers were, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

Their fellow rulers according to their clans were . . . Jacan . . . and Eber, a total of seven — Ber

14. These are the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;

who traced their ancestry from their father Abihail back through Huri, Jaroah, Gilead, Michael, Jeshishai, and Jahdo, to Buz — Ber

The descendants of Buz, in the order of their generations, were: Jahdo, Jeshishai, Michael, Gilead, Jaroah, Huri, Abihail — Tay

15. Ahi the son of Abdial, the son of Guni, chief of the house of their fathers.

Ahi the son of Abdiel, the son of Guni, was chief according to their clans — Ber

Ahi, the son of Abdi-el and grandson of Guni, was the leader of the clan — Tay

16. And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of Sharon, upon their borders.

These latter lived in Gilead in a part assigned to Bashan with its dependencies, and in all the pastures of Sharon as far as they extended — Ber

they lived in Gilead, in Bashan and its villages, in all the common land of Sharon as far as it stretched — NEB

17. All these were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.

All of these were enrolled in the genealogical records in the days of Jotham, king of Judah and in the days of Jeroboam, king of Israel — AAT

All of Gad were registered by genealogy in the days of Jotham king of Judah and of Jeroboam II king of Israel — Ber

These registers were all compiled in the reigns of Jotham . . . — NEB

18. The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, were four and forty thousand seven hundred and threescore, that went out to the war.

. . . of their fighting men armed with shield and sword, their archers and their battle-trained soldiers, forty-four thousand seven hundred and sixty were ready for active service — NEB

Concerning people of Reuben, Gad, and a half-tribe of Manasseh, they had valiant men who could carry shield and sword and bend bow and were trained for warfare, totaling 47,760 on active duty — Ber

The Reubenites, Gadites, and half-tribe of Manasseh were warriors, men who bore shield and sword and who drew the bow, trained in warfare — forty-four thousand seven hundred and sixty men fit for military service — NAB

19. And they made war with the Hagarites, with Jetur, and Nephish, and Nodab.

And they made war with the Hagrites, . . . — ASV

20. And they were helped against them, and the Hagarites were delivered into their hand, and all that were with them: for they cried to God in the battle, and he was entreated of them; because they put their trust in him.

They were given help against them, and the Hagrites of Ishmaelites were delivered into their hand, and all that were allied with them, for they cried to God in battle, and he granted their entreaty because they relied on, clung to and trusted in Him — Amp

21. And they took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men an hundred thousand.

22. For there fell down many slain, because the war was of God. And they dwelt in their steads until the captivity.

The number that fell mortally wounded was great, because the battle was God's. Thus they settled in their enemies' former territory until the exile — Ber

Many had been killed, for the war was of God's making, . . . — NEB

Many had fallen in battle, for victory is from God; . . . — NAB

Many of the enemy were also slain, for the war was God's sanction . . . — Mof

. . . for God was fighting against them . . . — Tay

23. And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan unto Baal-hermon and Senir, and unto mount Hermon.

The members of the half-tribe of Manasseh settled in the land, a dense population from Bashan to Baal-hermon, Senir, and Mount Hermon — Ber

24. And these were the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, famous men, and heads of the house of their fathers.

These were the heads of their families, Epher, . . . , valiant fighters, famous men, heads of their families — AAT

The leaders of their clans were . . . brave warriers, famous and chiefs according to their family groups — Ber

The following were the heads of their ancestral houses: Epher, . . . — NAB

. . . , all men of ability and repute, heads of their families — NEB

. . . men who were heroes of valour, men of renown, chiefs to their ancestral house — Rhm

. . . , mighty men of strength of mind and spirit (enabling them to encounter danger with firmness and personal bravery), famous men, and heads of the houses of their fathers — Amp

25. And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them.

. . ., and played the harlot after the gods of the peoples of the land, . . . — ASV

However, they offended the God of their fathers by lusting after the gods of the natives of the land, whom God had cleared out of their way — NAB

But they broke faith with the God of their fathers and turned adulterously to the gods of the native peoples whom God had destroyed before them — Ber

But they acted treacherously toward the God of their fathers, and ran wantonly after the alien gods of the peoples of the land whom God had destroyed before them — AAT

26. And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.

So the God of Israel stirred up the spirit of Pul king of Assyria, [that is,] the spirit of Tilgath-pilneser king of Assyria and carried them away, the Reubenites, Gadites . . . — Amp

So God caused King Pul of Assyria (also known as Tilgath-pilneser III) to invade the land and deport the men of Reuben, Gad, and the half-tribe of Manasseh. They took them to Halah, Habor, Hara, and the Gozan River, where they remain to this day — Tay

CHAPTER 6

1. The sons of Levi; Gershon, Kohath, and Merari.

The sons of Levi were . . . — AAT

2. And the sons of Kohath; Amram, Izhar, and Hebron, and Uzziel.

The sons of Kohath were . . . — AAT

3. And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

and the children of Amram were . . .; and the sons of Aaron were . . . — AAT

4. Eleazar begat Phinehas, Phinehas begat Abishua,

5. And Abishua begat Bukki, and Bukki begat Uzzi,

6. And Uzzi begat Zerahiah, and Zerahiah begat Meraioth,

7. Meraioth begat Amariah, and Amariah begat Ahitub,

8. And Ahitub begat Zadok, and Zadok begat Ahimaaz,

9. And Ahimaaz begat Azariah, and Azariah begat Johanan,

10. And Johanan begat Azariah, (he it is that executed the priest's office in the temple that Solomon built in Jerusalem:)

11. And Azariah begat Amariah, and Amariah begat Ahitub,

12. And Ahitub begat Zadok, and Zadok begat Shallum,

13. And Shallum begat Hilkiah, and Hilkiah begat Azariah,

14. And Azariah begat Seraiah, and Seraiah begat Jehozadak,

15. And Jehozadak went into capitivity, when the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar.

and Jehozadak, who was deported when the LORD, through Nebuchadnezzar, took Judah and Jerusalem into exile — Ber

16. The sons of Levi; Gershom, Kohath, and Merari.

The sons of Levi were . . . — AAT

17. And these be the names of the sons of Gershom; Libni, and Shimei.

And these are the names of the sons of Gershom: . . . — ASV

18. And the sons of Kohath were, Amram, and Izhar, and Hebron, and Uzziel.

19. The sons of Merari; Mahli, and Mushi.

The sons of Merari were . . . — AAT

And these are the families of the Levites according to their fathers.

These make up the Levitical families according to their founding fathers — Ber

The clans of Levi, family by family: — NEB

20. Of Gershom; Libni his son, Jahath his son, Zimmah his son,

Gershom: his son Libni, his son Johath, his son Zimmah, — NEB

The line of descent from Gershom went:
Libni, . . . — Ber

21. Joah his son, Iddo his son, Zerah his son, Jeaterai his son.
. . . Jeatherai . . . — ASV

22. The sons of Kohath; Amminadab his son, Korah his son, Assir his son,
The descendants of Kohath were . . . — AAT

23. Elkanah his son, and Ebiasaph his son, and Assir his son,

24. Tahath his son, Uriel his son, Uzziah his son, and Shaul his son.
. . . Saul — NEB

25. And the sons of Elkanah; Amasai, and Ahimoth.
The sons of Elkanah were . . . — AAT
Now the line of descendants of Elkanah [II] went: Amasai, Ahimoth. — Ber

26. As for Elkanah: the sons of Elkanah; Zophai his son, and Nahath his son,
and Elkanah [III]; and after this last-mentioned Elkanah, his successor Zophai, Nahath — Ber

27. Eliab his son, Jeroham his son, Elkanah his son.
Eliab, Jeroham, and Elkanah [IV] — Ber

28. And the sons of Samuel; the firstborn Vashni, and Abiah.
And the sons of Samuel: the first-born, Joel, and the second Abijah — ASV
. . .: the first-born [Joel] and Abijah — Amp
The families of the subclan of Samuel were headed by Samuel's sons: Joel, the oldest; Abijah, the second — Tay

29. The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son,
The sons of Merari were . . . — AAT
. . . Euzzah his son — ASV

30. Shimea his son, Haggiah his son, Asaiah his son.

31. And these are they whom David set over the service of song in the house of the LORD, after that the ark had rest.
. . . in the house of Jehovah . . . — ASV
These are the men whom David appointed to superintend the singing in the house of the LORD after the ark had been established there — Ber

32. And they ministered before the dwelling place of the tabernacle of the congregation with singing, until Solomon had built the house of the Lord in Jerusalem: and then they waited on their office according to their order.
They were rendering service in song before the tent of meeting, which was the place of divine presence until the construction by Solomon of the LORD's Jerusalem temple, and they officiated over the assigned task as it was prescribed for them — Ber
. . . before the Tent of the Presence until Solomon built the house of the LORD in Jerusalem, and took their regular turns of duty there — NEB

33. And these are they that waited with their children. Of the sons of the Kohathites: Heman a singer, the son of Joel, the son of Shemuel,
These appointees, together with their sons, were: Heman the singer, of the clan of Kohath, who traced his ancestry back through Joel, Samuel. — Ber
The following, with their descendants, took this duty. Of the line of Kohath:
. . . — NEB
. . . Samuel [the great prophet and judge] — Amp

34. The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah,
Son of Elkanah [III], . . . — Amp

35. The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,
. . . Elkanah [II] . . . — Amp

36. The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,
. . . Elkanah [I] . . . — Amp

37. The son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah,

38. The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.
. . . Israel (Jacob) — Amp

39. And his brother Asaph, who stood on his right hand, even Asaph the son of Berachiah, the son of Shimea,
Heman's [tribal] brother Asaph stood on his right hand: Asaph son of Berechiah, son of Shimea — Amp
Asaph, his colleague, who stood at his right hand and who traced back his ancestry through Berachiah, Shimea — Ber
Heman's assistant was his colleague Asaph, whose genealogy was traced back through: Berechiah, Shime-a, — Tay

40. The son of Michael, the son of Baaseiah, the son of Malchiah,
. . . Malchijah — ASV

41. The son of Ethni, the son of Zerah, the son of Adaiah,

42. The son of Ethan, the son of Zimmah, the son of Shimei,

43. The son of Jahath, the son of Gershom, the son of Levi.

44. And their brethren the sons of Merari stood on the left hand: Ethan the son of Kishi, the son of Abdi, the son of Malluch,
Their colleagues, the men of Merari, on the left, under Ethan, whose ancestry went back through Kishi, Abid, Malluch, — Ber
Heman's second assistant was Ethan, a representative from the clan of Merari, who stood on his left. Merari's ancestry was traced back through: Kishi, Abdi, Malluch, — Tay

45. The son of Hashabiah, the son of Amaziah, the son of Hilkiah,
Hashabiah, Amaziah, Hilkiah, — Ber

46. The son of Amzi, the son of Bani, the son of Shamer,
Amzi, Bani, Shemer, — Ber

47. The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.
Mahlik, Mushi, Merari, and Levi — Ber

48. Their brethren also the Levites were appointed unto all manner of service of the tabernacle of the house of God.
Moreover, their fellow tribesmen, the Levites, were dedicated to all the work of the tabernacle of the house of God, — Ber
Their fellow Levites were appointed to wait on all the needs of the tabernacle, the Lord's dwelling-place — Knox

49. But Aaron and his sons offered upon the altar of the burnt offering, and on the altar of incense, and were appointed for all the work of the place most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.
while Aaron and his sons made the sacrifices on the altar of burnt offering and on the altar of incense; who conducted the entire work of the most holy place and who made atonement for Israel, exactly as God's servant Moses had given commandment — Ber
But it was Aaron and his descendants who burnt the sacrifices on the altar of whole-offering and the altar of incense, . . . expiation for Israel, . . . — NEB
But Aaron and his sons were to make perfume upon the altar of ascending-sacrifice and upon the altar of incense, according to all the service of the holy of holies, — even for putting a propitiatory-covering over Israel, . . . — Rhm
But [the line of] Aaron and his sons . . . — Amp

50. And these are the sons of Aaron; Eleazar his son, Phinehas his son, Abishua his son,
The descendants of Aaron were: . . . — Tay

51. Bukki his son, Uzzi his son, Zerahiah his son,

52. Meraioth his son, Amariah his son, Ahitub his son,

53. Zadok his son, Ahimaaz his son.

54. Now these are their dwelling places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites: for theirs was the lot.
Now these are the dwelling places according to their encampments in the borders: to the sons of Aaron, of the families of the Kohathites (for theirs was the first lot), — ASV
These, made up of Aaron's descendants, members of the clan of Kohath, held the following districts within their boundaries as the places where they lived, because the [first] lot had fallen to them: — Ber
This is a record of the cities and land assigned by lot to the descendants of Aaron, all of whom were members of the Kohath clan: — Tay

55. And they gave them Hebron in the land of Judah, and the suburbs thereof round about it.
in the territory of Judah they were assigned Hebron with its surrounding open lands, — Ber
they gave them Hebron in Judah with the common land round it, — NEB

56. But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.
but they assigned to Caleb son of Je-

phunneh the open country belonging to the town and its hamlets — NEB
though the city's fields and villages were reserved for Caleb . . . — Ber

57. And to the sons of Aaron they gave the cities of Judah, namely, Hebron, the city of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs,

But Aaron's descendants received of the cities of refuge, Hebron; also Libnah with its surrounding open lands, Jattir, Eshtemoa, — Ber
They gave to the sons of Aaron: Hebron the city of refuge, Libnah, . . . — NEB

58. And Hilen with her suburbs, Debir with her suburbs,

. . . with its open lands, . . . with its open lands — Mof
. . . with her pasture lands . . . with her pasture lands — Rhm
. . . its commons, . . . its commons — AAT

59. And Ashan with her suburbs, and Beth-shemesh with her suburbs:

. . . pasture lands, . . . pasture lands — Rhm
. . . open lands, . . . open lands — Mof

60. And out of the tribe of Benjamin; Geba with her suburbs, and Alemeth with her suburbs, and Anathoth with her suburbs.

Then from the tribe of Benjamin they were assigned Geba, Alemeth, and Anathoth, each with its surrounding open lands — Ber
. . . pasture lands . . . pasture lands — Rhm

All their cities throughout their families were thirteen cities.

The total of the cities distributed among their families came to thirteen — Ber

61. And unto the sons of Kohath, which were left of the family of that tribe, were cities given out of the half tribe, namely, out of the half tribe of Manasseh, by lot, ten cities.

The rest of the Kohathites had by lot out of the families of the tribe of Ephraim and of Dan and the half-tribe of Manasseh, ten cities — AAT
The rest of the descendants of Kohath were granted ten cities by lot from the family of the tribe [of Ephraim and of Dan and], from a half tribe, the half of Manasseh — Ber
Lots were then drawn to assign land to the remaining descendants of Kohath, and they received ten cities in the territory of the half-tribe of Manasseh — Tay
They gave to the remaining clans of the sons of Kohath ten cities by lot from the half tribe of Manasseh — NEB

62. And to the sons of Gershom throughout their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

The subclans of the Gershom clan received by lot thirteen cities in the Bashan area from the tribes of Assachar, Asher, Naphtali, and Manasseh — Tay
The Gershomites according to their families were allotted thirteen cities out of the tribes of Issachar, . . . — AAT

63. Unto the sons of Merari were given by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

The Merarites were allotted twelve towns for their families, from the clans of Reuben, . . . — Mof
The subclans of Merari received by lot twelve cities from the tribes of Reuben, . . . — Tay

64. And the children of Israel gave to the Levites these cities with their suburbs.

So the Israelites gave the Levites the cities with their common lands — AAT
. . . with their surrounding open lands to the Levites — Ber
. . . the cities and the pasture lands thereof — Rhm

65. And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by their names.

They also gave them by lot out of the tribe of the Judeans, Simeonites, and Benjaminites these cities which are mentioned by name — AAT
they assigned by lot, however, the cities from the tribes of the people of Judah, Simeon, and Benjamin, which are above listed by name — Ber
(The cities mentioned above from the tribes of Judah, Simeon, and Benjamin, were assigned by lot.) — NEB

66. And the residue of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.
And some of the families of the sons of Kohath had cities of their borders out of the tribe of Ephraim — RV
Also some of the families of the Kohathites had cities allotted them from the tribe of Ephraim — AAT

67. And they gave unto them, of the cities of refuge, Shechem in mount Ephraim with her suburbs; they gave also Gezer with her suburbs,
And they gave unto them the cities of refuge, Shechem and the hill country of Ephraim with her suburbs; Gezer also with her suburbs — RV
And they gave unto them the cities of refuge — Shechem and her pasture lands in the hill country of Ephraim, — and Gezer with her pasture lands — Rhm
. . . open lands, . . . open lands — Mof

68. And Jokmeam with her suburbs, and Beth-horon with her suburbs,
. . . pasture lands, . . . pasture lands — Rhm

69. And Aijalon with her suburbs, and Gath-rimmon with her suburbs:
. . . pasture lands, . . . pasture lands — Rhm

70. And out of the half tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.
and out of the half-tribe of Manessah — Aner with its commons, Bileam with its commons, for the rest of the families of the Kohathites — AAT
Then from the half tribe of Manasseh came Aner and Bileam, with their surrounding open lands. These were for the families of the rest of the descendants of Kohath — Ber
The following capital Cities of Refuge and their pasturelands were given to the subclans of the Kohathites by the half-tribe of Manasseh: Aner, Bile-am — Tay

71. Unto the sons of Gershom were given out of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs:
To the descendants of Gershom there were granted from the family of the half tribe of Manasseh: Golan in Bashan and Ashtaroth . . . — Ber
. . . pasture lands . . . pasture lands — Rhm

72. And out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs,
from the tribe of Issachar: Kedesh . . . — Ber
. . . pasture lands, . . . pasture lands — Rhm

73. And Ramoth with her suburbs, and Anem with her suburbs:
Ramoth and Anem, and the surrounding pastureland of each — Tay

74. And out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs,
and the tribe of Asher: Mashal . . . — Ber

75. And Hukok with her suburbs, and Rehob with her suburbs:

76. And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.
and from the tribe of Naphtali: Kedesh . . . — Ber
. . . and Kiriathiam with its suburbs — ASV
. . . with her pasture lands — Rhm
. . . open lands — Mof

77. Unto the rest of the children of Merari were given out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs:
Unto the rest of the Levites, the sons of Merari, were given, out of the tribe of Zebulun, Rimmono with its suburbs, Tabor with its suburbs; — ASV
. . . pasture lands, . . . pasture lands — Rhm
. . . open lands, . . . open lands — Mof
. . . with its outskirts, . . . outskirts — Bas

78. And on the other side Jordan by Jericho, on the east side of Jordan, were given them out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,
and from trans-Jordan at Jericho, to the east of the Jordan, from the tribe of Reuben: Bezer in the desert . . . — Ber

And across the Jordan River, opposite Jericho, the tribe of Reuben gave them Bezer (a desert town) . . . — Tay
. . . pasture lands, . . . pasture lands — Rhm
. . . outskirts, . . . outskirts — Bas
. . . open lands, . . . open lands — Mof

79. Kedemoth also with her suburbs, and Mephaath with her suburbs:

80. And out of the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahaniam with her suburbs,
The tribe of Gad gave them Ramoth in Gilead . . . — Tay

81. And Heshbon with her suburbs, and Jazer with her suburbs.
. . . open lands, . . . open lands — Mof
. . . pasture lands, . . . pasture lands — Rhm
. . . outskirts, . . . outskirts — Bas

CHAPTER 7

1. Now the sons of Issachar were, Tola, and Puah, Jashub, and Shimrom, four.
As for the sons of Issachar, they were these four: Tola, . . . — Ber
. . . Jachib . . . — AAT

2. And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, to wit, of Tola:
And the sons of Tola: . . . Ibsam, and Shemuel, . . . — ASV
. . . chiefs of their ancestral house pertaining to Tola — Rhm
. . . Chiefs of their families, namely, of Tola — AAT
. . . heads of their fathers' houses, descendants of Tola — Amp
They were valiant men of might in their generations; whose number was in the days of David two and twenty thousand and six hundred.
distinguished warriors of their generations, their number in the days of David being twenty-two thousand six hundred — AAT
mighty men of valor in their generations . . . — ASV
heroes of valour in their generations . . . — Rhm
In the time of David these numbered twenty-two thousand six hundred stout fighting men, grouped according to their kinship — Jerus
powerful heroes and leaders of their clans . . . — Ber

3. And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief men.
The son of Uzzi was Izrahiah, and the sons of Izrahiah were Michael, Obadiah, Joel, Isshiah, all five of them being chief men — AAT

4. And with them, by their generations, after the house of their fathers, were bands of soldiers for war, six and thirty thousand men: for they had many wives and sons.
and along with them, by their generations according to their families, were units of the army for war, thirty-six thousand: for they had many wives and sons — AAT

5. And their brethren among all the families of Issachar were valiant men of might, reckoned in all by their genealogies four-score and seven thousand.
. . . mighty men of valor . . . — ASV
. . . heroes of great valour . . . — Rhm
Also their kinsmen belonging to all the families of Issachar were a total of eighty-seven thousand distinguished warriors, reckoned by genealogy — AAT
Their fellow tribesmen of all the families of Issachar were powerful heroes. The grand total by genealogical enrollment amounted to 87,000 — Ber
They had kinsmen belonging to all the clans of Issachar, eighty-seven thousand stout fighting men, all belonging to one related group — Jerus

6. The sons of Benjamin; Bela, and Becher, and Jediael, three.
The three sons of Benjamin: Bela, . . . — Ber

7. And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five;
Bela's sons were five, Ezbon, . . . — AAT
heads of the house of their fathers, mighty men of valour; and were reckoned by their genealogies twenty and two thousand and thirty and four.
heads of their families, distinguished

warriors; and their reckoning by genealogies was twenty-two thousand and thirty-four — AAT

They were heads of their families and able men; the number registered was twenty-two thousand and thirty-four — NEB

chiefs of the ancestral house, heroes of great valour, . . . — Rhm

heads of families, stout fighting men, forming a related group of twenty-two thousand and thirty-four men — Jerus

8. And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these are the sons of Becher.

The sons of Becher were . . . — AAT

9. And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, was twenty thousand and two hundred.

Their enrollment based on genealogical descent through these mighty warriors, who were clan heads amounted to 20,200 — Ber

And when they had registered themselves by their generations, the chiefs of their ancestral house the heroes of valour were twenty thousand and two hundred — Rhm

the heads of their families, stout fighting men, formed a related group, according to their kinship, of twenty thousand two hundred men — Jerus

. . . great men of war . . . — Bas

10. The sons also of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.

The son of Jediael was Bilhan and the sons of Bilhan were . . . — AAT

. . . Tarshish and Ahishahar — ASV

11. All these the sons of Jediael, by the heads of their fathers, mighty men of valour, were seventeen thousand and two hundred soldiers fit to go out for war and battle.

All these were the sons of Jediael according to the heads of their families, distinguished warriors, seventeen thousand two hundred on active service for war — AAT

. . ., powerful heroes and heads of clans, . . . — Ber

. . ., heads of families and able men . . . — NEB

. . ., chieftains of clans that went bravely into battle . . . — Knox

12. Shuppim also, and Huppim, the children of Ir, and Hushim, the sons of Aher.

Other clans were . . . — Knox

(Also Shuppim and Huppim were sons of Ir, Husham the son of Aher.) — AAT

13. The sons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah.

The sons of Naphtali were . . . — AAT

14. The sons of Manasseh; Ashriel, whom she bare: (but his concubine the Aramitess bare Machir the father of Gilead:

The sons of Manasseh: Asriel, whom his concubine the Aramitess bare; she bare Machir the father of Gilead — ASV

The sons of Manasseh: Ashriel, born through Manasseh's Aramaean concubine, who had given birth to Machir the father of Gilead — Ber

. . . a Syrian concubine . . . — Knox

15. And Machir took to wife the sister of Huppim and Shuppim, whose sister's name was Maachah;) and the name of the second was Zelophehad: and Zelophehad had daughters.

Machir had chosen a wife of the Huppim and Shuppim family, and his sister was called Maacah. A second descendant was Zelophehad, and Zelophehad had [only] daughters — Ber

It was Machir who found wives for Huppim and Shuppim. Machir's sister was Maacah. Another descendant was Zelophehad, who had only daughters — Tay

16. And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother was Sheresh; and his sons were Ulam and Rakem.

Machir's wife, also named Maacah, bore him a son whom she named Peresh; his brother's name was Sheresh, and he had sons named Ulam and Rakem — Tay

17. And the sons of Ulam; Bedan. These were the sons of Gilead, the son of Machir, the son of Manasseh.

Eulam's son was Bedan. So these were the sons of Gilead, the grandsons of Machir, and the great-grandsons of Manasseh — Tay

18. And his sister Hammoleketh bare Ishod, and Abiezer, and Mahalah.
Hammolecheth, Machir's sister, bore Ishhod, Abiezer, and Mahlah — Tay

19. And the sons of Shemida were, Ahian, and Shechem, and Likhi, and Aniam.

20. And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,

21. And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath that were born in that land slew, because they came down to take away their cattle.
. . . Ele-ad and Ezer attempted to rustle cattle at Gath, but they were killed by the local farmers — Tay

22. And Ephraim their father mourned many days, and his brethren came to comfort him.
. . . and his kinsmen came to comfort him — NEB

23. And when he went in to his wife, she conceived, and bare a son, and he called his name Beriah, because it went evil with his house.
. . .. because in misfortune was she in his house — Rhm
. . . whom she called Beriah, 'because' she said 'in my house one is in misfortune' — Jerus
Afterwards, his wife conceived and bore a son whom he called Beriah (meaning "a tragedy") because of what had happened — Tay
. . . whom he named Beriah, since evil had befallen his house — NAB
Then he had intercourse with his wife; she conceived and had a son whom he named Beriah (because disaster had come on his family) — NEB
. . . He named him Beriah because this happened when his family was "in trouble" — Ber

24. (And his daughter was Sherah, who built Beth-horon the nether, and the upper, and Uzzen-sherah.)
Ephraim's daughter's name was Sheerah. She built Lower and Upper Beth-horon and Uzzen-sheerah — Tay

25. And Rephah was his son, also Resheph, and Telah his son, and Tahan his son,
Additional sons of his were Rephah and Resheph, from the latter of whom the line of descent went: Telah, Tahan — Ber

26. Laadan his son, Ammihud his son, Elishama his son,
Laadan, Ammihud, Elishama — Ber

27. Non his son, Jehoshua his son.
Non, and Joshua — Ber

28. And their possessions and habitations were, Beth-el and the towns thereof, and eastward Naaran, and westward Gezer, with the towns thereof; Shechem also and the towns thereof, unto Gaza and the towns thereof:
Ephraim's territory in which they settled was bounded by Bethel and its dependencies, by Naaran on the east, by Gezer and its dependencies on the west, and by Shechem with its dependent towns as far as Ayyah and its dependencies. — Ber

29. And by the borders of the children of Manasseh, Bethshean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel.
The people of Manasseh held possession of Bethshean, Taanach, Megiddo, and Dor, each with its dependent towns. In these places the descendants of Joseph the son of Israel settled — Ber

30. The sons of Asher; Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister.
The sons of Asher were Imnah, Ishvah, Ishvi, Beriah, and their sister Serah — AAT

31. And the sons of Beriah; Heber, and Malchiel, who is the father of Birzavith.
and the sons of Beriah were . . . . who was the father of Birzaith — AAT

32. And Heber begat Japhlet, and Shomer, and Hotham, and Shua their sister.

33. And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These are the children of Japhlet.

34. And the sons of Shamer; Ahi, and Rohgah, Jehubbah, and Aram.

35. And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal.

36. The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah,

37. Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera.

38. And the sons of Jether; Jephunneh, and Pispah, and Ara.
. . . Pispa . . . — ASV

39. And the sons of Ulla; Arah, and Haniel, and Rezia.
. . . Hanniell, and Rizia — ASV

40. All these were the children of Asher, heads of their father's house, choice and mighty men of valour, chief of the princes.
All these were Asherite heads of the families, select, distinguished warriors, foremost of the chieftains — AAT
All these were descendants of Asher, heads of clans, chosen men, mighty warriors, and chief officers — Ber
. . . chiefs of the ancestral house, choice men, heroes of great valour, chiefs of the leaders — Rhm
. . . heads of families, picked men of ability, leading princes — NEB
. . . heads of ancestral houses, distinguished men, warriors, and chiefs among the princes — NAB
. . . heads of families, stout fighting men — Jerus
And the number throughout the genealogy of them that were apt to the war and to battle was twenty and six thousand men.
As registered by genealogy for wartime service, they totaled 26,000 men — Ber
They were enrolled among the fighting troups; the total number was . . . — NEB
when numbered, they formed a related group of twenty-six thousand men for active service — Jerus
They were recorded in the army for war, twenty-six thousand men in number — Bas

CHAPTER 8

1. Now Benjamin begat Bela his firstborn, Ashbel the second, and Aharah the third,

2. Nohah the fourth, and Rapha the fifth.
The sons of Benjamin, according to age, were: Bela, the first, . . . — Tay

3. And the sons of Bela were, Addar, and Gera, and Abihud,

4. And Abishua, and Naaman, and Ahoah,

5. And Gera, and Shephuphan, and Huram.
And Bela had sons: Addar, . . . — ASV

6. And these are the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba, and they removed them to Manahath:
. . .. these are the heads of fathers' houses of the inhabitants of Geba, and they carried them captive to Manahath — ASV
These were the sons of Ehud, heads of families living in Geba, who were removed to Manahath — NEB
The sons of Ehud, chiefs of the subclans living at Geba, were captured in war and exiled to Manahath. — Tay
Ehud had these sons, who were clan leaders for the inhabitants of Geba, the group taken away to Manahath — Ber

7. And Naaman, and Ahiah, and Gera, he removed them, and begat, Uzza, and Ahihud.
and Naaman and Ahijah, and Gera, he carried them captives; and he begat . . . — ASV
. . .; and Gera was the one who carried them captive; he was the father of Uzza and Ahihud — AAT
Also Naaman, Ahijah, and Gera. The last, who led them into exile, became the father of Uzza and Ahihud — NAB
Naaman, Ahiah, and Gera — he it was who removed them. He was the father of Uzza and Ahihud — NEB
Naaman, Ahijah, and Gera, that is, Heglam, who was the father of Uzza and Ahihud — Amp
They were: Naaman, Ahijah, Gera (also called Heglam), the father of Uzza and Ahihud — Tay

8. And Shaharaim begat children in the country of Moab, after he had sent them away; Hushim and Baara were his wives.
. . . in the field of Moab, . . . — ASV
Also Shaharaim had sons in the country of Moab after he had sent away Hushim and Baara his wives — AAT
Shaharaim became a father on the Moabite plateau after he had put away his wives Hushim and Baara — NAB
Shaharaim had sons in the country of

Moab, after he had [divorced and] sent away Hushim and Baara his wives — Amp

9. And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham,
And by Hodesh his [Moabitish] wife he was the father of Jobab, Zibia, Mesha, Malcam — Amp

10. And Jeuz, and Shachia, and Mirma. These were his sons, heads of the fathers.
Jeuz, Sachia, and Mirmah. These were his sons, heads of fathers' houses — Amp
. . ., leaders of clans — Ber
. . . These sons all became chiefs of subclans — Tay

11. And of Hushim he begat Abitub, and Elpaal.
By Hushim [divorced] he had had sons: Abitub and Elpaal — Amp

12. The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono, and Lod, with the towns thereof:
. . . and Shamed, who built Ono and Lod with the towns thereof — ASV
. . . and the villages thereof — Rhm
. . . with the hamlets thereof — Lam
. . . with its dependencies — Ber
The sons of Elpaal were: Eber, Misham, Shemed (who built Ono and their surrounding villages) — Tay

13. Beriah also, and Shema, who were heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath:
And Beriah, and Shema, who were heads of fathers' houses of the inhabitants of Aijalon, who put to flight the inhabitants of Gath — ASV
His other sons were Beriah and Shema, chiefs of subclans living in Aijalon; they chased out the inhabitants of Gath — Tay

14. And Ahiok Shashak, and Jeremoth,
Elpaal's sons also included: Ahio, Shashak, Jeremoth. — Tay
and their brothers were Shashak and Jeremoth — AAT

15. And Zebadiah, and Arad, and Ader,
The sons of Beriah were: Zebadiah, Arad, Eder, Michael, Ishpah, Joha — Tay

16. And Michael, and Ispah, and Joha, the sons of Beriah;

17. And Zebadiah, and Meshullam, and Hezeki, and Heber,

18. Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal;
Zebadiah, Meshullam, Hizki, Heber, Ishmerai, Izliah, and Jobab were sons of Elpaal. — Ber

19. And Jakim, and Zichri, and Zabdi,

20. And Elienai, and Zilthai, and Eliel,

21. And Adaiah, and Beraiah, and Shimrath, the sons of Shimhi;
The sons of Shime-i were: Jakim, Zichri, Zabdi, Eli-enai, Zille-thai, Eliel, Adaiah, Beraiah, Shimrath. — Tay

22. And Ishpan, and Heber, and Eliel,

23. And Abdon, and Zichri, and Hanon,

24. And Hananiah, and Elam, and Antothijah,

25. And Iphedeiah, and Penuel, the sons of Shashak;
Ishpan, Eber, Eliel, Abdon, Zichri, Hanan, Hananiah, Elam, Antothijah, Iphdeiah, and Penuel were the sons of Shashak. — Ber

26. And Shamsherai, and Shehariah, and Athaliah,

27. And Jaresiah, and Eliah, and Zichri, the sons of Jeroham.
Shamsherai, Shehariah, Athaliah, Jaareshiah, Elijah, and Zichri were the sons of Jeroham — Ber

28. These were heads of the fathers by their generations, chief men. These dwelt in Jerusalem.
These were leaders of clans, leaders in deed, by their genealogical registers, who lived in Jerusalem — Ber
these were ancestral chiefs to their generations, chief men, — these dwelt in Jerusalem — Rhm
These were family heads over their kindred, chiefs who dwelt in Jerusalem — NAB
These were enrolled in the tribal lists as heads of families, chiefs living in Jerusalem — NEB
These were the heads of families, grouped according to their kinship. They lived in Jerusalem — Jerus

29. And at Gibeon dwelt the father of Gibeon; whose wife's name was Maachah:
And in Gibeon there dwelt the father of Gibeon, Jeiel, whose wife's name was Maacah — ASV
Now there lived in Gibeon the patriar

chal head of the city, the name of whose wife was Maacah — Ber

30. And his firstborn son Abdon, and Zur, and Kish, and Baal, and Nedab,

31. And Gedor, and Ahio, and Zacher.
His sons included Abdon, the oldest, Zur, Kish, Baal, Nadab, Gedor, Ahio, and Zecher — Ber

32. And Mikloth begat Shimeah. And these also dwelt with their brethren in Jerusalem, over against them.
Then Mikloth became father of Shimeah, and they lived in near-by Jerusalem, separate from their brothers, but still with fellow tribesmen — Ber

33. And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchishua, and Abinadab, and Esh-baal.
Ner was the father of Kish, and Kish of [King] Saul the father of Jonathan, . . . and Esh-baal [Ishbosheth] — Amp

34. And the son of Jonathan was Merib-baal; and Merib-baal begat Micah.
The son of Jonathan was Merib-baal (Mephibosheth). . . . — Amp

35. And the sons of Micah were, Pithon, and Melech, and Tarea, and Ahaz.

36. And Ahaz begat Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza,
And Ahaz begat Jehoaddah; and Jehoaddah begat . . . — ASV

37. And Moza begat Binea: Rapha was his son, Eleasah his son, Azel his son:
Moza was the father of Bine-a, whose sons were Raphah, Eleasah, Azel. — Tay

38. And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these were the sons of Azel.
And Azel had six sons, whose names are these: Azrikam, . . . — ASV

39. And the sons of Eshek his brother were, Ulam his firstborn, Jehush the second, and Eliphelet the third.
Azel's brother Eshek had three sons: Ulam, the first, Jeush, the second, Eliphelet, the third — Tay

40. And the sons of Ulam were mighty men of valour, archers, and had many sons, and sons' sons, an hundred and fifty. All these are of the sons of Benjamin.
Ulam's sons were prominent warriors who were expert marksmen with their bows. These men had 150 sons and grandsons, and they were all from the tribe of Benjamin — Tay
And the sons of Ulam became men that were heroes of valour . . . — Rhm
The sons of Ulam were combat archers, . . . — NAB
The sons of Ulam were able men, archers, and had many sons and grandsons, . . . — NEB

CHAPTER 9

1. So all Israel were reckoned by genealogies; and, behold, they were written in the book of the kings of Israel and Judah, who were carried away to Babylon for their transgression.
So all of Israel were registered by genealogy, and they may be observed recorded in the book of the kings of Israel. Judah, however, because of the people's unfaithfulness, was taken captive to Babylon — Ber
The family tree of every person in Israel was carefully recorded in *The Annals of the Kings of Israel*. Judah was exiled to Babylon because the people worshiped idols — Tay

2. Now the first inhabitants that dwelt in their possessions in their cities were, the Israelites, the priests, Levites, and the Nethinims.
Previous to this event, the men who lived on their holdings in their cities were the lay-Israelites, the priests, the Levites, and the temple servants — Ber
Now the first [of the returned exiles] to dwell again in their possessions in the cities of Israel were the priests, Levites, and the Nethinim [the temple servants] — Amp
The first to return and live again in their former cities were families from the tribes of Israel, and also the priests, the Levites, and the temple assistants — Tay

3. And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh;
In Jerusalem there lived members of the

tribes of Judah, of Benjamin, of Ephraim, and of Manasseh: — Ber

Then some families from the tribes of Judah, Benjamin, Ephraim, and Manasseh arrived in Jerusalem: — Tay

4. Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah.

namely Uthai, . . . — AAT

One family was that of Uthai (the son of Ammihud, son of Omir, son of Imri, son of Bani) of the clan of Perez (son of Judah) — Tay

5. And of the Shilonites; Asaiah the firstborn, and his sons.

Of the descendants of Shiloh: Asaiah, who was the firstborn with his sons — Ber

The Shilonites were another family to return, including Asaiah (Shiloh's oldest son) and his sons: — Tay

6. And of the sons of Zerah; Jeuel, and their brethren, six hundred and ninety.

Of the descendants of Zerah: Jeuel and 690 of their fellow clansmen — Ber

there were also the sons of Zerah, including Jeuel and his relatives: 690 in all — Tay

7. And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah,

8. And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephathiah, the son of Reuel, the son of Ibnijah;

9. And their brethren, according to their generations, nine hundred and fifty and six. All these men were chief of the fathers in the house of their fathers.

Then of the descendants of Benjamin: Sallu, whose ancestry went back through Meshullam and Hodaviah to Hassenuah; Ibneiah son of Jeroham; Elah, descendant through Uzzi of Michri; Meshullam, whose ancestry went back through Shephatiah and Reuel to Ibnijah; and 956 of their fellow tribesmen according to their genealogical registers. All the above were family leaders in their respective clans — Ber

Among the members of the tribe of Benjamin who returned were these: Sallu (the son of Meshullam, the son of Hodaviah, the son of Hassenuah); Ibneiah (the son of Jeroham). . . . These men were all chiefs of subclans. A total of 956 Benjaminites returned — Tay

. . . Their kindred of various families were nine-hundred and fifty-six. All those named were heads of their ancestral houses — NAB

. . . They had nine hundred and fifty-six kinsmen, grouped according to their kinship. All these men were heads, each of his family — Jerus

10. And of the priests; Jedaiah, and Jehoiarib, and Jachin,

11. And Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God;

12. And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahrerah, the son of Meshullam, the son of Meshillemith, the son of Immer;

13. And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; very able men for the work of the service of the house of God.

Of the priests there were Jedaiah, Jehoiarib, and Jachin; with Azariah [IV], the ruler of the house of God, who traced back his ancestry through Hilkiah, Meshullam, Zadok [II], Meraioth, and Ahitub [III]; Adaiah, whose line went back through Zeroham and Pashhur to Malchijah; Massai, going back through Adiel, Zahrerah, Meshullam, and Meshillemith to Immer; and 1760 of their fellow tribesmen, leaders of clans and distinguished for their efficiency, carrying on the service of the house of God — Ber

The priests who returned were: Jedaiah, Jehoiarib, Jachin, Azariah (the son of Hilkiah, . . .). He was the chief custodian of the Temple. Another of the returning priests was Adaiah. . . . Another priest was Maasai. . . . In all 1,760 priests returned — Tay

. . . Ahitub, the officer in charge of the house of God, . . . son of Immer, and their colleagues, heads of families numbering one thousand seven hundred and sixty, men of substance and fit for the work connected with

the service of the house of God — NEB

. . . son of Immer. They had kinsmen, heads of families, one thousand seven hundred and sixty stout fighting men who undertook the duties of the Temple of God — Jerus

. . . the son of Immer, besides their fellows, family chiefs, one thousand seven hundred and sixty most efficient men for the duties of the service of the house of God — Mof

. . . son of Immer. Their brethren, heads of their ancestral houses were one thousand seven hundred and sixty, valiant for the work of the service of the house of God — NAB

. . . And brethren of theirs bore rule in their various clans; seventeen hundred and sixty priests there were, well endowed with strength for all the service they did in the house of God — Knox

14. And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;

15. And Bakbakkar, Herash, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph;

16. And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Nethophathites.

Of the Levites there were: Shemaiah, who traced his ancestry back through Hasshub, Azrikam, and Hashabiah to be a descendant of Merari; Bakbakkar, Heresh, Galal, Mattaniah, whose line, back through Mica and Zichri, made him a descendant of Asaph; Obadiah, going back through Shemaiah and Galal, a descendant of Geduthun; Berechiah the son of Asa, who was the son of Elkanah, who lived in the villages of the Netophathites — Ber

. . . who dwelt in the villages of the Netophathites [near Jerusalem] — Amp

17. And the porters were, Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum was the chief;

18. Who hitherto waited in the king's gate eastward: they were porters in the companies of the children of Levi.

There were the gatekeepers: Shallum, Akkub, Talmon, Ahiman, and their colleagues (Shallum being the leader), to date at the king's gate to the east; and they were the gatekeepers for the stations of the men of Levi — Ber

. . . stationed till now in the king's gate on the east side. These were the gatekeepers of the camp of the Levites — AAT

. . . Previously they had stood guard at the king's gate on the east side; now they became gatekeepers for the encampments of the Levites — NAB

. . . Until then they had been doorkeepers in the quarters of the Levites at the king's gate, on the east — NEB

19. And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, were over the work of the service, keepers of the gates of the tabernacle: and their fathers, being over the host of the LORD, were keepers of the entry.

Shallum, whose ancestry went back through Kore and Ebiasaph to Korah, and his fellows of the clan of Korah were responsible for the administration of the service, watching the doorways to the "tent," even as their fathers had supervised the encampment of the LORD guarding the entrance — Ber

. . ., and his kinsmen of the Korahite family were responsible service as guards of the thresholds of the Tabernacle; their ancestors had performed the duty of guarding the entrances to the camp of the LORD — NEB

. . . — and their fathers had been over the camp of Yahweh, watchers at the entrance — Rhm

20. And Phinehas the son of Eleazar was the ruler over them in time past, and the LORD was with him.

. . ., and Jehovah was with him — ASV

. . . (May Yahweh be with him!) — Jerus

Their director in the earlier day had been Phinehas son Eleazar — the LORD was with him! — Ber

21. And Zechariah the son of Meshelemiah was porter of the door of the tabernacle of the congregation.

. . . a gatekeeper of the entrance way for the tent of meeting — Ber

. . . was the door-keeper of the Tent of the Presence — NEB

22. All these which were chosen to be porters in the gates were two hundred and twelve. These were reckoned by their genealogy in their villages, whom David and Samuel the seer did ordain in their set office.

The total of those chosen for gatekeepers at the doorways came to 212; they were registered by genealogy in their own villages, these men whom David and Samuel the seer had appointed to such positions of trust — Ber

. . ., registered in their hamlets. David and Samuel the seer had installed them because they were trustworthy — NEB

. . . They were grouped by relationship in their various villages. These were confirmed in office by David and Samuel the seer because of their loyalty — Jerus

23. So they and their children had the oversight of the gates of the house of the LORD, namely, the house of the tabernacle, by wards.

. . ., even the house of the Tent, as guards — AAT

. . . the house of Jehovah . . . — ASV

. . . by watches — Rhm

24. In four quarters were the porters, toward the east, west, north, and south.

Towards the four winds were the keepers of the gates, — eastward, westward, northward, and southward — Rhm

25. And their brethren, which were in their villages, were to come after seven days from time to time with them.

Their colleagues in their villages, moreover, were to come in periodically, every seven days, to be with them; — Ber

Their fellows in the villages had to come in periodically, every seven days, to join them, — Mof

Their kinsmen from the hamlets had to come on duty with them for seven days at a time in turn — NEB

Their kinsmen in their villages would come to join them for a week from time to time, — Jerus

26. For these Levites, the four chief porters, were in their set office, and were over the chambers and treasuries of the house of God.

since the four head gatekeepers themselves lived there permanently. They were the Levites responsible for the chambers and treasuries of the house of God — Jerus

because these Levites, the four distinguished gatekeepers, were indeed in positions of responsibility, being charged with the rooms and the treasuries of the house of God — Ber

The four principal door-keepers were chosen for their trustworthiness; they were Levites and had charge of the rooms and the stores in the house of God — NEB

while the four chief gatekeepers were on constant duty. These were the Levites who also had charge of the chambers and treasures of the house of God — NAB

The four Levites named were in charge of all the porters, and of the storehouses and treasuries of the Lord's house — Knox

27. And they lodged round about the house of God, because the charge was upon them, and the opening thereof every morning pertained to them.

They would spend the night around the house of God because the watch was committed to them, and in the morning they were in charge of the key — Ber

they always slept in the precincts of the house of God (for the watch was their duty) and they had charge of the key for opening the gates every morning — NEB

They spent the night in the precincts of the house of God, their duties being to guard it and to open it every morning — Jerus

28. And certain of them had the charge of the ministering vessels, that they should bring them in and out by tale.

Some of them were over the utensils of the service, because by number they both brought it in and took it out — Ber

. . ., for they were required to count them when they were brought in and taken out — AAT

Some of them had charge of the liturgical equipment, tallying it as it was brought in and taken out — NAB

29. Some of them also were appointed to oversee the vessels, and all the instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.

Others were designated for the objects in general, all the holy instruments, the fine flour, the wine, the oil, the incense, and the spiced perfume — Ber

Others were appointed to take care of the utensils and all the sacred vessels, as well as the fine flour, the wine, the oil, the frankincense, and the spices — NAB

Some of them were detailed to take charge of the furniture and all the sacred vessels, the flour, . . . — NEB

and others had the needs of the sanctuary itself entrusted to them, taking care of the flour, wine, . . . — Knox

30. And some of the son of the priests made the ointment of the spices.

31. And Mattithiah, one of the Levites, who was the firstborn of Shallum the Korahite, had the set office over the things that were made in the pans.

Others, of the sons of the priests, prepared the mixing of the spices, while Mattethiah a Levite, the first-born of Shallum the Korahite, was responsible for the pastry of flatcakes — AAT

Some of the priests compounded the ointment for the spices. Mattithiah . . . was in charge of the preparation of the wafers because he was trustworthy — NEB

And some from among the sons of priests were compounders of perfumes with the spices. And Mattithiah . . . was in trust over the making of the flat cakes — Rhm

. . . And Mattithiah . . . was entrusted with making the flat cakes for grain offerings — Tay

32. And other of their brethren, of the sons of the Kohathites, were over the shewbread, to prepare it every sabbath.

while some of their fellows of the descendants of Kohath, were responsible for the bread which was set in rows, to make it ready Sabbath by Sabbath — Ber

. . . the bread that is arranged in layers, to prepare it every sabbath — AAT

. . . the loaves that were set before the Lord, fresh every week — Knox

. . . the Bread that was set in Array . . . — Rhm

. . . were in charge of setting out the rows of the bread of the Presence every sabbath — NEB

33. And these are the singers, chief of the fathers of the Levites, who remaining in the chambers were free: for they were employed in that work day and night.

These then were the singers, clan leaders of the Levites, having exemption in their rooms from other service, because day and night they were charged with the work: — Ber

These were the chanters and the gatekeepers, family heads over the Levites. They stayed in the chambers when free of duty, for day and night they had to be ready for service — NAB

These, the musicians, heads of Levite families, were lodged in rooms set apart for them, because they were liable for duty by day and by night — NEB

. . . dwelling in the chambers of the temple free from other service, for they were on duty day and night — AAT

. . . When free from service they lived in the Temple chambers, because they were on duty day and night — Jerus

34. These chief fathers of the Levites were chief throughout their generations; these dwelt at Jerusalem.

and these were the Levitical clan leaders in general, leaders indeed by their genealogical registers, who lived in Jerusalem — Ber

These were the heads of the levitical families, grouped according to their kinship. These heads lived in Jerusalem — Jerus

. . ., chiefs according to their tribal lists, living in Jerusalem — NEB

35. And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name was Maachah:

There lived in Gibeon, Jeiel, the patriarchial head of the city, whose wife's name was Maacah. — Ber

In Gibeon dwelt Jeiel, the founder of Gibeon, whose wife's name was Maacah — NAB

36. And his firstborn son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37. And Gedor, and Ahio, and Zechariah, and Mikloth.
and his sons were Abdon the eldest, Zur, . . . — NEB

38. And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren.
Mikloth became father of Shimeam; and they lived in near-by Jerusalem, separate from their brothers, but still with their fellow tribesmen — Ber

39. And Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchishua, and Abinadab, and Eshbaal.
Ner was the father of Kish, Kish of [King] Saul, Saul of Jonathan, Malchishua, Abinadab, and Eshbaal — Amp

40. And the son of Jonathan was Merib-baal: and Merib-baal begat Micah.
The son of Jonathan was Merib-baal [Mephibosheth]; Merib-baal was the father of Micah — Amp

41. And the sons of Micah were, Pithon, and Melech, and Tahrea, and Ahaz.

42. And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

43. And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son.
Moza was the father of Binea, and Rephaiah was his son, Eleasah his son, Azel his son — AAT
And Moza was the father of Binea; and Rephaiah was his son, Eleasah his son, Azel his son — Bas

44. And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan; these were the sons of Azel.

CHAPTER 10

1. Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.
. . ., and the wounded fell on Mount Gilboa — AAT
. . . . and the mortally wounded fell on Mount Gilboa — Ber
. . ., and the men of Israel were routed, leaving their dead on Mount Gilboa — NEB
. . . attacked and defeated the Israeli troops, who turned and fled and were slaughtered on the slopes of Mount Gilboa — Tay

2. And the Philistines followed hard after Saul, and after his sons;
But the Philistines pressed closely after Saul and his sons, — Ber
Moreover the Philistines overtook Saul and his sons — AAT
Ever harder the Philistines pressed on the retreat of Saul and of his sons — Knox
The Philistines hotly pursued Saul and his sons — NEB
and the Philistines slew Jonathan, and Abinadab, and Malchi-shua, the sons of Saul.
and killed the three sons, Jonathan, . . . — NEB

3. And the battle went sore against Saul, and the archers hit him, and he was wounded of the archers.
. . ., and the archers overtook him; and he was distressed by reason of the archers — ASV
Saul himself was fiercely attacked in the battle; against him the bowmen found their mark, causing him to writhe in anguish — Ber
The fighting grew heavy about Saul; the bowmen took him off his guard, so that he fell wounded by the bowmen — Jerus
The battle raged about Saul, and the archers found their mark, and he was wounded by the archers — AAT

4. Then said Saul to his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and abuse me.
. . ., 'Draw your sword and run me through, so that these uncircumcised brutes may not come and make sport of me.' — NEB
. . . and make a fool of me." — Mof
. . . before these uncircumcised heathen capture and torture me." — Tay
But his armourbearer would not; for he was sore afraid.
. . ., for he was terrified — AAT
So Saul took a sword, and fell upon it.

5. And when his armourbearer saw that

Saul was dead, he fell likewise on the sword, and died.

6. So Saul died, and his three sons, and all his house died together.
Thus Saul and his three sons and all his house died together — AAT
So Saul met his death; his three sons too; indeed his entire house died together — Ber
So perished Saul, and his three sons; his dynasty died with him — Knox
. . .; the entire family was wiped out in one day — Tay

7. And when all the men of Israel that were in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled:
When all the men of Israel who were in the valley became aware of the rout and of the death of Saul and his sons, they gave up his cities and fled — Ber
And now the Israelites who lived in the plain took to flight; Saul and his sons killed, they dispersed and abandoned their cities, — Knox
and the Philistines came and dwelt in them.
so that the Philistines came and settled among them — Ber

8. And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.
. . . Saul and his sons where they had fallen on Mount Gilboa — NAB
Next day, when the Philistines came to strip the slain, they found Saul and his sons lying dead on Mount Gilboa — Mof

9. And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people.
They stripped him and took away his head and his armour, which they sent around through the Philistine territories, so as to spread the good news to their idols and to the people — Ber
They stripped him, cut off his head, and took his armor; these they sent throughout the land of the Philistines to convey the good news to their idols and their people — NAB
. . ., and sent these from place to place in their own country, to publish the news in the temples of their gods, and among their people — Knox

10. And they put his armour in the house of their gods, and fastened his head in the temple of Dagon.
His arms they dedicated in the temple of their own god, and nailed up his head in the temple of Dagon — Knox
. . . and his body they impaled on the wall of the temple of Dagon — AAT

11. And when all Jabesh-gilead heard all that the Philistines had done to Saul,

12. They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.
the whole company of fighting men took action. They removed the body of Saul and the bodies of his sons, brought them to Jabesh, and buried their bones under the prominent tree in Jabesh, after which they kept a fast for seven days — Ber
. . . all the men of valour . . . — Rhm
. . ., the bravest of them . . . — NEB

13. So Saul died for his transgression which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it;
So Saul died for his trespass which he committed against Jehovah, . . . — ASV
Thus died Saul for his unfaithfulness wherewith he dealt unfaithfully against Yahweh, over the word of Yahweh which he kept not, — and also in asking by necromancy when he desired to inquire — Rhm
Thus Saul paid with his life for his unfaithfulness: he had disobeyed the word of the LORD and had resorted to ghosts for guidance — NEB
Thus Saul died because of his rebellion . . . — NAB
. . ., and also because he consulted a medium, resorting to it — AAT
So Saul died for his trespass against the Lord [in sparing Amalek], for his unfaithfulness in not keeping God's word, and also for consulting [a medium with] a spirit of the dead, to inquire pleadingly of it — Amp
. . .; for consulting the witch, too, — Knox

14. And inquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of Jesse.
And inquired not so of the Lord [in earnest penitence]; . . . — Amp
and enquired not of Yahweh . . . — Rhm
and inquired not of Jehovah . . . — ASV
and did not ask the Lord for guidance.
So the Lord killed him and . . . — Tay
He did not look to the LORD, who therefore caused his death and the transference of the kingdom to David the son of Jesse — Ber

CHAPTER 11

1. Then all Israel gathered themselves to David unto Hebron, saying, Behold we are thy bone and thy flesh.
Then [after the death of Ishbosheth, Saul's son who ruled over eleven tribes of Israel for two troubled years after Saul's death], all Israel gathered at Hebron and said to David, . . . — Amp
. . . and said, "Here is the situation: We are your bone and your flesh — Ber
. . . 'Look,' they said 'we are your own flesh and blood — Jerus
. . . "We are your relatives — Tay
. . . We are kith and kin of thine — Knox

2. And moreover in time past, even when Saul was king, thou wast he that leddest out and broughtest in Israel:
Even formerly, when Saul was still the king, it was you who led Israel in all its battles — NAB
. . ., you led the forces of Israel to war, and you brought them home again — NEB
and the LORD thy God said unto thee, Thou shalt feed my people Israel, and thou shalt be ruler over my people Israel.
and Jehovah thy God said unto thee, Thou shalt be shepherd of my people Israel, and Thou shalt be prince over my people Israel — ASV

3. Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD;
. . . before Jehovah — ASV
. . ., and David solemnised to them a covenant in Hebron before Yahweh — Rhm
. . .; and David made an agreement with them . . . — Bas
So all the sheiks of Israel came to the king at Hebron. David made a compact with them at Hebron, in presence of the Eternal — Mof
and they anointed David king over Israel, according to the word of the LORD by Samuel.
and they put the holy oil on David and made him king over Israel, . . . — Bas
. . ., so fulfilling the promise which the Lord made to him through Samuel — Knox

4. And David and all Israel went to Jerusalem, which is Jebus; where the Jebusites were, the inhabitants of the land.
Then David with all Israel marched on Jerusalem, known as Jebus, in which were the Jebusites, the natives of the territory — Ber

5. And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which is the city of David.
. . . David nevertheless took the stronghold of Zion (that is, the city of David) — AAT
They told David, "You shall not get in here!" But David did capture the fortress of Zion, which now is the city of David — Ber
. . . but David captured the citadel of Zion . . . — Rhm

6. And David said, Whosoever smiteth the Jebusites first shall be chief and captain.
David had also issued a proclamation. "Whoever is the first to strike down a man of Jebus shall be generalissimo" — Ber
So Joab the son of Zeruiah went first up, and was chief.
Joab the son of Zeruiah [David's half sister] went up first so was made chief — Amp
. . . went up first, so he became chief commander — Ber

7. And David dwelt in the castle; therefore they called it the city of David.
Accordingly David dwelt in the stronghold; therefore they called it the city of David — AAT
David took up his residence in the strong-

hold: that is why they called it the City of David — NEB

David went to live in the fortress, and that is how it came to be called the Citadel of David — Jerus

And David took the strong tower for his living-place, so it was named the town of David — Bas

David lived in the fortress and that is why that area of Jerusalem is called the City of David — Tay

8. And he built the city round about, even from Millo round about: and Joab repaired the rest of the city.

he built walls about it, too, with Mello for their outer bastion, and left Joab to build the rest of the city — Knox

And he built the city round about, from Millo even as far as the circuit, — but Joab suffered the remainder of the city to live — Rhm

He built the city round it, starting at the Millo and including its neighbourhood, while Joab reconstructed the rest of the city — NEB

He built the city from Millo [a fortification] on around; and Joab repaired and revived the rest of the [old Jebusite] city — Amp

he extended the city out around the fortress while Joab rebuilt the rest of Jerusalem — Tay

9. So David waxed greater and greater: for the LORD of hosts was with him.

. . . and Yahweh of hosts was with him — Rhm

. . . Jehovah of hosts . . . — ASV

. . . because the Lord of armies was with him — Bas

David became greater and greater, for the Lord of hosts was on his side — Mof

10. These also are the chief of the mighty men whom David had,

These are the leaders of David's heroes — Ber

. . . the chief of David's men of war — Bas

. . . chief warriors — NAB

Of David's heroes these were the chief — NEB

who strengthened themselves with him in his kingdom, and with all Israel, to make him king, according to the word of the LORD concerning Israel.

men who were strong advocates of his rule and who, along with the rest of Israel, were committed to making him king, in accordance with the LORD's statement for Israel — Ber

those who in his reign grew in power with him and who, with all Israel, had made him king in accordance with the word of Yahweh concerning Israel — Jerus

men who lent their full strength to his government and, with all Israel, joined in making him king . . . — NEB

11. And this is the number of the mighty men whom David had;

And this is the number of the heroes who pertained to David — Rhm

The list then of the heroes David had consists of these: — Ber

This is the list of David's men of war: — Bas

Jashobeam, an Hachmonite, the chief of the captains: he lifted up his spear against three hundred slain by him at one time.

Jashobeam, son of a man of Hachmon, the leader of the Thirty, who so thrust with his spear that 300 were laid low at one time — Ber

. . . the chief of the thirty (captains) . . . — Amp

. . .; it was he who wielded his battle-axe against three hundred whom he killed at one time — Jerus

. . . the leader of The Top Three — the three greatest heroes of David's men. He once killed 300 men with his spear — Tay

12. And after him was Eleazar the son of Dodo, the Ahohite, who was one of the three mighties.

. . ., a descendant of Ahoah, next among the three outstanding heroes — Ber

. . ., who was one of the three great fighters — Bas

. . ., one of the heroic three — NEB

13. He was with David at Pasdammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley;

He was with David at Pasdammin [where David had long before slain Goliath]. . . . — Amp

. . ., where was a plot of ground full of barley — ASV

. . ., where the Philistines had massed for battle. The plowland was fully planted with barley — NAB

and the people fled from before the Philistines.
the army took flight before the Philistines — Jerus
and when the people had fled from the Philistines — NEB

14. And they set themselves in the midst of that parcel, and delivered it, and slew the Philistines; and the LORD saved them by a great deliverance.
he stood his ground in the field, saved it and defeated them. So the LORD brought about a great victory — NEB
He made a stand on the sown ground, kept it safe, and cut down the Philistines . . . — NAB
these three stood in the middle of it and held it against the Philistines till they had defeated them . . . — Knox
but he held his ground in the middle of the field, and recovered it and slaughtered the Philistines . . . — Tay
but they took up a position in the middle of that section, recovered it, and struck down the Philistines; so the LORD saved them with a great victory — Ber
. . . and Yahweh wrought a great victory — Rhm

15. Now three of the thirty captains went down to the rock to David, into the cave of Adullam;
Now three of the thirty chiefs . . . — AAT
Three of the thirty leaders had gone down to the rocky cliff to join David in the cave of Adullam — Ber
and the host of the Philistines encamped in the valley of Rephaim.
and the army of the Philistines had taken up their position in the valley of Rephaim — Bas
. . . were encamped . . . — NEB
. . . encamped in the Valley of the Giants — Knox

16. And David was then in the hold, and the Philistines' garrison was then at Bethlehem.
and David kept close in his stronghold . . . — Knox
At that time David was in the stronghold, but an outpost of the Philistines occupied Bethlehem — Ber
. . ., and the garrison of the Philistines was then in Beth-lehem — ASV

17. And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, that is at the gate!
and now David, overcome with longing, said aloud, Oh for a cup of water from the well by Bethlehem gate — Knox

18. And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David:
so the three, forcing a way through the Philistine army, got water from the waterhole of Beth-lehem, by the doorway into the town, and took it back to David — Bas
So the three heroes broke into the Philistine camp, drew water out of the well . . . — Ber
. . . the three champions . . . — Jerus
but David would not drink of it, but poured it out to the LORD,
. . . unto Yahweh — Rhm
. . . unto Jehovah — ASV
. . .; he poured it out as an offering unto the LORD — Ber

19. And said, My God forbid it me, that I should do this thing:
. . .. "Be it far from me, because of my God, to do such a thing! — Ber
As God sees me, he cried, never that! — Knox
shall I drink the blood of these men that have put their lives in jeopardy?
Could I drink the blood of these men, their very souls — Ber
for with the jeopardy of their lives they brought it.
For they have brought it at the risk of their lives!" — Ber
Therefore he would not drink it. These things did these three mightiest.
. . . This was what the three heroes did — Ber
. . . Such were the deeds of the three champions — Jerus
. . . Such were the feats of the first three champions — Knox

20. And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew them, and had a name among the three.
Then there was Abishai, Joab's brother and commander over the Three, who also thrust with his spear to lay low 300 men and he gained a reputation along with the Three — Ber
Abishai, the brother of Joab, was leader

of the Thirty. It was he who wielded his spear against three hundred whom he killed, winning himself a name among the Thirty — Jerus

. . ., and he was famous among the thirty — NEB

21. Of the three, he was more honourable than the two; for he was their captain: howbeit he attained not to the first three.

in fact, he was doubly honored over the Three by being made their superior, though he did not stand as high as the [first] three — Ber

He was more famous than the Thirty and became their captain, but he was no rival for the Three — Jerus

Of the three [in the second rank] he was more renowned than the two, and became their captain: however he attained not to the first three — Amp

He was the chief and the most famous of The Thirty, but he was not as great as The Three — Tay

22. Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts; he slew two lionlike men of Moab: also he went down and slew a lion in a pit in a snowy day.

Benaiah, whose father was a mighty warrior from Kabzeel, killed the two famous giants from Moab. He also killed the lion in a slippery pit when there was snow on the ground — Tay

Benaiah son of Jehoiada, from Kabzeel, was a hero of many exploits. It was he who smote the two champions of Moab, and who went down into a pit and killed a lion on a snowy day — NEB

And Benaiah son of Jehoiada, who was the son of a valiant man of great accomplishments from Kabzeel. He was the one who struck down the two ariels of Moab . . . — Ber

. . . went down and killed the lion in the cistern — Jerus

23. And he slew an Egyptian, a man of great stature, five cubits high; and in the Egyptian's hand was a spear like a weaver's beam;

. . ., a giant seven and a half feet high armed with a spear as big as a loom — NEB

and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

but he went down to him with a club and wrenched the spear out of the Egyptian's hand, and slew him with his own spear — AAT

But Benaiah went up to him with only a club in his hand and pulled the spear away from him and used it to kill him — Tay

24. These things did Benaiah the son of Jehoiada, and had the name among the three mighties.

Such were the exploits of Benaiah son of Jehoiada, winning a name among the thirty champions — Jerus

. . ., famous among the heroic thirty — NEB

Such deeds as these of Benaiah, the son of Jehoiada, gave him a reputation like that of the Three — NAB

25. Behold, he was honourable among the thirty, but attained not to the first three: and David set him over his guard.

but, though he was indeed more honored than the Thirty, he did not come up to the Three. David appointed him over his guard — Ber

. . . David put him in charge of his bodyguard — NAB

26. Also the valiant men of the armies were,

Other famous warriors among David's men were: — Tay

Now the heroes of the forces were — Rhm

Then came these mighty warriors: — Ber

Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem,

27. Shammoth the Harorite, Helez the Pelonite,

28. Ira the son of Ikkesh the Tekoite, Abiezer the Antothite,

29. Sibbecai the Hushathite, Ilai the Ahohite,

30. Maharai the Netophathite, Heled the son of Baanah the Netophathite,

Maharai and Heled son of Baanah, both from Metophah — Ber

31. Ithai the son of Ribai of Gibeah, that pertained to the children of Benjamin, Benaiah the Pirathonite,

Ithai the son of Ribai of Gibeah of the children of Benjamin, Benaiah the Pirathonite — ASV

Ithai son of Ribai, from Gibea of the people of Benjamin; Benaiah from Pirathon — Ber

32. Hurai of the brooks of Gaash, Abiel the Arbathite,
Hurai from the valleys of Gaash; Abiel from the Jordan Valley — Ber
Hurai from the ravines of Gaash, and Abiel from Beth-arabah — NEB

33. Azmaveth the Baharumite, Eliahba the Shaalbonite,
Azmaveth from Baharum; Eliaba from Shaalbon — Ber

34. The sons of Hashem the Gizonite, Jonathan the son of Shage the Hararite,
. . ., Jonathan the son of Shagee the Hararite — ASV
Bene-hashem from Gizon: . . . — Ber

35. Ahiam the son of Sacar the Hararite, Eliphal the son of Ur,

36. Hepher the Mecharathite, Ahijah the Pelonite,
Hepher from Mecherah; a certain Ahijah — Ber

37. Hezro the Carmelite, Naarai the son of Ezbai,
Hezro from Carmel; . . . — Ber

38. Joel the brother of Nathan, Mibhar the son of Haggeri,
. . ., Mibhar the son of Hagri — ASV

39. Zelek the Ammonite, Naharai the Berothite, the armourbearer of Joab the son of Zeruiah,
Zelek from Ammon; Naharai from Beeroth, who was . . . — Ber

40. Ira the Ithrite, Gareb the Ithrite,
Ira and Gereb, both descendants of Jether — Ber

41. Uriah the Hittite, Zabad the son of Ahlai,
Uriah the Hittite [Bathsheba's husband]. . . . — Amp

42. Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,
. . ., a chief of the Reubenites, and thirty with him — ASV
. . ., who was a leader of Reuben and with whom were thirty men — Ber

43. Hanan the son of Maachah, and Joshaphat the Mithnite,
Hanan the son of Maacah. . . . — ASV

44. Uzzia the Ashterathite, Shama and Jehiel and sons of Hothan the Aroerite,
. . . Shama and Jeiel . . . — ASV
Uzzia from Ashteroth; Shama and Jeiel sons of Hothan from Aroer — Ber

45. Jediael the son of Shimri, and Joha his brother, the Tizite,
Jediael son of Shimri and his brother Joha from Tiz — Ber

46. Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite,
Eliel from Mahavim; Jeribai and Joshaviah sons of Elnaam; Ithmah from Moab — Ber

47. Eliel, and Obed, and Jasiel the Mesobaite.
. . . the Mezobaite — ASV
and Eliel, Obed, and Jaasiel from Zobah — Ber

CHAPTER 12

1. Now these are they that came to David to Ziklag, while he yet kept himself close because of Saul the son of Kish: and they were among the mighty men, helpers of the war.
. . ., while he was still holding himself aloof from Saul, the son of Kish; and they were among the heroes, his helpers in war — AAT
. . . while he was still under banishment from Saul, son of Kish; they, too, were among the warriors who helped him in his battles — NAB
. . . They ranked among the warriors valiant in battle — NEB
The following are the men who came to David at Ziklag while he was still restricted in his movements because of Saul the son of Kish; they were part of the heroes who maintained his military power — Ber

2. They were armed with bows, and could use both the right hand and the left in hurling stones and shooting arrows out of a bow, even of Saul's brethren of Benjamin.
. . . that could sling stone or shoot arrow as well with the left hand as with the right; fellow tribesmen of Saul himself, from Benjamin — Knox
. . .; they came from Benjamin, from among the fellow tribesmen of Saul: — Ber

3. The chief was Ahiezer, then Joash, the sons of Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite,
Ahiezer, the leader and Joash, both of them being sons of Shemaah of Gibea; Jeziel and Pelet, the sons of Azmaveth; Beracah, Jehu from Anathoth — Ber

4. And Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty;
Ishmaiah from Gibeon, a hero rated along with the Thirty and even over the Thirty — Ber
and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite,
. . ., Jozabad from Gederah — Ber

5. Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,
. . . Shephatiah, a descendant of Haruph — Ber

6. Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites,
Elkanah, and Isshiah, and Azarel, . . . — ASV
. . ., and Jashobeam, all descendants of Korah — Ber

7. And Joelah, and Zebadiah, the sons of Jeroham of Gedor.
. . . the sons of Jeroham from Gedor — Ber

8. And of the Gadites there separated themselves unto David into the hold to the wilderness men of might,
From the people of Gad there came over to David at his desert stronghold these powerful heroes — Ber
Some Gadites seceded to David in the stronghold in the wilderness. They were stout fighting men — Jerus
From the Gadites there withdrew to David, to the stronghold in the desert, intrepid warriors — AAT
There were men of Gad, too, that went over to David's allegiance when he was taking refuge in the desert, strong men, brave warriors — Knox
. . . heroes of valour — Rhm
and men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains;
brave warriors, armed with shield and spear; no lion so terrible of aspect, no hind on the mountains so fleet of foot — Knox
men trained for war, who could handle shield and spear, whose faces were like the faces of lions, who were like the gazelles on the mountains for swiftness — AAT
soldiers trained for war, who could manage shield and spear, fierce-looking as lions and nimble as roes on the hill — Mof
and trained, well used to shield and spear. Lions they were in aspect, and, for speed, gazelles on the mountains — Jerus

9. Ezer the first, Obadiah the second, Eliab the third,
Ezer, the leader; Obadiah the second; Eliab the third; — Ber
These were their names in order of rank, Ezer, . . . — Knox
Ezer was the chief; Obadiah was second in command; Eliab was third in command — Tay

10. Mishmannah the fourth, Jeremiah the fifth,

11. Attai the sixth, Eliel the seventh,

12. Johanan the eighth, Elzabad the ninth,

13. Jeremiah the tenth, Machbanai the eleventh.

14. These were of the sons of Gad, captains of the host: one of the least was over an hundred, and the greatest over a thousand.
They were all descendants of Gad and leaders in the army, the least of whom was equal to a hundred, and the greatest, to a thousand! — Ber
These men were army officers; the weakest was worth a thousand normal troops, and the greatest was worth a thousand! — Tay
These sons of Gad were troup commanders, each one in command, the lesser of a hundred, the greater of a thousand — Jerus
. . . The lesser was equal to and over 100, and the greater equal to and over 1,000 — Amp

15. These are they that went over Jordan in the first month, when it had overflown all his banks;
It was they who crossed over the Jordan

when it was overflowing both its banks in the first month — NAB

These are they who crossed the Jordan in the month of Nisan, when it had overflowed all its banks — Lam

It was these men who in the first month of the year forded the Jordan when it had overflowed all its banks — Mof

They crossed the Jordan River during its seasonal flooding — Tay

and they put to flight all them of the valleys, both toward the east, and toward the west.

and put to flight all who lived on its banks, both east and west — Jerus

and wrought havoc in the valleys, east and west — NEB

and dispersed all who were in the valleys to the east and to the west — NAB

and all the dwellers in those valleys, east and west of it, fled at their coming — Knox

and conquered the lowlands on both the east and west banks — Tay

16. And there came of the children of Benjamin and Judah to the hold unto David.

Then too, there were men from Benjamin and Judah, who came to the stronghold to be with David — Ber

17. And David went out to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall be knit unto you:

To these David said, as he went out to meet them, If you come as friends, to aid me, knit be my heart with yours — Knox

. . .: "If you come peacefully, to help me, I am of a mind to have you join me — NAB

. . ., 'If you come as friends to help me, join me and welcome — NEB

. . . I shall have towards you a heart for unity — Rhm

. . ., then I am ready to join you — Mof

but if ye be come to betray me to mine enemies, seeing there is no wrong in mine hands, the God of our fathers look thereon, and rebuke it.

but if to betray me to mine adversaries, there being no violence in my hands may the God of our fathers see and rebuke! — Rhm

if you are abetting my enemies, by laying a trap for an innocent man, then may the Lord God of our fathers look down and judge between us — Knox

but if you have come to betray me to my enemies when I am innocent, then may the God of our fathers see and judge you — Tay

18. Then the spirit came upon Amasai, who was chief of the captains, and he said, Thine are we, David, and on thy side, thou son of Jesse:

Then the spirit came upon Amasai, the chief of the Thirty: "Yours are we, . . . — AAT

Then the Spirit came upon . . . — ASV

. . . Thine, David, we are; with thee son of Jesse, our lot is cast — Knox

peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee.

Greetings, greetings to you / and greetings to your ally! / For your God is your ally — NEB

Prosperity, prosperity to thee / And prosperity to thy helpers, / For thy God hath helped thee — Rhm

Peace, yes, perfect peace go with you; / Peace bless him who fights for you, / Because your God does lend you aid! — Ber

Then David received them, and made them captains of the band.

. . . and made them chiefs of the raiders — AAT

. . . and placed them among the officers of his force — Ber

. . . and added them to his other company of commanders — Jerus

So David welcomed them, and made them captains in his army — Knox

19. And there fell some of Manasseh to David, when he came with the Philistines against Saul to battle:

From Manasseh there were certain men who shifted allegiance to David when he marched to battle — Ber

From Manasseh also some deserted to David, when he came with the Philistines against Saul to battle — AAT

but they helped them not: for the lords of the Philistines upon advisement sent him away, saying, He will fall to his master Saul to the jeopardy of our heads.

David's men, however, did not actually fight on their side because the Philistine rulers, after consultation, dismissed him with the statement, "With our heads as his pledge, he might desert to his old master Saul." — Ber

though he did not, in face, fight on the side of the Philistines. Their princes brusquely dismissed him, saying to themselves that he would desert them for his master Saul, and that would cost them their heads — NEB

20. As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that were of Manasseh.

As David went to Ziklag, there deserted to him of Manasseh, Adnah, . . . — Amp

So on David's return to Ziklag, there joined him from Manasseh: Adnah, . . . — Ber

. . . and Zillethai, commanders of thousands, who belonged to Manasseh — AAT

. . . Each was a high-ranking officer of Manasseh's troops — Tay

21. And they helped David against the band of the rovers: for they were all mighty men of valour, and were captains in the host.

And they gave David help against the armed bands, for they were all great men of war, and captains in the army — Bas

they proved of assistance to David against the band of raiders; for they were all powerful heroes and became high officers in the army — Ber

They helped David by taking charge of his troops, for they were all warriors and became commanders of his army — NAB

Brave warriors these were, and helped David to make war on the freebooters, as captains in his army — Knox

22. For at that time day by day there came to David to help him, until it was a great host, like the host of God.

And from day to day, more supporters came to David, till he had a great army like the army of God — Bas

In fact, men would come daily to enlist under David until he had a formidable force, like the army of God — Ber

. . . — until it was a great camp like a camp of God — Rhm

And now no day could pass but it brought David fresh allies, till his company reached great strength like a host of God's own mustering — Knox

23. And these are the numbers of the bands that were ready armed to the war, and came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the LORD.

These are the totals of the divisions equipped for war, that joined David at Hebron, whose aim, as the LORD had directed, was to turn Saul's kingdom over to him: — Ber

And here is the muster-roll of the men who came to find David in Hebron, and make him heir, as the Lord had promised, to Saul's kingdom — Knox

. . . — to turn round the kingdom of Saul to him according to the bidding of Yahweh: — Rhm

24. The children of Judah that bare shield and spear were six thousand and eight hundred, ready armed to the war.

There were six thousand eight hundred men . . . , all in battle array; — Knox

Of Judah, those who could carry the shield and spear, 6,800 equipped for war; — Ber

men of Judah, bearing heavy shield and spear, six thousand eight hundred, drafted for active service — NEB

25. Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.

Of Simeon, powerful military heroes, 7,100 — Ber

of Simeon, fighting men drafted for active service, . . . — NEB

. . . heroes of valour . . . — Rhm

26. Of the children of Levi four thousand and six hundred.

27. And Jehoiada was the leader of the Aaronites, and with him were three thousand and seven hundred;

plus Jehoiada, the chief ruler of the Aaronic group, with whom were 3,700 — Ber

Jehoiada was the leader of the Aaronite [priests], and with him were 3,700 — Amp

28. And Zadok, a young man mighty of valour, and of his father's house twenty and two captains.

also Zadok, a youth of unusual ability, together with his father's house: twenty-two commanders — AAT

and Zadok, a powerful hero even in his youth, and his clan with its 22 chiefs — Ber

and Zadok a valiant fighter, with twenty-two officers of his own clan; — NEB
. . ., a young man of rare promise, . . . — Knox

29. And of the children of Benjamin, the kindred of Saul, three thousand:
Of the Benjaminites, the kinsmen of Saul, there were three thousand — AAT
Saul's tribe of Benjamin sent but three thousand — Knox
for hitherto the greatest part of them had kept the ward of the house of Saul.
until this time, most of them had held their allegiance to the house of Saul — NAB
though most of them had hitherto remained loyal to the house of Saul — NEB
since the greater part of them were loyal to Saul's race — Knox

30. And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, famous throughout the house of their fathers.
. . . 20,800 mighty warriors, each famous in his respective clan — Tay
. . . — heroes of valour, men of renown to their ancestral house — Rhm
. . ., fighting men, famous in their own clans — NEB
. . . valiant champions, men famous in their families — Jerus
. . . powerful heroes, men of reputation in their clans — Ber
. . ., men well known among for prowess in war — Knox

31. And of the half tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king.
. . ., each one of them sworn to make David king — Knox
. . .: designated by name to come and make David king — NAB
. . .: who had been nominated to come and make David king — NEB
. . . assigned by name to go on and proclaim David king — Jerus
and eighteen thousand (whose names were kept) from the half-clan of Manasseh, who came to make David king — Mof

32. And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment.
of Issachar, 200 of their leaders who had understanding of the times and knew what Israel should do, and under whose command were all their fellow tribesmen — Ber
From the tribe of Issachar there were 200 leaders of the tribe with their relatives — all men who understood the temper of the times and knew the best course for Israel to take — Tay

33. Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank: they were not of double heart.
. . . not of two minds! — Rhm
. . .; not of double purpose but stable and trusting — Amp
of Zebulun, men subject to muster, who drew up rank with all types of weapons of war, 50,000, demonstrating single-hearted solidarity — Ber
From the tribe of Zebulun there were 50,000 trained warriors; they were fully armed and totally loyal to David — Tay
of Zebulun, fifty thousand troops well-drilled for battle, armed with every kind of weapon, bold and single-minded — NEB
. . . fit for service, marshalled for battle, with warlike weapons of every kind, staunch-hearted auxillaries — Jerus
. . ., fit for active service, taking the field with every weapon of war, a large company with a single purpose — Mof
. . .: true-hearted men — Bas

34. And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand.
of Naphtali, 1,000 chiefs, and with them, 37,000 with shield and spear — Ber

35. And of the Danites expert in war twenty and eight thousand and six hundred.
of Dan, 28,600 men drawing up rank — Ber
And of the Danites that could set the battle in array, . . . — RV
. . ., expert in ordering the fight — Bas
. . . well-drilled for battle — NEB
. . . men in arms — Knox
. . ., all of them prepared for war — Tay

36. And of Asher, such as went forth to battle, expert in war, forty thousand,

of Asher, men subject to muster to maintain the line, 40,000 — Ber
And of Asher, forty thousand who went out with the army, expert in ordering the fight — Bas
of Asher: forty thousand fit for service, marshalled for battle — Jerus
of Asher, forty thousand troops well-drilled for battle — NEB
Of Asher, able to go forth to battle, fit for active service, 40,000 — Amp

37. And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand.
On the other [east] side of the Jordan River, of Reuben, and Gad, and the half tribe of Manasseh, 120,000 men armed with all the weapons and instruments of war — Amp

38. All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel:
So many armed warriors came to Hebron with loyal hearts, there to make David king of all Israel — Knox
All these warriors, ready to take the field, moved by single purpose came to Hebron to make David king over all Israel. — AAT
All these warriors, bold men in battle, came to Hebron, loyally determined to make David king over the whole of Israel — NEB
All these soldiers, drawn up in battle order, came to Hebron with a resolute intention of making David king over all Israel. — NAB
and all the rest also of Israel were of one heart to make David king.
In fact, all of Israel was ready for this change — Tay
and the rest of Israel, too, had but one thought, that David should be king — Knox

39. And there they were with David three days, eating and drinking: for their brethren had prepared for them.
There they spent three whole days in the royal presence, and of food and drink had no lack, so well had their fellow tribesmen made provision for them — Knox
. . . for three days, feasting and drinking, for their brethren had prepared for them — NAB

40. Moreover they that were nigh them, even unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen.
then, too, those who were nearby, and as far as Issachar, Zebulun, and Naphtali, were bringing provisions on donkeys, camels, mules, and oxen: — Ber
Their neighbours also round about, as far as Issachar, Zebulun, and Naphtali, brought food . . . — NEB
and meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly:
flour, cakes, pressed fig cakes, bunches of raisins, wine, oil, herds, and flocks, all in great quantities — Ber
. . . and wine and oil; cattle, too and rams they had in great abundance. — Knox
for there was joy in Israel.
Such high festival they kept in the land of Israel — Knox
for joy had spread throughout the land — Tay
for gladness reigned in Israel — AAT

CHAPTER 13

1. And David consulted with the captains of thousands and hundreds, and with every leader.
. . . commanders of thousands and of hundreds, even with every leader; — AAT
. . . the officers of units of a thousand and a hundred on every matter brought forward — NEB
. . . his captains and commanders and all the men of rank — Knox

2. And David said unto all the congregation of Israel, If it seem good unto you, and that it be of the LORD our God, let us send abroad unto our brethren every where, that are left in all the land of Israel, and with them also to the priests and Levites which are in their cities and suburbs, that they may gather themselves unto us:
"Since you think that I should be your king, and since the Lord our God has

given his approval, let us send messages to our brothers throughout the land of Israel, including the priests and Levites, inviting them to come and join us — Tay

. . . If unto you it seemeth to be good and from Yahweh our God we will urgently send unto our brethren who remain in all the lands of Israel, and with them the priests and the Levites in their pastureland cities . . . — Rhm

. . . 'If you approve, and if the LORD our God opens the way, let us send to our kinsmen who have stayed behind, in all the districts of Israel, and also to the priests and Levites in the cities where they have common lands, bidding them join us — NEB

3. And let us bring again the ark of our God to us: for we inquired not at it in the days of Saul.

Then we can bring back to us the ark of our God, for in the days of Saul we have had no concern for it — Ber

in order that we may bring back the ark of our God to us, for we did not seek it during the days of Saul." — AAT

. . .: for in the days of Saul we did not go to it for directions — Bas

. . ., for in the time of Saul we neglected it." — Jerus

4. And all the congregation said that they would do so: for the thing was right in the eyes of all the people.

The war-council all said that they would, for the proposal seemed right to all the people — Mof

The entire assembly agreed that this should be done — the thing was right in all the people's judgment — Ber

5. So David gathered all Israel together, from Shihor of Egypt even unto the entering of Hemath, to bring the ark of God from Kirjath-jearim.

. . ., from the Shihor the brook of Egypt even unto the entrance of Hamath, to bring the ark of God from Kiriath-jearim — ASV

. . . from the River of Egypt to the entrance of . . . — AAT

. . . Shihor, the brook of Egypt [that marked the southeast border of Palestine] to the entrance of . . . — Amp

. . . from the wady-el-Arish to the pass to Hamath . . . — Mof

6. And David went up, and all Israel, to Baalah, that is, to Kirjath-jearim, which belonged to Judah,

Then David with all Israel went up to Baalah, which is Kiriath-jearim and belongs to Judah — Ber

to bring up thence the ark of God the LORD, that dwelleth between the cherubims, whose name is called on it.

to bring up from thence the ark of God Jehovah that sitteth above the cherubim, that is called by the Name — ASV

to bring up from there God's ark, with which is associated His name: The LORD who thrones between the cherubim — Ber

to bring up from there the ark of God which bears the name of Yahweh who is seated on the cherubs — Jerus

to get from there the ark of God, over which the holy Name is named, the name of the Lord whose place is between the winged ones — Bas

7. And they carried the ark of God in a new cart out of the house of Abinadab: and Uzza and Ahio drave the cart.

, with Uzza and Ahio guiding the cart — NEB

. . . a new waggon, out of the house of Aminadab, — and Uzza and Ahio were driving the waggon — Rhm

. . .: and Uzza and Ahio (his brother) drove the cart — Amp

8. And David and all Israel played before God with all their might,

. . . merrily celebrated before God with all their might — Amp

there were David and all the men of Israel, playing music at their best in the Lord's presence — Knox

. . . were dancing for joy before God with all boldness — Amp

. . . danced before God with great enthusiasm — NAB

. . . danced before God with joy without restraint — NEB

and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

with songs and lyres and harps and tambourines and cymbals and trumpets — Amp

singing to harp and zither and tambour and cymbals and trumpet — Knox

to the sound of singing of harps and lutes, of tambourines, . . . — NEB

with songs and corded instruments of

music, and brass instruments and horns — Bas

9. And when they came unto the threshing-floor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled.

. . ., and Uzza putteth forth his hand to seize the ark, for the oxen were released — YLT

. . ., for the oxen ran toward the threshing floor — Lam

. . ., for the oxen [that were drawing the cart] stumbled and were restive

. . ., for the oxen jostled it — AAT

. . ., because the oxen had slipped — Ber

10. And the anger of the LORD was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before God.

This rashness of his in touching the ark provoked the Lord's anger; there, in the divine presence, the Lord smote him, and he fell dead — Knox

. . . the anger of Yahweh . . . — Rhm

. . . the anger of Jehovah . . . — ASV

Then the anger of the LORD blazed against . . . — AAT

11. And David was displeased, because the LORD had made a breach upon Uzza:

. . . because the LORD had smote Uzza — Lam

And David was offended because the Lord had broken forth upon Uzza — Amp

And it was a sadness unto David, that Yahweh had broken in with a breach against Uzza — Rhm

David was disturbed because the Lord's anger had broken out against Uzzah — NAB

David was deeply moved at the LORD's outbreak against Uzza — Ber

wherefore that place is called Perez-uzza to this day.

That place to this day is called Perez-uzza the breaking forth upon Uzza — Amp

and he named the place "The Outbreak Against Uzza." And it is still called that today — Tay

is called Perez-uzza [breach of Uzza] to this day — AAT

12. And David was afraid of God that day, saying, How shall I bring the ark of God home to me?

And the dread of the Lord came upon him that day; How shall I, he asked, give shelter to the Lord's ark — Knox

In his fear at that time toward God, he exclaimed, "How can I ever bring in the ark of God to be with me?" — Ber

. . . and said, 'How can I harbour the Ark of God after this?' — NEB

13. So David brought not the ark home to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.

Finally he decided to take it to the home of Obed-edom the Gittite instead of bringing it to the City of David — Tay

. . . the house of Obed-edom the Gittite [a Levitical porter, born in Gath-rimmon] — Amp

. . . Obed-edom, who had come from Gath — Ber

. . . the Citadel of David . . . — Jerus

14. And the ark of God remained with the family of Obed-edom in his house three months. And the LORD blessed the house of Obed-edom, and all that he had.

. . ., — and Yahweh blessed the household of Obed-edom and all that he had — Rhm

. . . and Jehovah blessed . . . — ASV

. . . prospered the household . . . — Ber

CHAPTER 14

1. Now Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house.

. . . sent masons and carpenters to help build David's palace and he supplied him with much cedar lumber — Tay

. . . sent messages offering David cedar planks and carpenters stone-masons, to build a house for him — Knox

2. And David perceived that the LORD had confirmed him king over Israel, for his kingdom was lifted up on high, because of his people Israel.

No doubt could David have that the Lord had ratified his sovereignty over Israel, and made him the king of a great people — Knox

So David perceived that Yahweh had confirmed him as king over Israel, —

that his kingship was exalted, for the sake of his people Israel — Rhm

David now realized why the Lord had made him king and why he had made his kingdom so great; it was for a special reason — to give joy to God's people! — Tay

David knew by now that the LORD had confirmed him as king over Israel and had made his royal powers stand higher for the sake of his people Israel — NEB

Thus David recognized that the LORD had established him as king over all Israel; for his kingdom had been highly exalted for the sake of Israel, God's own people — Ber

3. And David took more wives at Jerusalem: and David begat more sons and daughters.

After David moved to Jerusalem, he married additional wives and became the father of many sons and daughters — Tay

4. Now these are the names of his children which he had in Jerusalem;

The following are the names of sons that were born in Jerusalem: — Ber

Shammua, and Shobab, Nathan, and Solomon,

5. And Ibhar, and Elishua, and Elpalet,

6. And Nogah, and Nepheg, and Japhia,

7. And Elishama, and Beeliada, and Eliphalet.

. . . Eliphelet — ASV

8. And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David.

. . . came up in search of David — AAT

. . . mobilized their forces to capture him — Tay

. . . to seek to secure David — Rhm

. . .. they mustered all their forces to hunt him down — Knox

. . .. they advanced in full force to get hold of him — Ber

And David heard of it, and went out against them.

but David was informed and went out to face them — Ber

and when David heard of it he withdrew before them — AAT

9. And the Philistines came and spread themselves in the valley of Rephaim.

They had come in and occupied the whole valley of Raphaim — Knox

Now the Philistines had come and made a raid at the valley of Rephaim — Amp

so the Philistines came on and made a raid in the valley of Rephaim — AAT

When the Philistines arrived they deployed in the Valley of the Rephaim — Jerus

10. And David inquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand?

and David asked the Lord, "If I go out and fight them, will you give me the victory?" — Tay

And the LORD said unto him, Go up; for I will deliver them into thine hand.

11. So they came up to Baal-perazim; and David smote them there.

They went up against Baal-perazim: . . . — Ber

Then David said, God hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name of that place Baal-perazim.

He exulted, "God has used me to sweep away my enemies like water bursting through a dam!" That is why the place has been known as Baal-perazim ever since (meaning, "The Place of Breaking Through") — Tay

12. And when they had left their gods there, David gave a commandment, and they were burned with fire.

And they left their gods there: . . . — ASV

There his opponents even abandoned their gods, and at David's command, they burned them with fire — Ber

After the battle the Israelies picked up many idols left by the Philistines, but David ordered them burned — Tay

13. And the Philistines yet again spread themselves abroad in the valley.

And the Philistines again made a raid in the valley — Amp

14. Therefore David inquired again of God; and God said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry trees.

. . . "Do not go up after them; go around to the rear and come at them opposite the balsam trees — AAT

. . . Do not go up after them; circle them and come in on them by the front of the balsam trees — Ber
. . . opposite the spice-trees — Bas

15. And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, that then thou shalt go out to battle:
Wait till thou hearest, in the tops of the pear-trees, the sound of marching feet — Knox
When you hear a sound like marching in the tops of the mulberry trees, that is your signal to attack — Tay
. . . balsam trees. . . — AAT
And at the sound of footsteps in the tops of trees, go out to the fight — Bas
for God is gone forth before thee to smite the host of the Philistines.
. . . to overcome the army of the Philistines — Bas
— for God will have gone forth before thee, to smite the host of the Philistines — Rhm

16. David therefore did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gazer.
. . .; and they overcame the army of the Philistines, attacking them from Gibeon as far as Gezer — Bas
David did as God ordered him, and struck down the army of the Philistines from Gibeon as far as to Gezer — Ber

17. And the fame of David went out into all lands; and the LORD brought the fear of him upon all nations.
. . . — and Yahweh put the dread of him upon all the nations — Rhm
After this, David's renown was noised abroad everywhere, and the Lord struck terror of him into all the nations' hearts — Knox

CHAPTER 15

1. And David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent.
The king erected buildings for himself in the city of David, but he also prepared a place for the ark of God and set up a tent for it — Ber
. . . the Citadel of David . . . — Jerus

2. Then David said, None ought to carry the ark of God but the Levites: for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever.
. . ., 'The ark of God may be moved only by the Levites, since Yahweh has chosen them to carry the ark of Yahweh and to serve him always' — Jerus
. . .: for them hath Jehovah chosen to carry the ark of God, . . . — ASV

3. And David gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place, which he had prepared for it.
. . ., to bring up the ark of Jehovah unto its place, which he had prepared for it — ASV

4. And David assembled the children of Aaron, and the Levites:
. . . the descendants of Aaron and of Levi — Ber

5. Of the sons of Kohath; Uriel the chief, and his brethren an hundred and twenty:
120 from the clan of Kohath; with Uriel as their leader; — Tay

6. Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty:
220 from the clan of Merari; with Asaiah as their leader; — Tay

7. Of the sons of Gershom; Joel the chief, and his brethren an hundred and thirty:
130 from the clan of Gershom; with Joel as their leader; — Tay

8. Of the sons of Elizaphan; Shemaiah the chief, and his brethren two hundred:
200 from the subclan of Elizaphan; with Shemaiah as their leader; — Tay

9. Of the sons of Hebron; Eliel the chief, and his brethren fourscore:
80 from the subclan of Hebron; with Eliel as their leader — Tay

10. Of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve.
112 from the subclan of Uzziel; with Amminadab as their leader — Tay

11. And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab,
Then David summoned the priests Za-

dok and Abiathar, and the Levites Uriel, Asaiah, Joel, Shemaiah, Eliel, and Amminadab — RSV

12. And said unto them, Ye are the chief of the fathers of the Levites:

. . . "You are the clan leaders of Levi — Ber

. . . heads of the levitical families — NAB

sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto the place that I have prepared for it.

. . . the ark of Jehovah, the God of Israel, . . . — ABPS

. . . the LORD, the God of Israel, . . . — RSV

Hallow yourselves, ye and your brethren, so shall ye bring up the ark of Yahweh — God of Israel, into [the place] I have prepared for it — Rhm

purify yourselves, both you and your brethren, . . . — Sept

make yourselves holy . . . — Bas

13. For because ye did it not at the first, the LORD our God made a breach upon us, for that we sought him not after the due order.

. . . Jehovah our God . . . — ABPS

. . . Yahweh our God brake forth against us, because we sought him not in the appointed way — Rhm

. . . broke forth upon us, because we did not care for it in the way that is ordained — RSV

Because you were not with us the first time, the wrath of the LORD our God burst upon us, for we did not seek him aright — NAB

It was because you were not present the first time, that the LORD our God broke out upon us. For we had not sought his guidance as we should have done — NEB

14. So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel.

So the priests and the Levites consecrated themselves to bring up . . . — Ber

. . . purified themselves . . . — Sept

. . . made themselves holy . . . — Bas

. . . hallowed themselves, — to bring up the ark of Yahweh God of Israel — Rhm

. . . the ark of Jehovah, the God of Israel — ABPS

15. And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the LORD.

. . . upon their shoulders with the poles . . . — RSV

and the members of the Levitical order carried the ark of God on their shoulders, with the poles, as Moses commanded according to the word of the LORD — AAT

. . . on their shoulders with its carrying poles, just as the Lord had instructed Moses — Tay

16. And David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of musick, psalteries and harps and cymbals, sounding, by lifting up the voice with joy.

And David spake to the chiefs of the Levites, stationed their brethren the singers with instruments of song, harps and lyres and cymbals, — sounding aloud at the lifting up of the voice for joy — Rhm

Then David would have the Levite chiefs appoint some of their brethren to be singers, chanting there with instruments of music, zither and harp and cymbals, till heaven rang with the echoes of their rejoicing — Knox

King David also ordered the Levite leaders to organize the singers into an orchestra, and they played loudly and joyously upon psaltries, harps, and cymbals — Tay

. . . commanded the chiefs of the Levites to appoint their brethren as the singers who should play loudly on musical instruments, on harps and lyres and cymbals, to raise sounds of joy — RSV

David ordered the leaders of Levi to have their tribesmen who were singers to take stations with musical instruments — harps, lyres, and pace-setting cymbals — lifting up the sound for joy — Ber

17. So the Levites appointed Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of the sons of Merari their brethren, Ethan the son of Kushaiah;

Heman (son of Joel), Asaph (son of Berechiah), and Ethan (son of Kushaiah)

from the clan of Merari were the heads of the musicians. — Tay

The Levites accordingly appointed Heman son of Joel; one of his colleagues named Asaph son of Berechiah; and out of their fellows from Merari, Ethan son of Kushaiah. — Ber

18. And with them their brethren of the second degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obededom, and Jeiel, the porters.

The following men were chosen as their assistants: Zechariah, Ja-aziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Ma-asseiah, Mattithiah, Eliphelehu, Mikneiah, Obed-edom and Je-iel, the door keepers — Tay

and with them their brethren of the second order, Zechariah, Ja-aziel . . . , and the gate keepers Obed-edom and Je-iel — RSV

and with them, next in rank, their kinsmen: Zechariah son of Jaaziel, . . . — Jerus

19. So the singers, Heman, Asaph, and Ethan, were appointed to sound with cymbals of brass;

Heman, Asaph, and Ethan were chosen to sound the bronze cymbals — Tay

20. And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on Alamoth;

. . . with psalteries set to Alamoth — RV

. . . and Benaiah, — with harps over the trebles — Rhm

. . . and Benaiah to play on lutes — NEB

. . . to play the keyed harp — Jerus

. . . to lead the praise with lutes set for soprano voices — Mof

and Benaiah, to the soprano lyres — Ber

to play harps according to Alamoth — RSV

. . ., and Benaiah, were to play harps [resembling guitars] set to Alamoth [probably the treble voice] — Amp

and Zechariah, Azi-el, . . . , and Benaiah comprised an octet accompanied by harps — Tay

21. And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps on the Sheminith to excel.

Mattithiah, . . . and Azaziah were the harpists — Tay

. . . led the chant on lyres set to "the eighth." — NAB

. . . were to lead with lyres set to Sheminith [the bass voice] — Amp

. . . led the triumph-song, Seminith-fashion, with the harps they bore — Knox

. . . were to lead with lyres according to the Sheminith — RSV

. . . had to use harps set for bass voices — Mof

. . . the Azaziah, with harps set to the octave to lead — AAT

. . . and Azaziah, — with lyres over the bass to take the lead — Rhm

22. And Chenaniah, chief of the Levites, was for song: he instructed about the song, because he was skilful.

Chenaniah, leader of the Levites in music, should direct the music, for he understood it — RSV

. . . was charged with the striking up of song — he carried on the instruction in singing because of his skill — Ber

23. And Berechiah and Elkanah were doorkeepers for the ark.

. . . gatekeepers for the ark — ABPS

The doors of the ark were guarded by . . . — Knox

24. And Shebaniah, and Jehoshaphat, and Hethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the trumpets before the ark of God:

. . . and Eliezer — all of whom were priests — formed a bugle corps to march at the head of the procession — Tay

and Obed-edom and Jehiah were doorkeepers for the ark.

. . . were gatekeepers for the ark — ABPS

And the doors of the ark were guarded by . . . — Knox

25. So David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obed-edom with joy.

. . . the ark of the covenant of Yahweh . . . — Rhm

So David and the chiefs of Israel and the commanders of the units of 100 took up the march with rejoicing to bring . . . — Ber

26. And it came to pass, when God helped the Levites that bare the ark of the covenant of the LORD, that they offered seven bullocks and seven rams.

And when God helped the Levites who carried the ark of the covenant of the Lord [with a safe start], they offered seven bulls and seven rams — Amp

Now when God was evidently helping the Levites who were carrying the ark of the Lord's covenant, they sacrificed seven each of steers and of rams — Ber

And because God helped the Levites who were carrying the ark of the covenant of the LORD, they sacrificed seven bulls and seven rams — RSV

27. And David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song with the singers:

David was clothed with a robe of fine linen, as were the Levites who bore the ark and the singers, and Chenaniah director of the music of the singers — Amp

. . . wrapped in an upper robe of fine linen . . . — YLT

David also had upon him an ephod of linen.

. . . an ephod [a priestly upper garment] of linen — Amp

. . . an ephod of white linen — Rhm

. . . a linen apron — AAT

28. Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

Thus all Israel brought the ark home, keeping high festival, to the sound of horn and trumpet and cymbals and zither and harp — Knox

. . . the ark of the covenant of Jehovah . . . — ABPS

. . . the ark of the covenant of the LORD with shouting to the sound of the horn, trumpets, and cymbals, and made loud music on harps and lyres — RSV

29. And it came to pass, as the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in her heart.

Only Michal, Saul's daughter, watching from her window as the ark reached David's Citadel, thought scorn of king David as she saw him dancing and making music there — Knox

. . . Michal [David's wife], daughter of Saul, from a window saw King David leaping as in sport, and she despised him in her heart — Amp

. . ., felt a deep disgust for David as she watched him from the window and saw him dancing like a madman — Tay

. . . saw king David dancing and making merry; . . . — ABPS

. . . whirling about and sporting. . . — Mof

. . .; and to her mind he seemed foolish — Bas

CHAPTER 16

1. So they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt sacrifices and peace offerings before God.

. . . burnt-offerings and thank-offerings before God — AAT

. . . ascending-sacrifices and peace-offerings before God — Rhm

2. And when David had made an end of offering the burnt offerings and the peace offerings, he blessed the people in the name of the LORD.

. . . in the name of Yahweh — Rhm

. . . in the name of Jehovah — ABPS

3. And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.

. . . a loaf of bread and a portion [of flesh], and a cake of raisins — ABPS

. . . a loaf of bread, and a portion of meat, and a bunch of raisins — AAT

. . . a roll of bread and a piece of roast beef and a flour cake fried in oil — Knox

. . . a round loaf of bread, a package of dates, and a cake of raisins to each — Ber

. . . a loaf of baker's bread and a cake made with honey — Sept

4. And he appointed certain of the Levites to minister before the ark of the LORD,

and to record, and to thank and praise the LORD God of Israel:

And he placed before the ark of Yahweh certain of the Levites as attendants, — and to celebrate and to give thanks and render praise unto Yahweh God of Israel — Rhm

Then he arranged that the Levites should serve by courses before the Lord's ark, by courses, too, should bear record of his great deeds, and honour the Lord God of Israel with hymns of praise — Knox

And he appointed certain of the Levites to minister before the ark of Jehovah, and to celebrate and to thank and praise Jehovah, the God of Israel — ABPS

Next he appointed as directors of services before the LORD's ark certain Levites, who would maintain the commemoration, the thanksgiving and the praise for the LORD God of Israel: — Ber

. . . These are the names of those given this assignment: — Tay

5. Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel with psalteries and with harps; but Asaph made a sound with cymbals;

Asaph, the chief; and subordinate to him Zechariah, Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-edom, and Jeiel, who were assigned to the harps and lyres as instruments; Asaph himself had the pace setting cymbals — Ber

. . . , who were to play harps and lyres; Asaph was to sound the cymbals — RSV

6. Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.

and Benaiah and Jahaziel the priests were to blow trumpets continually, before the ark of the covenant of God — RSV

7. Then on that day David delivered first this psalm to thank the LORD into the hand of Asaph and his brethren.

. . . did David first ordain to give thanks unto Jehovah by the hand of Asaph and his brethren — ASV

. . . first appointed that thanksgiving be sung to the LORD by Asaph and his brethren — RSV

On that day David for the first time committed to the hands of Asaph and his associates the giving of thanks to the LORD: — Ber

. . . the singing of thanks to the Lord as their chief task — Amp

It was then that David gave Asaph and his brethren their first lesson in offering thanks to the Lord — Knox

That day, David, foremost in praising Yahweh, entrusted this song of praise to Asaph and his kinsmen: — Jerus

8. Give thanks unto the LORD, call upon his name, make known his deeds among the people.

O give thanks unto Jehovah, call upon his name; / Make known his doings among the peoples — ASV

Give thanks to Yahweh, call his name aloud, / proclaim his deeds to the peoples — Jerus

. . . make his deeds known in the world around — NEB

. . . make known among the nations his deeds — NAB

Praise the Lord, and call upon his name; tell the story of his doings for all the nations to hear — Knox

"Oh, give thanks to the Lord and pray to him," they sang. / "Tell the peoples of the world / About his mighty doings — Tay

9. Sing unto him, sing psalms unto him, talk ye of all his wondrous works.

Sing ye to him / Make music unto him, / Speak ye of all his wonders — Rhm

Sing to him, sing his praise, / proclaim all his wondrous deeds — NAB

. . . Talk ye of all his marvellous works — ASV

. . . Meditate on all His wonders — YLT

greet him with song and psalm, recount his acts of miracles — Knox

Sing to Him. Sing praises to Him. / Proclaim to all the wonders which the Lord hath done — Sept

10. Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

Have your boast in His sanctified name, / and rejoice, hearts that look for the LORD — Ber

Boast yourselves in his holy name. / Joyful be the heart of them who are seeking Yahweh — Rhm

Triumph in that holy name; let every heart that longs for the Lord rejoice — Knox

. . . Let the heart which seeketh His favour be glad — Sept
glory in his sacred name, / let worshippers of the Eternal rejoice in heart — Mof
Exult in his hallowed name; / let those who seek the LORD be joyful in heart — NEB

11. Seek the LORD and his strength, seek his face continually.
Search out Yahweh and his power, / Seek diligently his face at all times — Rhm
To the Lord, to the Lord's strength, have recourse; evermore court his presence — Knox
Seek Yahweh and his strength, / seek his face untiringly — Jerus
Seek the Lord and persevere; / Seek His face continually — Sept

12. Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth;
. . . the wonders he wrought, the judgments he uttered — RSV
. . . his marvels and his sentences of doom — Mof
Remember his wonders which he hath done, / His splendid deeds and the just decisions of his mouth — Rhm
. . ., and the judgments He uttered [as in Egypt] — Amp

13. O ye seed of Israel his servant, ye children of Jacob, his chosen ones.
O offspring of Israel his servants, O chosen sons of Jacob — NEB
The seed of Israel are His servants — / The sons of Jacob, His chosen ones — Sept

14. He is the LORD our God; his judgments are in all the earth.
And he, the Lord, is our own God, wide though his writ runs through all the world — Knox
He is Jehovah our God: / His judgments are in all the earth — ABPS
Yahweh himself is our God. / Through all the land are his just decisions — Rhm
. . . and his authority is over all the earth — Mof
. . . throughout the earth his judgments prevail — NAB

15. Be ye mindful always of his covenant; the word which he commanded to a thousand generations;
Keep in everlasting memory that covenant of his, that promise which a thousand generations might not cancel — Knox
He remembers his covenant forever, / The word he has commanded, to a thousand generations — AAT
He is mindful of his covenant for ever, / of the word that he commanded for a thousand generations — RSV
Never forget his compact, / the pledge he gave for a thousand generations — Mof
He has kept his agreement in mind for ever, the word which he gave for a thousand generations — Bas

16. Even of the covenant which he made with Abraham, and of his oath unto Isaac;
Unto Abraham surely confirmed, land to Isaac laid down with an oath — Ber

17. And hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant,
Which he solemnised with Abraham, And his oath to Isaac — Rhm
The decree by which he bound himself for Jacob, / his everlasting covenant with Israel — NEB
which he confirmed as a statute to Jacob, / as an everlasting covenant to Israel — RSV
And he gave it to Jacob for a law, and to Israel for an eternal agreement — Bas

18. Saying, Unto thee will I give the land of Canaan, the lot of your inheritance;
. . . As your inherited portion — Rhm

19. When ye were but few, even a few, and strangers in it.
While as yet ye were men who could be counted, / A very few and sojourners therein — Rhm
So few they were in number, only a handful, living there as strangers! — Knox
While you were but few in number, Of slight importance and but strangers therein — AAT

20. And when they went from nation to nation, and from one kingdom to another people;
roaming from nation to nation, / from one kingdom to another — NEB

21. He suffered no man to do them wrong: yea, he reproved kings for their sakes,
He suffered no man to oppress them, And reproved — for their sakes — kings! — Rhm

but he suffered none to harm them; to kings themselves the warning came — Knox

22. Saying, Touch not mine anointed, and do my prophets no harm.

. . . my anointed servants . . . — NEB

Lay no hand on them, never hurt them, servants anointed and true spokesmen of mine — Knox

23. Sing unto the LORD, all the earth; shew forth from day to day his salvation.

Sing to Yahweh all the earth, / Tell the tidings from day to day of his salvation — Rhm

In the Lord's honour, let the whole earth make melody; never cease bearing record of his power to save — Knox

Sing to Jehovah, all the earth; / Tell the good news of his salvation from day to day — ABPS

. . . Publish his deliverance abroad from day to day — AAT

. . . day after day tell of his saving aid — Mof

Sing to the LORD, all men on earth, / proclaim his triumph day by day — NEB

24. Declare his glory among the heathen; his marvellous works among all nations.

Publish his glory among the heathen, his wonderful acts for all the world to hear — Knox

let the heathen hear his glory, / let every nation know the wonders he has done — Mof

Make clear his glory . . . — Bas

25. For great is the LORD, and greatly to be praised: he also is to be feared above all gods.

For the LORD is great, much to be praised / and revered above all so-called gods — Ber

. . . He is to be held in awe above all gods — Tay

How great is the Lord, how worthy of honour! What other god is to be feared as he? — Knox

For great is Yahweh and worthy to be mightily praised, / And to be revered is he above all gods — Rhm

Yahweh is great, loud must be his praise, / he to be feared beyond all gods — Jerus

26. For all the gods of the people are idols: but the LORD made the heavens.

For all the gods of the peoples are non-entities, . . . — AAT

For all gods of the pagans are vain, . . . — Ber

for all gods of the nations are mere idols, — but the eternal made the heavens — Mof

They are but false gods the heathen call divine; the Lord, not they, made the heavens — Knox

27. Glory and honour are in his presence; strength and gladness are in his place.

Praise and majesty are before him, / Strength and joy are in his dwelling-place — Rhm

Honour and beauty wait on his presence; worship and magnificence are the attendants of his shrine — Knox

Honor and majesty are [found] in His presence; strength and joy are [found] in His sanctuary — Amp

Splendor and majesty go before him; / praise and joy are in his holy place — NAB

in his presence are splendour and majesty, / in his sanctuary power and joy — Jerus

grandeur and majesty attend him, splendour and joy are in his temple — Mof

. . . in His abode — Sept

. . . and power and joy where He dwells — Ber

28. Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength.

Give to Yahweh ye families of the peoples, / Give to Yahweh glory and strength — Rhm

Lands of the heathen, make your offering to the Lord, an offering to the Lord of glory and praise — Knox

Ascribe to the LORD, you families of nations, / ascribe to the LORD glory and might — NEB

29. Give unto the LORD the glory due unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.

. . .; with reverent grace worship the Lord — Knox

. . .; worship the Lord in the beauty of holiness and in holy array — Amp

Give to Yahweh the glory of his name, — / Bring ye a present and enter before him, / Bow down to Yahweh in the adornment of holiness — Rhm

. . . in the splendour of holiness — NEB
. . . in holy attire — NAB
. . . kneel before God in sacred vestments — Mof
Give to the Lord, glory to His name. / Take gifts and bring them before Him. / And worship the Lord in His holy courts — Sept

30. Fear before him, all the earth: the world also shall be stable, that it be not moved.
Before the Lord let the whole earth bow in awe; he has built the earth on foundations immovable — Knox
Tremble at his presence all the earth. / But the world shall be established, it shall not be shaken — Rhm
. . . He has fixed the earth firm, immovable — NEB
Tremble before him all the earth; / he has made the world firm, not to be moved — NAB
be in awe before Him, all the earth; / thus the world will immovably stand — Ber

31. Let the heavens be glad, and let the earth rejoice: and let men say among the nations, The LORD reigneth.
Rejoice, heaven, and let the earth be glad; tell the heathen, The Lord is king now — Knox
. . . Let them say among the nations Yahweh hath become king! — Rhm
. . . And let them say among the nations, Jehovah reigns — ABPS

32. Let the sea roar, and the fulness thereof: let the fields rejoice, and all that is therein.
. . . Let the field leap for joy and all that is therein — Rhm
Let the sea and all the sea contains give thunderous applause — Knox
Let the sea in its fullness resound; / let the field with its products rejoice — Ber

33. Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth.
Then shall shout and triumph the trees of the forest, — / Before Yahweh, for he is coming to judge the earth — Rhm
Then shall all the trees of the forest exult before the LORD, for he comes; / he comes to rule the earth — NAB

34. O give thanks unto the LORD; for he is good; for his mercy endureth for ever.
O give thanks to Jehovah for he is good; / For his lovingkindness is for ever — ABPS
Give ye thanks unto Yahweh / For he is good, / For age-abiding is his loving-kindness — Rhm
. . . for His covenant love does hold true — Ber
. . . his steadfast love . . . — RSV
. . . his love is everlasting — Jerus

35. And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and glory in thy praise.
. . . That we may triumph aloud in thy praise — Rhm
Cry out to him, . . . — Tay
Cry we to God, our deliverer. Deliver us now, gather us again in safety, scattered as we are among the heathen, to praise thy holy name, to triumph in thy renown — Knox
. . . And to triumph in thy praise — ABPS
. . . That we may give thanks to your holy name / and glory in praising you — NAB
. . . and make thy praise our pride — NEB

36. Blessed be the LORD God of Israel for ever and ever.
Blessed be Yahweh God of Israel. From one age even to another age — Rhm
Blessed be Jehovah . . . — ABPS
. . . from all eternity to all eternity — Knox
And all the people said, Amen, and praised the LORD.
. . . And gave praise to Yahweh — Rhm
And all the people said 'Amen' and 'Praise the LORD.' — NEB
. . . And all the people said, So be it. . . . — Bas
And let all the people say, 'Amen!' Alleluia! — Jerus

37. So he left there before the ark of the covenant of the LORD Asaph and his brethren, to minister before the ark continually, as every day's work required:
. . . the ark of the agreement of the Lord . . . — Bas
. . . the ark of the covenant of Yahweh . . . — Rhm
David arranged for Asaph and his fellow Levites to minister regularly at the Tabernacle, doing each day whatever needed to be done — Tay

. . . to maintain a constant service before the ark as each day required — Ber

38. And Obed-edom with their brethren, threescore and eight; Obed-edom also the son of Jeduthun and Hosah to be porters:
along with Obed-edom (who was the son of Juduthun), Hosah, and sixty eight of their colleagues, as gatekeepers. — Ber

39. And Zadok the priest, and his brethren the priests, before the tabernacle of the LORD in the high place that was at Gibeon,
But at the same time [he retained] Zadok the priest and his priestly associates before the dwelling of the LORD at the high place that was at Gibeon — Ber
Meanwhile, the old tabernacle of the Lord on the hill of Gibeon continued to be active. David left Zadok the priest and his fellow-priests to minister to the Lord there. — Tay

40. To offer burnt offerings unto the LORD upon the altar of the burnt offering continually morning and evening, and to do according to all that is written in the law of the LORD, which he commanded Israel;
They sacrificed burnt offerings to the Lord each morning and evening upon the altar set aside for that purpose, just as the Lord had commanded Israel — Tay
to offer ascending-sacrifices unto Yahweh upon the altar of ascending-sacrifice . . . — Rhm

41. And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the LORD, because his mercy endureth for ever;
With them were Heman, Jeduthun, and the rest of those selected, who had been designated by name to give thanks to the LORD, "for His lovingkindness holds ever true." — Ber

42. And with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound, and with musical instruments of God.
it was for Heman . . . to sound the trumpet and beat the cymbals at the divine music — Knox
Heman and Jeduthun had the trumpets, the cymbals for those who set the pace, and the sacred musical instruments — Ber
They had trumpets and cymbals for the players, and the instruments used for sacred song — NEB
And Heman and Jeduthun had horns and brass instruments sounding loudly, and instruments of music for the songs of God — Bas
They used their trumpets and cymbals to accompany the singers with loud praises to God — Tay
And the sons of Jeduthun were porters.
And the sons of Jeduthun were to be at the gate — Amp
. . . he made door-keepers — Knox

43. And all the people departed every man to his house: and David returned to bless his house.
At last the celebration ended and the people returned to their homes, and David returned to bless his own household — Tay
And so the people dispersed to their homes, and David himself went back to bless his own household — Knox
. . . went home to greet his family — Mof

CHAPTER 17

1. Now it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the LORD remaineth under curtains.
And it came to pass when David had taken up his abode in his house that David said unto Nathan the prophet, Lo! I am dwelling in a house of cedars. / But the ark of the covenant of Yahweh is under curtains — Rhm
. . . "Look! I am living here in a cedar-paneled home while the Ark of the Covenant of God is out there in a tent!" — Tay
. . . Here am I dwelling in a house all of cedar, while the ark that bears witness to the Lord's covenant has nothing better than curtains of hide to cover it! — Knox
. . . the ark of the covenant of Jehovah . . . — ABPS

. . . is still beneath the awning of a tent — Jerus
. . . is housed in curtains — NEB

2. Then Nathan said unto David, Do all that is in thine heart; for God is with thee.
. . . "Carry out your plan in every detail, for it is the will of the Lord." — Tay

3. And it came to pass the same night, that the word of God came to Nathan, saying,
But so it was that in the night the word of God came unto Nathan saying: — Rhm
But that very night the word of Yahweh came to Nathan — Jerus

4. Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in:
. . . You are not to build me a temple to stay in — Mof
. . . You are not the man to build me a house to dwell in — Jerus

5. For I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from one tabernacle to another.
. . ., but I have been lodging in tent or pavilion as long as I have wandered about with all of Israel — NAB
. . ., but I have gone from tent to tent and from dwelling to dwelling — AAT
House was never mine, since I rescued the sons of Israel from Egypt; still in a tabernacle, a wanderer's home, I journeyed this way and that, ever at Israel's side — Knox

6. Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?
In all that time I never suggested to any of the leaders of Israel — the shepherds I appointed to care for my people — that they should build me a cedar-lined temple — Tay

7. Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, even from following the sheep, that thou shouldest be ruler over my people Israel:
Now therefore thus shall you say to my servant David, 'Thus says the LORD of hosts, I took you from the pasture, from following the sheep, that you should be prince over my people Israel — RSV
. . . Thus saith Yahweh of hosts, . . . — Rhm
. . . Yahweh Sabaoth says this: . . . — Jerus
. . ., The Lord of armies says, . . . — Bas
. . ., I took thee from the fold — from following the flocks, to be ruler over My people Israel — Sept

8. And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that are in the earth.
. . . I will make you as famous as the great ones of the earth — NEB
I have been with you in all that you have undertaken; I have eliminated all your enemies from before you and so have given you a name equal in reputation to that of the greatest men on earth — Ber

9. Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more;
And I will give a permanent home to my people Israel, and will plant them in their land. They will not be disturbed again — Tay
neither shall the children of wickedness waste them any more, as at the beginning,
The wicked shall no more consume them as formerly — AAT
and violent men . . . — RSV
no longer harassed by godless neighbours — Knox

10. And since the time that I commanded judges to be over my people Israel.
as they did in the days when I appointed judges over my people Israel: — Jerus
when the judges ruled them — Tay
as they have been ever since I first gave Israel judges to rule them — Knox
Moreover I will subdue all thine enemies. Furthermore I tell thee that the LORD will build thee an house.
Now, I have crushed all thy enemies, and this too thou must know, that the Lord means to grant thy line continuance — Knox
. . .; and I will make you great and the head of a line of kings — Bas
. . . will build you a house — a blessed posterity — Amp

11. And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.
When your time here on earth is over and you die, I will place one of your sons upon your throne; and I will make his kingdom strong — Tay

12. He shall build me an house, and I will establish his throne for ever.
He is the one who shall build me a temple, and I will establish his royal line of descent forever — Tay

13. I will be his father, and he shall be my son:
he shall find in me a father, and I in him a son — Knox
and I will not take my mercy away from him, as I took it from him that was before thee:
And I will not withdraw my kindness from him, / As I withdrew it from him who was before you — AAT
I will not cancel my merciful promises to him, as I cancelled my promise to the king who went before thee — Knox
And my lovingkindness will I not cause to depart from him . . . — Rhm
. . . my steadfast love . . . — RSV

14. But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.
Sovereignty undisturbed I will give him among this people of mine, in this kingdom of mine, for ever; his throne, to endless time is secure — Knox

15. According to all these words, and according to all this vision, so did Nathan speak unto David.
All this message, all this revelation, was handed on by Nathan to king David — Knox
Nathan related all these words to David and this whole revelation — Jerus

16. And David the king came and sat before the LORD, and said, Who am I, O LORD God, and what is mine house, that thou hast brought me hitherto?
. . . and what is my family that you have given me all this — Tay

17. And yet this was a small thing in thine eyes, O God; for thou hast also spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God.
. . . O Jehovah God — ASV
. . . O Yahweh God! — Rhm
But it was not enough, thou wouldst do more, wouldst foretell the destiny of thy servant's line in days far hence; Lord God, thou hast honoured me as no man ever yet was honoured — Knox
And yet, even this you now consider too little, O God! For you have made a promise regarding your servant's family reaching into the distant future, and you have looked on me as henceforth the most notable of men, O LORD God — NAB
. . . the far-off future of your servant's family, looking on me as on one of high position, O Lord God — Bas

18. What can David speak more to thee for the honour of thy servant? for thou knowest thy servant.
What else can I say? You know that I am but a dog, yet you have decided to honor me! — Tay
O Lord my God, what more can David address to Thee to express Thy praise! Thou knowest Thy servant — Sept
No words can thy servant David find; such glory thou dost grant some, such favour thou dost shew him — Knox

19. O LORD, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all these great things.
O Lord, you have given me these wonderful promises just because you want to be kind to me, because of your own great heart — Tay
O Yahweh, . . . — Rhm
For the sake of thy servant, LORD, and according to thy purpose, thou hast brought me to all this greatness — NEB

20. O LORD, there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears.
O Jehovah, . . . — ABPS
O Yahweh, . . . — Rhm
O Lord, there is no one like you — there is no other God. In fact, we have never even heard of another god like you! — Tay
. . . and there is no God but you, just as we have always understood — NAB

21. And what one nation in the earth is like thy people Israel, whom God went to re-

deem to be his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?

And what other nation in all the earth is like Israel? You have made a unique nation and have redeemed it from Egypt so that the people could be your people. And you made a great name for yourself when you did glorious miracles in driving out the nations from before your people — Tay

Can any other nation say, like thy people Israel, that its God came to buy it back for himself as his own people, as thou didst, in rescuing us from Egypt, in dispossessing the nations, through thy dread power, to make room for us — Knox

. . . Is there any other nation on earth whom God has gone out to redeem from slavery, to make them his people? Thou hast won a name for thyself by great and terrible deeds, driving out nations before thy people whom thou didst redeem from Egypt — NEB

22. For thy people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God.

So thou didst pledge this people of Israel to be thy people eternally, and thou, Lord, didst become their God — Knox

. . .; and thou, Jehovah, becamest their God — ABPS

23. Therefore now, LORD, let the thing that thou hast spoken concerning thy servant and concerning his house be established for ever, and do as thou hast said.

And now I accept your promise, Lord, that I and my children will always rule this nation — Tay

Now, O Eternal, let thy promise to thy servant and his house be fixed for ever — Mof

. . ., let your words about your servant and about his family be made certain for ever, and do as you have said — Bas

24. Let it even be established, that thy name may be magnified for ever, saying,

make thy word good, so that thy name may for ever live, for ever be glorified. In one breath let men say — Knox

Let it be established, and let Your name [and the character that name denotes] be magnified for ever, saying — Amp

Let it stand fast that thy fame may be great for ever, and let men say — NEB

May this promise hold good and your name be exalted for ever; may they say — Jerus

Do according to Thy promise, that Thy name may forever be seen as reliable and great, so men shall say — Ber

The LORD of hosts is the God of Israel, even a God to Israel: and let the house of David thy servant be established before thee.

Yahweh of hosts the God of Israel is a God to Israel! / seeing that the house of David thy servant is established before thee — Rhm

The Lord of armies . . . — Bas

'The LORD of hosts, the God of Israel. He is God over Israel': when the family of Thy servant David shall be established before Thee — Ber

. . . established in your presence — NAB

25. For thou, O my God, hast told thy servant that thou wilt build him an house: therefore thy servant hath found in his heart to pray before thee.

For You, O my God, have told Your servant that You will build him a house (a blessed posterity); therefore Your servant has found courage and confidence to pray before You — Amp

O Lord my God, thou hast given me secret knowledge of thy will, promised me a long posterity; what wonder that I am emboldened to make this prayer before thee? — Knox

Thou, my God, hast shown me thy purpose to build up thy servant's house, therefore I have been able to pray before thee — NEB

Because Thou, O Lord my God, hast revealed to the ear of Thy servant, that Thou wilt build him a house; therefore Thy servant hath found freedom to make supplication before Thee — Sept

26. And now, LORD, thou art God, and hast promised this goodness unto thy servant:

And now, O Jehovah, . . . — ABPS

Now therefore, O Yahweh, . . . — Rhm

So be it, Lord; thou art God, and it is thy word that promises thy servant such bounty; — Knox

27. Now therefore let it please thee to bless the house of thy servant, that it may be before thee for ever:

And now you have been pleased to give your blessing to the family of your servant, so that it may go on for ever before you; — Bas

for thou blessest, O LORD, and it shall be blessed for ever.
for when you grant a blessing, Lord, it is an eternal blessing! — Tay
— since it is you, O LORD, who blessed it, it is blessed forever — NAB

CHAPTER 18

1. **Now after this it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines.**
David finally subdued the Philistines and conquered Gath and its surrounding towns — Tay
In process of time, David overcame the Philistines and humbled them, taking Gath and its surrounding towns from Philistine control — Ber

2. **And he smote Moab; and the Moabites became David's servants, and brought gifts.**
He also conquered Moab and required its people to send him a large sum of money every year — Tay
And he smote Moab, — and the Moabites became servants to David, bearers of a present — Rhm
He also defeated Moab, and Moab became tributary to king David — Knox

3. **And David smote Hadarezer king of Zobah unto Hamath, as he went to establish his dominion by the river Euphrates.**
. . . Haddadezer, king of Zobah at Hamath, as he went to establish his power at the Euphrates river — AAT
. . . at the time Haddadezer went to tighten his grip along the Euphrates River — Tay
He also defeated Hadadezer king of Zobah-hamath, who was on his way to set up a monument of victory by the river Euphrates — NEB
. . ., when the latter was on his way to set up his victory stele at the river Euphrates — NAB
. . . on his way to consolidate his power over the river Euphrates — Jerus

4. **And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen:**
a thousand chariots he took from him, with seven thousand horsemen, and twenty thousand that fought on foot — Knox
David also houghed all the chariot horses, but reserved of them an hundred chariots.
and cut the hamstrings of the horses, but kept a hundred teams for himself — Knox
He crippled all the chariot teams except a hundred that he kept for his own use — Tay
— and David destroyed all the chariots, saving that he reserved from them a hundred chariots — Rhm
David hamstrung all but one hundred — NAB
and he had leg-muscles of all the horses cut, keeping only enough of them for a hundred war-carriages — Bas

5. **And when the Syrians of Damascus came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men.**
. . . Hadadezer . . . — AAT
When the Aramaeans of Damascus came . . . — NEB

6. **Then David put garrisons in Syria-damascus;**
. . . Syria of Damascus — Ber
Then David set up garrisons in the Damascus region of Aram — NAB
and the Syrians became David's servants, and brought gifts. Thus the LORD preserved David whithersoever he went.
. . . In every enterprise he undertook, the Lord stood by him — Knox
and the Arameans became his subjects, paying tribute. Thus the LORD made David victorious in all his campaigns — NAB

7. **And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.**
And David took the shields of gold which were carried by the servants of Hadadezer, and brought them to Jerusalem — RSV

8. Likewise from Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith Solomon made the brasen sea, and the pillars, and the vessels of brass.
And from Tibhath and from Cun . . . — ASV
. . ., cities of Hadadezer, David took very much bronze; with it Solomon made the bronze sea and the pillars and vessels of bronze — RSV
. . ., of which Solomon made the great brass water-vessel and the brass pillars and vessels — Bas
. . . (King Solomon later melted the bronze and used it for the Temple. He molded it into the bronze tank, the pillars, and the instruments used in offering sacrifices on the altar.) — Tay

9. Now when Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah;
. . . had news that David had overcome all the army of Hadadezer, king of Zobah — Bas

10. He sent Hadoram his son to king David, to inquire of his welfare, and to congratulate him, because he had fought against Hadarezer, and smitten him;
. . . to greet him and to extend congratulations over the battle in which he had beaten Hadadezer; — Ber
(for Hadarezer had war with Tou;)
because Hadadezer had repeatedly been at war with Tou. — Ber
and with him all manner of vessels of gold and silver and brass.
He had with him all sorts of articles of silver, gold, and bronze, — Ber

11. Them also king David dedicated unto the LORD, with the silver and the gold that he brought from all these nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.
King David dedicated these gifts to the Lord, as he did the silver and gold he took from the nations of Edom, Moab, . . . — Tay

12. Moreover Abishai the son of Zeruiah slew of the Edomites in the valley of salt eighteen thousand.

13. And he put garrisons in Edom; and all the Edomites became David's servants. Thus the LORD preserved David whithersoever he went.
and put a garrison in Edom to secure its loyalty to king David. Thus the Lord protected David in all his enterprises — Knox
. . . This is just another example of how the Lord gave David victory after victory — Tay

14. So David reigned over all Israel, and executed judgment and justice among all his people.
. . ., — and he was executing justice and righteousness for all his people — Rhm
. . . executing justice and maintaining the right for all his people — Ber

15. And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud, recorder.
. . ., was chief of the army; and Jehoshaphat, son of Ahilud, was keeper of the records — Bas

16. And Zadok the son of Ahitub, and Abimelech the son of Abiathar, were the priests; and Shavsha was scribe;
. . .; Shavsha was secretary — Ber
. . . the king's special assistant — Tay

17. And Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and the sons of David were chief about the king.
Benaiah (son of Jehoiada) was in charge of the king's bodyguard — the Cherethites and Pelethites — and David's sons were his chief aids — Tay
Benaiah son of Jehoiada was over the Cretan and Philistine guard; . . . — Ber
. . .; and the sons of David were chief of those whose places were at the king's side — Bas
. . ., and David's sons were next in rank to the king — Sept

CHAPTER 19

1. Now it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead.

2. And David said, I will shew kindness unto Hanun the son of Nahash, because his father shewed kindness to me.
. . ., I will deal loyally with Hanun . . . for his father dealt loyally with me — RSV

And David sent messengers to comfort him concerning his father.
. . . to console him . . . — RSV
. . . to condole with him on the death of his father — NEB
So the servants of David came into the land of the children of Ammon to Hanun, to comfort him.

3. But the princes of the children of Ammon said to Hanun, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee?
. . . Do you think, because David has sent comforters to you, that he is honoring your father — RSV
. . . Don't fool yourself that David has sent these men to honor your father! — Tay
are not his servants come unto thee for to search, and to overthrow, and to spy out the land?
Have not his servants rather come to you to explore the land, spying it out for its overthrow? — NAB

4. Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away.
So Hanun seized David's envoys, shaved them, cut off their robes half way, just below the belt, and sent them away — Ber
So King Hanun insulted King David's ambassadors by shaving their beards and cutting their robes off at the middle to expose their buttocks; then he sent them back to David in shame — Tay

5. Then there went certain, and told David how the men were served. And he sent to meet them: for the men were greatly ashamed.
News was brought to David of the plight of his men. He sent to meet them — for they were terribly ashamed — Mof
. . . for they were deeply humiliated — NEB
. . . disgraced — NAB
And the king said, Tarry at Jericho until your beards be grown, and then return.

6. And when the children of Ammon saw that they had made themselves odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syriamaachah, and out of Zobah.
. . . had made themselves hateful to David, Hanun [and his people] sent 1,000 talents of silver to hire chariots and horsemen from Mesopotamia, and Aram-maacah, and Zobah — Amp
. . . made themselves abhorred by David, . . . — YLT
. . . saw that they had incurred the enmity of David, and accordingly Hanun and the Ammonites sent a thousand talents of silver to hire chariots and charioteers from the Aramaens of Upper Mesopotamia, of Maacah and of Zobah — Jerus
. . . realized how seriously they had antagonized David, they sent 2,000,000 dollars in silver to enlist mercenary troops for their cause from Aram of Mesopotamia and of Maacah and from Zobah, including chariots and cavalry — Ber

7. So they hired thirty and two thousand chariots, and the king of Maachah and his people; who came and pitched before Medeba.
. . . war chariots . . . — Ber
And the children of Ammon gathered themselves together from their cities, and came to battle.
The people of Ammon likewise gathered . . . — Ber

8. And when David heard of it, he sent Joab, and all the host of the mighty men.
David heard about it and dispatched Joab with the entire army of brave men — Ber
. . . Joab and all the fighting men — NEB
. . . Joab and all the army of heroes — Rhm
. . . Joab and the mightiest warriors of Israel — Tay

9. And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come were by themselves in the field.
The Ammonites came out and drew up ranks for the conflict at the gate of the city, while the kings who had come were posted separately in the field — Ber
. . . drew up in battle array at the entrance of the city, and the kings who had come were by themselves in the open country — RSV

. . . the kings who had come to aid them were at a distance, out in the open country — Knox

10. Now when Joab saw that the battle was set against him before and behind, he chose out of all the choice of Israel, and put them in array against the Syrians.

Now when Joab saw that he had to meet both a frontal and rear attack, he made a selection from all the picked men of Israel, and drew them up in line against the Arameans — AAT

. . ., he chose some of the best fighters among the Israelites . . . — NAB

. . ., he detailed some picked Israelite troops and drew them up facing the Aramaens — NEB

. . ., chose the best of Israel's picked men and drew them up in line facing the Aramaens — Jerus

11. And the rest of the people he delivered unto the hand of Abishai his brother, and they set themselves in array against the children of Ammon.

Then the rest of the people he placed in command of Abishai his brother . . . — AAT

. . . he assigned to the command of his brother Abishai to form for battle against the Ammonites — Ber

12. And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee.

If the Arameans . . . — AAT

13. Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the LORD do that which is good in his sight.

Keep up your courage and let us show strength for the sake of our people and for the cities of our God! Then let the LORD do what is good in his sight! — Ber

Be strong and let us put forth our strength. . . . . — and let Yahweh do what is good in his own eyes — Rhm

. . . Jehovah . . . — ASV

14. So Joab and the people that were with him drew nigh before the Syrians unto the battle; and they fled before him.

So Joab and his forces took up the attack against the Assyrians, and they fled before him — Ber

. . . the Arameans . . . — JPS

15. And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

. . . entered into the city [Medeba] . . . — Amp

16. And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that were beyond the river:

And when the Syrians saw that they had been defeated before Israel, then sent they messengers and brought the Syrians who were Beyond the River - Rhm

. . . beyond the Euphrates River — Amp

After their defeat, the Syrians summoned additional troops from east of the Euphrates River — Tay

and Shophach the captain of the host of Hadarezer went before them.

with Shophach the commander of the army of Hadadezer at their head — Amp

17. And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set the battle in array against them.

When this was reported to David, he gathered all Israel together, crossed the Jordan, and met them — NAB

David, on being informed, mustered all Israel, crossed the Jordan, advanced, and formed his ranks against them — Ber

So when David had put the battle in array against the Syrians, they fought with him.

So David drew up the array to engage Syria in conflict, and they joined battle with him — Ber

And when David's forces were in position against the Aramaeans, the fight was started — Bas

18. But the Syrians fled before Israel; and David slew of the Syrians seven thousand men which fought in chariots, and forty thousand footmen, and killed Shophach the captain of the host.

Again Syria fled before Israel, and David destroyed of Syria 7,000 chariot [men] and 40,000 infantry; he also killed Shophach the commander of the forces — Ber

19. And when the servants of Hadarezer saw

that they were put to the worse before Israel, they made peace with David, and became his servants:
. . . saw that they had been defeated by Israel, . . . — AAT

neither would the Syrians help the children of Ammon any more.
After this, the Arameans refused to come to the aid of the Ammonites — NAB

CHAPTER 20

1. And it came to pass, that after the year was expired, at the time that kings go out to battle, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah.
The following spring (spring was the season when wars usually began) Joab led the Israeli army in successful attacks against the cities and villages of Ammon . . . — Tay
Now spring returned, the time when the kings march out to battle; and Joab mustered an army, the pick of all the fighting men, to ravage the Ammonite territory . . . — Knox
But David tarried at Jerusalem. And Joab smote Rabbah, and destroyed it.
. . . At last Joab overcame Rabbah and tore it down — Ber

2. And David took the crown of their king from off his head, and found it to weigh a talent of gold, and there were precious stones in it; and it was set upon David's head:
David took the crown of Milcom from the idol's head. It was found to weigh a talent of gold; and it contained precious stones which David wore on his own head — NAB
From the head of Malcam David took the crown, the weight of which he found to be seventy five pounds in gold, plus a precious stone that was in it, and it was placed on David's own head — Ber
When David arrived on the scene, he removed the crown from the head of King Milcom of Rabbah and placed it upon his own head — Tay
and he brought also exceedingly much spoil out of the city.
. . . out of the city of Rabbah — Amp

3. And he brought out the people that were in it, and cut them with saws, and with harrows of iron, and with axes.
He brought out the people in it, and set them at cutting with saws, iron wedges, and axes — Amp
he took its inhabitants and set them to work with saws and other iron tools, sharp and toothed — NEB
Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.
This was what David did to all the cities of the Ammonites, after which David and his whole army returned to Jerusalem — Ber

4. And it came to pass after this, that there arose war at Gezer with the Philistines; at which time Sibbechai the Hushathite slew Sippai, that was of the children of the giant: and they were subdued.
War resumed against the Philistines after an interval, at Gezer; then it was that Sibbecai from Hushah struck down . . . — Ber
The next war was against the Philistines again, at Gezer. But Sibbecai, a man from Hushath, killed one of the sons of the giant, Sippai, and so the Philistines surrendered — Tay

5. And there was war again with the Philistines;
During another war with the Philistines. — Tay
and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff was like a weaver's beam.
. . ., whose spear had a shaft like that of a weaver's bar — Ber
. . ., whose spear shaft was like a weaver's heddle-bar — NAB
. . . like a cloth-worker's rod — Bas

6. And yet again there was war at Gath, where was a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot; and he also was the son of the giant.
. . .; and he also was born unto the giant — ASV
. . .; he too was descended from the Rephaim — NEB
. . ., and he also was born to Rapha — ABPS
. . ., another descendant of the giant-race — Mof

7. But when he defied Israel, Jonathan the son of Shimea David's brother slew him.
And when he taunted Israel, . . . — RSV
But when he reproached Israel . . . — Rhm
and when he challenged the Israelites . . . — Knox

8. These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.
These were born of Rapha in Gath; . . . — ABPS
These were born to the giant [clan] in Gath, . . . — Amp
These giants were descendants of the giants of Gath, . . . — Tay

CHAPTER 21

1. And Satan stood up against Israel, and provoked David to number Israel.
Satan (an adversary) stood up against Israel, and stirred up David to number Israel — Amp
Then the accuser stood up against Israel . . . — Rhm
. . . made David decide to take a census — Tay
But now Satan disturbed the peace of Israel, by inciting David to make a register of the people — Knox

2. And David said to Joab and to the rulers of the people, Go, number Israel from Beersheba even to Dan; and bring the number of them to me, that I may know it.
David therefore said to Joab and to the other generals of the army, . . . — NAB

3. And Joab answered, The LORD make his people an hundred times so many more as they be: but, my lord the king, are they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel?
. . . Why will he bring guilt upon Israel — Amp
. . . wherefore should it become guilt to Israel — Rhm
. . . Why should your majesty want to do this? It will only bring guilt on Israel. — NEB
But Joab objected. "If the Lord were to multiply his people a hundred times, would they not all be yours? So why are you asking us to do this? Why must you cause Israel to sin?" — Tay

4. Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.
. . .; so Joab went out, and when he had traveled all over Israel, he came back to Jerusalem — Ber

5. And Joab gave the sum of the number of the people unto David. And all they of Israel were a thousand thousand and an hundred thousand men that drew sword:
Joab then turned over to David the figures for the census of the people. All Israel consisted of 1,100,000 men who used the sword: — Ber
and Judah was four hundred threescore and ten thousand men that drew sword.
and Judah, of 470,000 men, likewise using the sword — Ber

6. But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.
. . . the king's command was abhorrent to Joab — Ber
Levi and Benjamin were not counted by Joab, so deep was his repugnance against the king's order — NEB

7. And God was displeased with this thing; therefore he smote Israel.
And God was displeased with this [reliance on human resources], and he smote Israel — Amp

8. And David said unto God, I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly.
Then David said to God, "I have sinned greatly in doing this thing. Take away your servant's guilt, for I have acted very foolishly." — NAB

9. And the LORD spake unto Gad, David's seer, saying,

10. Go and tell David, saying, Thus saith the LORD, I offer thee three things: choose thee one of them, that I may do it unto thee.

11. So Gad came to David, and said unto him, Thus saith the LORD, Choose thee

12. Either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me.

. . . Now therefore decide what answer I am to return to Him who sent me — Ber

. . . Think it over and let me know what answer to return to the one who sent me — Tay

13. And David said unto Gad, I am in a great strait:

. . . in deep distress — Ber

. . . Very hard indeed to me are all the three — Sept

. . ., 'I am in a desperate plight: — NEB

. . . "This is a terrible decision to make," David replied — Tay

let me fall now into the hand of the LORD; for very great are his mercies: but let me not fall into the hand of man.

14. So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men.

So Yahweh laid pestilence upon Israel . . . — Rhm

So Jehovah sent a pestilence . . . — ABPS

. . . an epidemic . . . — Ber

15. And God sent an angel unto Jerusalem to destroy it:

God also sent an angel toward Jerusalem to destroy it — Ber

and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand.

but when he was at the point of destroying it, the LORD observed, felt compassion regarding the calamity, and gave orders to the destroying angel, Enough! — Ber

but as he was laying it waste Yahweh looked and relented concerning the calamity, and said unto the messenger who was laying it waste . . . — Rhm

And the angel of the LORD stood by the threshingfloor of Ornan the Jebusite.

And the messenger of Yahweh . . . — Rhm

. . . Jehovah . . . — ASV

(The angel of the Lord was standing at the time by the threshing-floor of Ornan the Jebusite.) — Tay

16. And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem.

and David, looking up, saw him standing there with drawn sword between heaven and earth, with his face towards Jerusalem — Knox

When David raised his eyes and saw the angel of the LORD standing between earth and heaven and in his hand a drawn sword stretched out over Jerusalem, — Ber

Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces.

David and the chiefs, wrapped in sackcloth, fell on their faces — Ber

Then David and the responsible man, clothed in haircloth, went down on their faces — Bas

17. And David said unto God, Is it not I that commanded the people to be numbered? even I it is that have sinned and done evil indeed; but as for these sheep, what have they done?

Nay, said David to the Lord, was it not at my command that the muster-roll was taken? The sin is mine, the fault is mine; these poor sheep of mine, what wrong have they done? — Knox

let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on thy people, that they should be plagued.

O Lord, my God, strike me and my father's family, but do not not afflict your people with this plague! — NAB

Yahweh my God, let your hand lie heavy on me and on my family; but let your people escape the plague — Jerus

18. Then the angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshingfloor of Ornan the Jebusite.

The Lord's angel, accordingly, ordered Gad to tell David that . . . — Ber

And the messenger of Yahweh commanded Gad to say unto David, — that David should go up to rear an altar unto Yahweh . . . — Rhm

. . . an altar to the Lord on the grain-floor of Ornan the Jebusite — Bas

19. And David went up at the saying of Gad, which he spake in the name of the LORD.

20. And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat.

And Ornan turned and saw the messenger. . . . — Rhm

Ornan, meanwhile, was threshing wheat when he turned and saw the angel, and his four sons that were with him went into hiding — Ber

Ornan and his four sons, that were threshing wheat there, had hidden themselves upon sight of the angel standing above them — Knox

21. And as David came to Ornan, Ornan looked and saw David, and went out of the threshingfloor, and bowed himself to David with his face to the ground.

. . . prostrated himself with his face to the ground before David — Ber

22. Then David said to Ornan, Grant me the place of this threshingfloor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price: that the plague may be stayed from the people.

. . .; ask what price thou wilt, only let the people be plagued no more — Knox

. . . You shall charge me the full price for it, that the plague may be averted from the people — Amp

23. And Ornan said unto David, Take it to thee, and let my lord the king do that which is good in his eyes: lo, I give thee the oxen also for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering; I give it all.

. . . Look, I will give you the oxen for holocausts, the threshing-sled for the wood and the wheat for the oblation. I give them all — Jerus

. . .; see, here are the oxen for whole-offerings, the threshing-sledges for the fuel, and the wheat for the grain-offering; I give you everything — NEB

. . . — see! I have given the oxen for ascending-sacrifices and the threshing implements for wood and the wheat for a meal-offering — the whole have I given — Rhm

. . . and the wheat for the cereal-offering — I give it all — AAT

. . . See, I give you the oxen for burned offerings and the grain-cleaning instruments for fire-wood, and the grain for the meal offering; I give it all — Bas

24. And king David said to Ornan, Nay; but I will verily buy it for the full price: For I will not take that which is thine for the LORD, nor offer burnt offerings without cost.

Nay, said the king, I must pay thee their price in money; should I accept them from thee, and offer the Lord a sacrifice that costs me nothing? — Knox

25. So David gave to Ornan for the place six hundred shekels of gold by weight.

So David paid Ornan for the area 6,000 dollars' worth of gold by weight — Ber

. . . $4,300 in gold . . . — Tay

26. And David built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD; and he answered him from heaven by fire upon the altar of burnt offering.

And David built there an altar unto Yahweh, and caused to go up ascending-sacrifices and peace-offerings, — and called unto Yahweh, and he responded to him by fire out of the heavens, upon the altar of ascending-sacrifice — Rhm

27. And the LORD commanded the angel; and he put up his sword again into the sheath thereof.

28. At that time when David saw that the LORD had answered him in the threshingfloor of Ornan the Jebusite, then he sacrificed there.

It was at that time, when David saw that the LORD had answered him at the threshing floor of Ornan the Jebusite that he made sacrifice there — Ber

At that time, when David saw that Yahweh . . . — Rhm

. . . Jehovah . . . — ASV

29. For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt offering, were at that season in the high place at Gibeon.

But the habitation of Yahweh . . . — Rhm

. . . were then at the hill-shrine in Gibeon — NEB

. . . were on the hill of Gibeon — Tay

30. But David could not go before it to inquire of God: for he was afraid because of the sword of the angel of the LORD.
But David could not go there to worship God, for he was fearful of . . . — NAB
but David had been unable to go there and seek God's guidance, so shocked and shaken was he at the sight of the angel's sword — NEB

CHAPTER 22

1. Then David said, This is the house of the LORD God, and this is the altar of the burnt offering for Israel.
. . . This is the house of Yahweh God, — and this is the altar of ascending-sacrifice for Israel — Rhm
. . . Jehovah God . . . — ASV

2. And David commanded to gather together the strangers that were in the land of Israel;
. . . the sojourners that were in the land of Israel — ASV
. . . the aliens . . . — RSV
. . . the resident aliens . . . — Ber
and he set masons to hew wrought stones to build the house of God.
. . . to prepare rocks of squared stone for the Temple — Tay
. . . to dress hewn stones and to build the house of God — NEB
and assigned stonecutters to prepare square stones for building God's temple — Ber

3. And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance without weight;
David next made ready great quantities of iron to make nails for the doors of the gates and for binding plates; also bronze in an amount too great to be weighed — Ber
. . . nails for the doors of the gates and for the couplings, . . . — Amp
. . . the gates and for the clamps, . . . — AAT

4. Also cedar trees in abundance: for the Zidonians and they of Tyre brought much cedar wood to David.
and countless cedar logs, because the people of Tyre and Sidon brought David cedar logs in great quantity — Ber

5. And David said, Solomon my son is young and tender, and the house that is to be builded for the LORD must be exceeding magnifical, of fame and of glory throughout all countries:
. . . My son Solomon is young and immature . . . — NAB
. . . and the house that is to builded for Jehovah must be exceeding magnificent, of fame and of glory throughout all countries — ASV
. . . and the house to be built must be great and lofty and famous and beautiful for all lands — Rhm
. . . and the house to be built for Yahweh must be of great splendour, renowned for its magnificence in every country — Jerus
. . . and the house to be built for the Lord is for extraordinary grandeur, for renown and glory, through every land — Sept
I will therefore now make preparation for it. So David prepared abundantly before his death.
O let me then prepare for it. So David prepared abundantly before his death — Rhm

6. Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel.

7. And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the LORD my God:
. . . My son, I had in mind personally to build a temple to the name of the LORD my God — Ber
. . . my heart was set on building a house for the name of Yahweh my God — Jerus

8. But the word of the LORD came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.
. . . under my eyes — Mof

9. Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about:
. . . he shall be a man of peace. I will give him peace from all his enemies round about — RSV

for his name shall be Solomon, and I will give peace and quietness unto Israel in his days.

for his name shall be Solomon (peaceable), and I will give peace and quiet to Israel in his days — Amp

10. He shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever.

He shall build a house for My name and [the symbol of My] presence . . . — Amp

. . . a house in honour of my name; he shall be my son and I will be a father to him, and I will establish the throne of his sovereignty over Israel for ever — NEB

. . . establish his royal throne over Israel for all time — Mof

. . . and I will make his royal throne secure in Israel for ever — Jerus

. . . and I will maintain his dynasty on the throne of Israel for all time — Knox

11. Now, my son, the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee.

Now, my son, the LORD be with you, so that you may prosper and build the temple of the LORD your God, even as He has spoken in reference to you — Ber

Now, my son, Yahweh be with thee, — so shalt thou be prosperous and shalt build the house of Yahweh thy God, according as he hath spoken concerning thee — Rhm

. . ., as he promised you should — NEB

12. Only the LORD give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God.

Only Yahweh give thee discretion and understanding . . . — Rhm

Yet may he give you discretion and discernment, may he give you his orders for Israel so that you may observe the Law of Yahweh your God — Jerus

13. Then shalt thou prosper, if thou takest heed to fulfill the statutes and judgments which the LORD charged Moses with concerning Israel:

Then you will prosper if you take care to execute the statutes and judgments . . . — Ber

. . . the statues and the ordinances . . . — AAT

. . . the statues and the regulations, which Yahweh commanded Moses concerning Israel — Rhm

be strong, and of good courage; dread not, nor be dismayed.

. . .: do not fear, nor be cast down — YLT

play the man, and keep thy courage high, never doubting, never daunted — Knox

Be strong and courageous, fearless and enthusiastic! — Tay

be strong and bold, thou mayest not be in fear nor be dismayed — Rhm

be strong and resolute, neither faint-hearted nor dismayed — NEB

Be brave and steadfast: do not fear or lose heart — NAB

Quit thyself like a man, and be strong. Fear not nor be dismayed — Sept

14. Now, behold, in my trouble I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance:

In spite of all my troubles, I have here ready for the house of the LORD a hundred thousand talents of gold and a million talents of silver — NEB

See by my hard labor I have amassed for the LORD's temple 13,100,000 pounds of gold, 116,400,000 pounds of silver, and bronze and iron that cannot be weighed because of their abundance — Ber

Poor as I am, I have set aside for the house of Yahweh one hundred thousand talents of gold, a million talents of silver, and more bronze and iron than can be weighed — Jerus

See, with great effort I have laid up . . . — NAB

By hard work I have collected $3,000,000,000 worth of gold bullion, $2,000,000 worth of silver, and so much iron and bronze that I haven't even weighed it — Tay

timber also and stone have I prepared; and thou mayest add thereto.

I have prepared timbers and stones as well, to which you will want to make additions — Ber

I have also gathered timber and stone for the walls. This is at least a beginning, something with which to start — Tay

15. Moreover there are workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work.
. . . . and all men that are skilful in every manner of work — ASV
. . . . and all kinds of skilled workers for every task, — Ber
Besides, you have a large force of workmen, masons, sculptures, and carpenters, and countless men skilled in work of every kind — NEB
Many workmen thou hast in thy service, stone-cutters and stone-masons and carpenters, and masters of every craft to work for thee — Knox

16. Of the gold, the silver, and the brass, and the iron, there is no number.
for gold, silver, bronze, and iron, a countless amount — Ber
Arise therefore, and be doing, and the LORD be with thee.
Get up and do it, and the LORD be with you! — Ber
. . . And Yahweh be with thee! — Rhm

17. David also commanded all the princes of Israel to help Solomon his son, saying,
. . . commanded all the leaders of Israel . . . — RSV

18. Is not the LORD your God with you? and hath he not given you rest on every side?
. . . And has he not given you peace on every side — RSV
for he hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before his people.
For he has surrendered the inhabitants of the land into my power, so that the land lies subdued before the LORD and His people — Ber
. . . for Yahweh and his people — Jerus

19. Now set your heart and your soul to seek the LORD your God;
Now set your minds and hearts to seek the LORD God — Ber
Devote yourselves, therefore, heart and soul, to seeking guidance of the LORD your God — NEB
arise therefore, and build ye the sanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built to the name of the LORD.
so as to bring the ark of the LORD'S covenant and the holy equipment of God into the temple . . . — Ber
bestir yourselves, and build the Lord God a sanctuary, a house dedicated to his name, where the ark that bears witness to the Lord's covenant, and all the holy things consecrated to him, may find a resting-place — Knox

CHAPTER 23

1. So when David was old and full of days, he made Solomon his son king over Israel.
. . . old and advanced in years . . . — Ber

2. And he gathered together all the princes of Israel, with the priests and the Levites.
David assembled all the leaders of Israel and the priests and the Levites — RSV

3. Now the Levites were numbered from the age of thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand.
. . . , and their number according to the polls of their males was thirty-eight thousand — AAT

4. Of which, twenty and four thousand were to set forward the work of the house of the LORD; and six thousand were officers and judges:
Of these, twenty-four thousand were to be responsible for the maintenance and service of the house of the LORD, six thousand to act as officers and magistrates — NEB
. . . sheriffs and judges — Mof
. . . scribes and judges — Jerus

5. Moreover four thousand were porters; and four thousand praised the LORD with the instruments which I made, said David, to praise therewith.
four thousand to be door-keepers, and four thousand to praise the LORD on the musical instruments which David had made for the service of praise — NEB

6. And David divided them into courses among the sons of Levi, namely, Gershon, Kohath, and Merari.

David then organized them into divisions according to the sons of Levi: . . . — Ber

7. Of the Gershonites were, Laadan, and Shimei.
Of the Gershonites: Ladan and Shimei — ASV

8. The sons of Laadan; the chief was Jehiel, and Zetham, and Joel, three.
The sons of Ladan: Jehiel the chief, and Zetham, and Joel, three — ASV
The sons of Ladan were three: Jehiel, the leader, Zetham, and Joel — Ber

9. The sons of Shimei; Shelomith, and Haziel, and Haran, three.
The sons of Shimei: Shelomoth, . . . — ASV
These were the chief of the fathers of Laadan.
These were the heads of the fathers' houses of Ladan — ASV
The total of these constituted the clan leaders for Ladan — Ber

10. And the sons of Shimei were, Jahath, Zina, and Jeush, and Beriah.
And the sons of Shimei: Jahath, . . . — ASV
These four were the sons of Shimei.

11. And Jahath was the chief, and Zizah the second: but Jeush and Beriah had not many sons; therefore they were in one reckoning, according to their father's house.
Jahath was the chief and Zizah the second, but Jeush and Beriah, having few children, were reckoned for duty as a single family — NEB

12. The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.
The sons of Kohath were four: Amram, . . . — Ber

13. The sons of Amram; Aaron and Moses:
The sons of Amram: Aaron and Moses: — ASV
and Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the LORD, to minister unto him, and to bless in his name for ever.
But Aaron was set apart to be sanctified as most sacred, that he and his sons forever should offer sacrifice before the LORD, serve Him, and pronounce blessings in His name at all times — Ber
and Aaron was separated to hallow the holy of holies, he and his sons, unto times age-abiding, to make a perfume before Yahweh, to be in attendance upon him, and to bless in his name unto times age-abiding — Rhm
Aaron and his sons were set apart to serve in the inner sanctuary for all time, . . . — Knox
Aaron was set apart to consecrate the most holy things, . . . — RSV

14. Now concerning Moses the man of God, his sons were named of the tribe of Levi.
But as for Moses the man of God, his sons were named among the tribe of Levi — ASV
. . . his sons were reckoned in with the tribe of Levi — Ber
but the sons of Moses, the man of God, were to keep the name of Levite — NEB

15. The sons of Moses were, Gershom, and Eliezer.
The sons of Moses: Gershom and Eliezer — ASV

16. Of the sons of Gershom, Shebuel was the chief.
the sons of Gershom: Shebuel the chief — RSV
. . . Shubael . . . — NEB
Gershom's eldest son was Shubael — Mof

17. And the sons of Eliezer were, Rehabiah the chief. And Eliezer had none other sons; but the sons of Rehabiah were very many.
and Eliezer's son was Rehabiah (a headman); Eliezer had no other sons, but Rehabiah had a large number — Mof

18. Of the sons of Izhar; Shelomith the chief.
Izhar's sons was Shelomoth (a headman) — Mof

19. Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.
The sons of Hebron: Jeriah the chief, . . . — RSV

20. Of the sons of Uzziel; Micah the first, and Jesiah the second.
The sons of Uzziel: Micah the chief and Isshiah the second — RSV
Uzziel's sons were Micah the eldest and Isshiah the second — Mof

21. The sons of Merari; Mahli, and Mushi. The sons of Mahli; Eleazar, and Kish.

The sons of Merari: Mahli and Mushi.
The sons of Mahli: . . . — ASV

22. And Eleazar died, and had no sons, but daughters: and their brethren the sons of Kish took them.
. . . took them to wife — ASV
. . . took them in marriage — Ber
. . . daughters, who were married to their cousins the sons of Kish — Mof

23. The sons of Mushi; Mahli, and Eder, and Jeremoth, three.
Mushi's sons were three: Mahli, . . . — Ber

24. These were the sons of Levi after the house of their fathers; even the chief of the fathers, as they were counted by number of names by their polls,
Such were the Levites, grouped by families in the father's line whose heads were entered in the detailed list; — NEB
These were the sons of Levi by their families, the heads of families, and those registered by name individually; — Jerus
These were the descendents of Levi by their clan heads and leaders as they were registered according to the number of their individual names — Ber
that did the work for the service of the house of the LORD, from the age of twenty years and upward.
who did the work of the service of the house of Jehovah, . . . — ASV
who worked in the service of the temple of the Eternal, from twenty years and upward — Mof
doing the work for the service of the house of Yahweh — from twenty years old and upward — Rhm

25. For David said, The LORD God of Israel hath given rest unto his people, that they may dwell in Jerusalem for ever:
. . ., Jehovah, the God of Israel, hath given rest unto his people; and he dwelleth in Jerusalem for ever — ASV
. . . has granted peace to His people and has taken up His perpetual dwelling at Jerusalem — Ber

26. And also unto the Levites; they shall no more carry the tabernacle, nor any vessels of it for the service thereof.
so the Levites need no longer carry the tent-dwelling and all the equipment for its service — Ber

27. For by the last words of David the Levites were numbered from twenty years old and above:
For by David's last orders, the number of the Levites included those age twenty and above — Ber
— for by the last words of David these were the number of the Levites from twenty years old and upward . . . — RSV

28. Because their office was to wait on the sons of Aaron for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God;
but their duty shall be to assist the sons of Aaron for the service of the house of the LORD, having the care of the courts and the chambers, the cleansing of all that is holy, and any work for the service of the house of God; — RSV
They were to assist the sons of Aaron in the care of the Lord's temple, in court and chamber, wash-house and shrine, wherever their service was needed — Knox
For their duty was — to be in attendance upon the sons of Aaron in the laborious work of the house of Yahweh, over the courts and over the chambers and over the purifying of everything holy, — and doing the laborious work of the house of God — Rhm

29. Both for the shewbread, and for the fine flour for meat offering, and for the unleavened cakes, and for that which is baked in the pan, and for that which is fried, and for all manner of measure and size;
They are also responsible for the loaves set out in rows, and for the flour for the oblation, and wafers of unleavened bread, the cakes baked on the grill or mixed, and with the various measures of volume and length — Jerus
. . . fine flour for a meal-offering, or of that which is baked in the pan, or of that which is soaked, and for all manner of measure and size — ASV
There was work (for the priests) to do in setting out the consecrated loaves, looking after the unleavened cakes, the frying and the roasting, the weights and the measures — Knox

and for the bread set in array and for the fine meal for the meal-offering and for the unleavened cakes, even for that which is baked in a pan, for the moistened food, — even of every measure and size — Rhm

They provided the Bread of the Presence, the flour for the grain offerings, and the wafers made without yeast (either fried or mixed with olive oil); they also checked all of the weights and measures — Tay

30. And to stand every morning to thank and praise the LORD, and likewise at even;

standing every morning and evening to thank and praise the eternal — Mof

and to stand morning by morning to give thanks and offer praise unto Yahweh, — and likewise at even — Rhm

31. And to offer all burnt sacrifices unto the LORD in the sabbaths, in the new moons, and on the set feasts, by number, according unto the order commanded unto them, continually before the LORD:

and for all the offering of ascending-sacrifices unto Yahweh, on the Sabbaths and on the new moons and on the set feasts, — by number according to the manner prescribed for them continually before Yahweh — Rhm

32. And that they should keep the charge of the tabernacle of the congregation, and the charge of the holy place, and the charge of the sons of Aaron their brethren, in the service of the house of the LORD.

Thus they shall keep charge of the tent of meeting and the sanctuary, and shall attend the sons of Aaron, their brethren, for the service of the house of the LORD — RSV

They were to keep charge of the tent of meeting and the sanctuary and to carry out the requirements of their fellow tribesmen, the descendants of Aaron, for the service of the LORD'S temple — Ber

. . . — in the laborious work of the house of Yahweh — Rhm

CHAPTER 24

1. Now these are the divisions of the sons of Aaron.

As for the descendants of Aaron, their divisions were these: — Ber

The descendants of Aaron also were divided into classes — NAB

The descendants of Aaron were also divided into separate clans — Knox

The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

The sons of Aaron: Nadab, Abihu, . . . — RSV

2. But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office.

. . ., so the priesthood passed to Eleazar and Ithamar — Knox

3. And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.

So with the help of Zadok, who was of the descendants of Eleazar, and Ahimelech, who was of Ithamar's sons, David organized them according to their classes for service — Ber

. . . organized them in divisions for the discharge of the duties of the office — NEB

4. And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and thus were they divided. Among the sons of Eleazar there were sixteen chief men of the house of their fathers, and eight among the sons of Ithamar according to the house of their fathers.

Since there were more chief men found among the sons of Eleazar [because of the misfortunes of Eli, and Saul's slaughter of the priests at Nob] than among the sons of Ithamar, they were divided thus: sixteen heads of fathers' houses of the sons of Eleazar and eight of the sons of Ithamar according to their fathers' houses — Amp

Moreover, the descendants of Eleazar were found to be more numerous in respect to leaders than were the descendants of Ithamar; so they organized them under sixteen clan leaders of Eleazar's descendants and eight of Ithamar's — Ber

But since the descendants of Eleazar were found to be more numerous than

those of Ithamar, the former were divided into sixteen groups, and the latter into eight groups, each under its family head — NAB

5. Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors of the house of God, were of the sons of Eleazar, and of the sons of Ithamar.

. . .: for there were princes of the sanctuary, and princes of God, both of the sons of Eleazar, and of the sons of Ithamar — ASV

Thus they divided them by lot, one like the other; for there were princes of the sanctuary and of God, both of the sons of Eleazar and of the sons of Ithamar — AAT

Thus were they divided by lot, one group with the other, for there were chiefs of the sanctuary, and chiefs of God [high priests], drawn both from the sons of Eleazar and from the sons of Ithamar — Amp

They organized them by lot, all alike, for there were officers of the sanctuary and officers of God among both the sons of Eleazar and the sons of Ithamar — RSV

6. And Shemaiah the son of Nethaneel the scribe, one of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and before the chief of the fathers of the priests and Levites:

Shemaiah the scribe, son of Nethanel, a Levite, recorded them in the presence of the king, the princes, Zadok the priest, Ahimelech son of Abiathar [the priest who escaped being killed at Nob by Saul and fled to David], and the heads of the fathers' houses of the priests and Levites; — Amp

Shemaiah, a Levite and the son of Nethanel, acted as recording secretary and wrote down the names and assignments in the presence of the king and of these leaders: Zadok the priest, Ahimelech the son of Abiathar, and the heads of the priests and Levites — Tay

one principal household being taken for Eleazar, and one taken for Ithamar.

one family being taken for Eleazar, and one taken for Ithamar — AAT

Two groups from the division of Eleazar and one from the division of Ithamar were assigned to each task — Tay

one priestly family being taken from the line of Eleazar and one from that of Ithamar — NEB

They drew lots for each family of the sons of Eleazar and for the sons of Ithamar, turn and turn about — Jerus

listing two successive family groups from Eleazar before each one from Ithamar — NAB

7. Now the first lot came forth to Jehoiarib, the second to Jedaiah,

The first lot fell to . . . — RSV

8. The third to Harim, the fourth to Seorim,

9. The fifth to Malchijah, the sixth to Mijamin,

10. The seventh to Hakkoz, the eighth to Abijah,

11. The ninth to Jeshua, the tenth to Shecaniah,

12. The eleventh to Eliashib, the twelfth to Jakim,

13. The thirteenth to Huppah, the fourteenth to Jeshebeab,

14. The fifteenth to Bilgah, the sixteenth to Immer,

15. The seventeenth to Hezir, the eighteenth to Aphses,

. . . Happizzez — ASV

16. The nineteenth to Pethahiah, the twentieth to Jehezekel,

. . . Jehezkel — ASV

17. The one and twentieth to Jachin, the two and twentieth to Gamul,

twenty-first, Jachin; twenty-second, Gamul — Ber

18. The three and twentieth to Delaiah, the four and twentieth to Maaziah.

twenty-third, Delaiah; and the twenty-fourth, for Maaziah — Ber

19. These were the orderings of them in their service to come into the house of the LORD, according to their manner, under Aaron their father, as the LORD God of Israel had commanded him.

This was the ordering of them in their service, to come into the house of Jehovah according to the ordinance given unto them by Aaron their father, as Jehovah, the God of Israel, had commanded him — ASV

This was their order of duty for the discharge of their service when they entered the house of the LORD, according to the rule prescribed for them by their ancestor Aaron, who had received his instructions from the LORD the God of Israel — NEB

. . . the house of Yahweh . . . — just as Yahweh God of Israel commanded him — Rhm

20. And the rest of the sons of Levi were these: Of the sons of Amram; Shubael: of the sons of Shubael; Jehdeiah.

And of the rest of the sons of Levi: of the sons of Amram, Shubael; of the sons of Shubael, Jehdeiah — ASV

21. Concerning Rehabiah: of the sons of Rehabiah, the first was Isshiah.

Of Rehabiah: of the sons of Rehabiah, Isshiah the chief — ASV

22. Of the Izharites; Shelomoth: of the sons of Shelomoth; Jahath.

23. And the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, Jekameam the fourth.

And the sons of Hebron: Jeriah the chief, Amariah the second, Jahaziel the third, Jekameam the fourth — ASV

24. Of the sons of Uzziel; Michah: of the sons of Michah; Shamir.

25. The brother of Michah was Isshiah: of the sons of Isshiah; Zechariah.

26. The sons of Merari were Mahli and Mushi: the sons of Jaaziah; Beno.

The sons of Merari: Mahli and Mushi: the sons of Jaaziah: Beno — ASV

27. The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri.

The sons of Merari: of Jaaziah, Beno, and Shoham, and Zaccur, and Ibri — ASV

The sons of Merari: of Jaaziah: Beno . . . — NEB

28. Of Mahli came Eleazar, who had no sons.

Of Mahli: Eleazar, who had no sons — ASV

29. Concerning Kish: the son of Kish was Jerahmeel.

Of Kish; the sons of Kish: Jerahmeel — ASV

30. The sons also of Mushi; Mahli, and Eder, and Jerimoth.

And the sons of Mushi: Mahli, and Eder, and Jerimoth — ASV

These were the sons of the Levites after the house of their fathers.

These were the Levites according to their families — AAT

These were the sons of the Levites by their clans — Ber

31. These likewise cast lots over against their brethren the sons of Aaron in the presence of David the king, and Zadok and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.

And they also, to correspond with their fellow tribesmen, the descendants of Aaron, cast lots in the presence of King David, Zadok, Ahimelech, and the clan leaders of the priests and the Levites, the head of a clan being treated in the same way as his younger brother — Ber

. . ., the senior and junior houses casting lots side by side — NEB

. . .; greater or less, all must abide by the lot's arbitrament — Knox

CHAPTER 25

1. Moreover David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals:

Moreover David and the captains of the hosts set apart for the service certain of the sons of Asaph . . . — ASV

Also David and the chiefs of the host [of the Lord] separated to the [temple] service some of the sons of Asaph, . . . — Amp

Moreover David and the princes of the tribes set aside for the service . . — Lam

David and the authorities of the temple service also set apart . . . — Mof

David and the high army officers next set apart for the service . . . — Ber

For the liturgy, David and the senior army officers set apart . . . — Jerus

David and his chief officers assigned special duties to the sons of Asaph, . . . leaders in inspired prophesy to the ac-

companiment of harps, lutes, and cymbals — NEB

. . . set apart for service the descendants of Asaph, Heman, and Jeduthun, as singers of inspired songs to the accompaniment of lyres and harps and cymbals — NAB

David and the officials of the Tabernacle then appointed men to prophesy to the accompaniment of zithers, harps, and cymbals. There men were from the groups of Asaph, . . . — Tay

and the number of the workmen according to their service was:

The list of the musicians according to their service was: — Amp

The list of those who did the work and of their duties was: — RSV

2. **Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and Asarelah, the sons of Asaph under the hands of Asaph, which prophesied according to the order of the king.**

Of the sons of Asaph: Zaccur, Joseph, Nethaniah, and Asharelah, sons of Asaph under the direction of Asaph, who sang inspired songs under the guidance of the king — NAB

Under the leadership of Asaph, the king's private prophet, were his sons Zaccur, Joseph, Nethaniah, and Asarelah. — Tay

3. **Of Jeduthun: the sons of Jeduthun; Gedaliah, and Zeri, and Jeshaiah, Hashabiah, and Mattithiah, six, under the hands of their father Jeduthun,**

Of Jeduthun, the sons of Jeduthun: . . . — RSV

As for Jeduthun, Jeduthun's sons were: Gedaliah, . . . , a total of six, who were under the direction of their father Jeduthun — Ber

who prophesied with a harp, to give thanks and to praise the LORD.

who prophesied with the lyre in thanksgiving and praise to the LORD — RSV

who with the lyre prophesied in thanksgivings and praises to the LORD — Ber

. . . prophesied in giving thanks and offering praise unto Yahweh — Rhm

who, to the sound of the lyre, prophesied to the glory and praise of Yahweh — Jerus

4. **Of Heman: the sons of Heman; Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamtiezer, Joshbekashah, Mallothi, Hothir, and Mahazioth:**

As for Heman, Heman's sons were: . . . — Ber

5. **All these were the sons of Heman the king's seer in the words of God, to lift up the horn.**

. . . the sons of Heman the king's seer, according to the promise of God to exult him — RSV

. . ., the king's seer in divine matters; to enhance his prestige, — NAB

All these were sons of Heman, the king's seer; these sounded the trumpet to accompany God's words — Jerus

all these were sons of Hemen the king's seer, given to him through the promises of God for his greater glory — NEB

. . . at the lifting of the horn — Rhm

All these were the sons of Heman the king's seer [his mediator] in the words and things of God to exault him — Amp

. . . had with him when he commenced a psalm for the king in the words of God. To exault the horn of God — Sept

And God gave to Heman fourteen sons and three daughters.

for God exaulted his power by giving Heman fourteen sons and three daughters — Ber

enhance his prestige, God gave Heman fourteen sons and three daughters — NAB

6. **All these were under the hands of their father for song in the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, according to the king's order to Asaph, Jeduthun, and Heman.**

All of whom were [in the choir] under the direction of their father for a song in the house of the Lord, with cymbals, harps, and lyres, for the service of the house of God. Asaph, Jeduthun, and Heman were under the order of the king — Amp

. . . cymbals, harps, and zithers . . . — Tay

7. **So the number of them, with their brethren that were instructed in the songs of the LORD, even all that were cunning, was two hundred fourscore and eight.**

Their number, together with that of their brethren who were trained in singing to the LORD, all of them skilled men, was two hundred and eighty-eight — NAB

8. And they cast lots, ward against ward, as well the small as the great, the teacher as the scholar.
And they cast lots for their offices, all alike, as well the small as the great, the teacher as the scholar — ASV
The singers were appointed to their particular term of service by coin-toss, without regard to age or reputation — Tay
They cast lots for their duties, . . . — AAT
and they cast lots for the order in which they were to take turns, without regard to seniority or to skill — Knox
The singers cast lots for their assignments, the younger in the same way as the older, the master as well as the student — Ber

9. Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who with his brethren and sons were twelve:
The first toss indicated Joseph of the Asaph clan; / The second, Gedaliah, along with twelve of his sons and brothers — Tay

10. The third to Zaccur, he, his sons, and his brethren, were twelve:
The third, Zaccur and twelve of his sons and brothers; — Tay

11. The fourth to Izri, he, his sons, and his brethren, were twelve:
The fourth, Izri and twelve of his sons and brothers; — Tay
The fourth was Izri, twelve with his sons and brothers — Jerus

12. The fifth to Nethaniah, he, his sons, and his brethren, were twelve:
Fifth, Nethaniah and twelve of his sons and brothers; — Tay

13. The sixth to Bukkiah, he, his sons, and his brethren, were twelve;
Sixth, Bukkiah and twelve of his sons and brothers; — Tay

14. The seventh to Jesharelah, he, his sons, and his brethren, were twelve:

15. The eighth to Jeshaiah, he, his sons, and his brethren, were twelve:

16. The ninth to Mattaniah, he, his sons, and his brethren, were twelve:

17. The tenth to Shimei, he, his sons, and his brethren, were twelve:

18. The eleventh to Azareel, he, his sons, and his brethren, were twelve:
Eleventh, Azarel and twelve of his sons and brothers: — Tay

19. The twelfth to Hashabiah, he, his sons, and his brethren, were twelve:

20. The thirteenth to Shubael, he, his sons, and his brethren, were twelve:

21. The fourteenth to Mattithiah, he, his sons, and his brethren, were twelve:

22. The fifteenth to Jeremoth, he, his sons, and his brethren, were twelve:

23. The sixteenth to Hananiah, he, his sons, and his brethren, were twelve:

24. The seventeenth to Joshbekashah, he, his sons, and his brethren, were twelve:
. . . Joskbekashah: — Ber

25. The eighteenth to Hanani, he, his sons, and his brethren, were twelve:

26. The nineteenth to Mallothi, he, his sons, and his brethren, were twelve:

27. The twentieth to Eliathah, he, his sons, and his brethren, were twelve:

28. The one and twentieth to Hothir, he, his sons, and his brethren, were twelve:
Twenty-first, Hothir and twelve of his sons and brothers: — Tay

29. The two and twentieth to Giddalti, he, his sons, and his brethren, were twelve:
Twenty-second, Giddalti . . . — Tay

30. The three and twentieth to Mahazioth, he, his sons, and his brethren, were twelve:

31. The four and twentieth to Romamti-ezer, he, his sons, and his brethren, were twelve.
Twenty-fourth . . . — Tay

CHAPTER 26

1. Concerning the divisions of the porters:
As for the classes of the gatekeepers: — Ber
The door-keepers, too, were divided into families. — Knox
The visions of the door-keepers: — NEB

Of the Korhites was Meshelemiah the son of Kore, of the sons of Asaph.
For the Korahites: Meshelemiah son of Kore, one of the sons of Ebiasaph — Jerus

2. **And the sons of Meshelemiah were, Zechariah the firstborn, Jediael the second, Zebadiah the third, Jathniel the fourth,**

3. **Elam the fifth, Jehohanan the sixth, Elioenai the seventh.**

4. **Moreover the sons of Obededom were, Shemaiah the firstborn, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth,**
. . . Sacar, fifth Nethanel — Ber

5. **Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God blessed him.**
. . . . and eighth Peullethai; because God had blessed him — Ber
. . . What a blessing God gave him with all those sons! — Tay

6. **Also unto Shemaiah his son were sons born, that ruled throughout the house of their father: for they were mighty men of valour.**
And to Shemaiah his son were born sons, who bare rule to their ancestral house, — for heroes of valour were they — Rhm
. . .; for they were men of ability — AAT
To his sons Shemaiah sons were born who had authority in their families, for they were stout fighting men — Jerus

7. **The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren were strong men, Elihu, and Semachiah.**
Shemaiah's sons, then, were Othni, Rephael, Obed, Elzabad, and his able brothers, Elihu, and Semachiah. — Ber

8. **All these of the sons of Obed-edom: they and their sons and their brethren, able men for strength for the service, were threescore and two of Obed-edom.**
All of these sons and grandsons of Obed-edom — all sixty-two of them — were outstanding men who were particularly well qualified for their work — Tay

9. **And Meshelemiah had sons and brethren, strong men, eighteen.**
Meshelemiah had sons and brothers: eighteen brave men — Jerus

10. **Also Hosah, of the children of Merari, had sons; Simri the chief, (for though he was not the firstborn, yet his father made him the chief;)**
. . . Shimri the chief (he was not the eldest, but his father had made him chief) — NEB

11. **Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah were thirteen.**
The names of some of his other sons were: Hilkiah, the second; Tebaliah the third; Zechariah, the fourth. Hosah's sons and brothers numbered thirteen in all — Tay

12. **Among these were the divisions of the porters, even among the chief men, having words one against another, to minister in the house of the LORD.**
Of these were the courses of the doorkeepers, even of the chief men, having offices like their brethren, to minister in the house of Jehovah — ASV
Of these were the divisions of the doorkeepers, even of the chief men, having functions like their kinsmen, to minister in the house of the LORD — AAT

13. **And they cast lots, as well the small as the great, according to the house of their fathers, for every gate.**
They drew lots, junior and senior family alike, for each gate — Jerus
Lots were cast between the various families, without regard to seniority, and so various gates were assigned to them — Knox
They were assigned guard duty at the various gates without regard to the reputation of their families, for it was all done by coin-toss — Tay

14. **And the lot eastward fell to Shelemiah. Then for Zechariah his son, a wise counsellor, they cast lots; and his lot came out northward.**
The lot to the east fell to Shelemiah; after which they cast lots for his son Zechariah, a counselor who had insight, and his lot came out northward — Ber

15. **To Obed-edom southward; and to his sons the house of Asuppim.**
For Obed-edom it was to the south; for his sons, at the storehouse; — Ber

16. **To Shuppim and Hosah the lot came forth westward, with the gate Shallecheth, by**

the causeway of the going up, ward against ward.

To Shuppim and Hosah the lot fell for the west, by the refuse gate that goes in to the ascending highway, post opposite post — Amp

To Shuppim and Hosah went the west with the Gate of the Felled Tree-trunk on the upper road — Jerus

. . ., watch following upon watch — Ber

. . . Guard corresponded to guard — NEB

. . .: to each family its own watch — Knox

17. Eastward were six Levites, northward four a day, southward four a day, and toward Asuppim two and two.

Six guards were assigned daily to the east gate, four to the north gate, four to the south gate, and two to each of the storehouses — Tay

18. At Parbar westward, four at the causeway, and two at Parbar.

and at the annex to the west four at the highway and two at the annex itself — Ber

for the colonnades westward, four at the highway and two at the colonnade — AAT

Six guards were assigned each day to the west gate, four to the upper road, and two to the nearby areas — Tay

At the colonnade [?] on the west side [of the outer court of the temple] were four at the road and two at the colonnade — Amp

19. These are the divisions of the porters among the sons of Kore, and among the sons of Merari.

These made up the classes of the gatekeepers, who belonged to the descendants of Korah and of Merari — Ber

20. And of the Levites, Ahijah was over the treasures of the house of God, and over the treasures of the dedicated things.

Fellow-Levites were in charge of the stores of the house of God and of the stores of sacred gifts — NEB

Other Levites, led by Ahijah were given the care of the gifts brought to the Lord and placed in the Temple treasury — Tay

21. As concerning the sons of Laadan; the sons of the Gershonite Laadan, chief fathers, even of Laadan the Gershonite, were Jehieli.

Then the sons of Ladan, that is, the sons of Ladan's branch of the family of Gershon, and who specifically with a group of Jehieli; — Ber

The sons of Ladan, the sons of the Gershonites belonging to Ladan, the heads of the fathers' houses belonging to Ladan the Gershonite: Jehieli — ASV

22. The sons of Jehieli; Zetham, and Joel his brother, which were over the treasures of the house of the LORD.

The sons of Jehieli: Zetham, and Joel his brother, over the treasures of the house of Jehovah — ASV

23. Of the Amramites, and the Izharites, the Hebronites, and the Uzzielites:

24. And Shebuel the son of Gershom, the son of Moses, was ruler of the treasures.

Similarly, for the members of Amram, Izhar, Hebron, and Uzziel, Shebuel the son of Gershom and grandson of Moses had been the chief treasure-officer: — Ber

25. And his brethren by Eliezer; Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and Shelomith his son.

but the line of descent from Eliezer went through Rehabiah, Jeshaiah, Joram, and Zichri, down to Shelomoth — Ber

26. Which Shelomith and his brethren were over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated.

Shelomoth and his brothers were appointed to care for the gifts given to the Lord by King David and the other leaders of the nation such as the officers and generals of the army — Tay

This Shelomoth and his kinsmen were in charge of all the stores of the sacred gifts dedicated by David the king, the heads of families, the officers over units of a thousand and a hundred, and other officers of the army — NEB

27. Out of the spoils won in the battles did they dedicate to maintain the house of the LORD.

From spoil won in battles they dedicated gifts for the maintenance of the house of the LORD — RSV

Part of the plunder taken in battle had been dedicated for the upkeep of the temple of the Eternal — Mof

28. And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; and whosoever had dedicated any thing, it was under the hand of Shelomith, and of his brethren.

. . . had dedicated — all dedicated gifts were in the care of Shelomoth and his brethren — RSV

Everything which Samuel the seer, Saul son of Kish, Abner son of Ner, and Joab son of Zeruiah had dedicated, in short every sacred gift, was under the charge of Shelomoth and his kinsmen — NEB

29. Of the Izharites, Chenaniah and his sons were for the outward business over Israel, for officers and judges.

Chenaniah and his sons (from the subclan of Izhar, were appointed public administrators and judges — Tay

. . . were appointed to outside duties for Israel, as officers and judges — Amp

Of the family of Izhar, Kenaniah and his sons acted as clerks and magistrates in the secular affairs of Israel — NEB

30. And of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, were officers among them of Israel on this side Jordan westward in all the business of the LORD, and in the service of the king.

. . . had the oversight of Israel beyond the Jordan westward, for all the business of Jehovah, and for the service of the king — ABPS

Hashabiah and 1,700 of his clansmen from Hebron, all outstanding men, were placed in charge of the territory of Israel west of the Jordan River; they were responsible for the religious affairs and public administration of that area — Tay

31. Among the Hebronites was Jerijah the chief, even among the Hebronites, according to the generations of his fathers.

Of the Hebronites, Jerijah was chief of the Hebronites of whatever genealogy or fathers' houses — RSV

In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour at Jazer of Gilead.

In the fortieth year of David's reign, the pedigrees of the Hebronite families were investigated and stout fighting men were found belonging to them at Jazer in Gilead — Jerus

32. And his brethren, men of valour, were two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for every matter pertaining to God, and affairs of the king.

His brethren were also police officers, two thousand seven hundred heads of families. King David appointed them to the administration of the Reubenites, the Gadites, and the half-tribe of Manasseh in everything pertaining to God and to the king — NAB

CHAPTER 27

1. Now the children of Israel after their number, to wit, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course were twenty and four thousand.

The people of Israel by their number, the clan leaders, the commanders of units of 1,000 and 100 and their officers who served the king in all the affairs of the military units were organized into army corps that were called to active duty and then released month by month throughout all the months of the year, each corps of which consisted of 24,000 men — Ber

2. Over the first course for the first month was Jashobeam the son of Zabdiel: and in his course were twenty and four thousand.

Over the first division for the first month was Ishbaal, the son of Zabdiel; . . . — Bas

Jashobeam the son of Zabdiel was in charge of the first division in the first month, in his division were . . . — RSV

3. Of the children of Perez was the chief of all the captains of the host for the first month.

He was a descendant of Perez, and was chief of all the commanders of the army for the first month — RSV

. . . and was commander of all the offic-

ers of the corps for the first month — Ber

4. And over the course of the second month was Dodai an Ahohite, and of his course was Mikloth also the ruler: in his course likewise were twenty and four thousand.
Over the corps for the second month was Dodai, the descendant of Ahoah, in whose unit, which also consisted of 20,000, was Mikloth as the executive officer — Ber

5. The third captain of the host for the third month was Benaiah the son of Jehoiada, a chief priest: and in his course were twenty and four thousand.
The third captain of the army for the third month was Benaiah . . . — Bas

6. This is that Benaiah, who was mighty among the thirty, and above the thirty: and in his course was Ammizabad his son.
This is the Benaiah who was a mighty man of the thirty and in command of the thirty; Ammizabad his son was in charge of his division — RSV
The same Benaiah was a hero of thirty and over the thirty, — . . . — Rhm
This was the Benaiah who was champion of the Thirty, . . . — Jerus

7. The fourth captain for the fourth month was Asahel the brother of Joab, and Zebadiah his son after him: and in his course were twenty and four thousand.
Asahel the brother of Joab was fourth, for the fourth month, and his son Zebadiah after him; in his division were twenty-four thousand — RSV
Fourth, Asahel, the brother of Zoab, was the officer commanding for the fourth month with twenty-four thousand in his division; and his successor was Zebediah his son — NEB

8. The fifth captain for the fifth month was Shamhuth the Izrahite: and in his course were twenty and four thousand.
The fifth commander for the fifth month was Shamhuth of the clan of Izrah, his unit consisting of 24,000 men — Ber

9. The sixth captain for the sixth month was Ira the son of Ikkesh the Tekoite: and in his course were twenty and four thousand.

10. The seventh captain for the seventh month was Helez the Pelonite, of the children of Ephraim: and in his course were twenty and four thousand.
The seventh general during the seventh month was Helez the Pelonite, from Ephraim; his division numbered twenty-four thousand men — Mof

11. The eighth captain for the eighth month was Sibbecai the Hushathite, of the Zarhites: and in his course were twenty and four thousand.
. . . of the Zerahites; in his division were . . . — RSV

12. The ninth captain for the ninth month was Abiezer the Anetothite, of the Benjamites: and in his course were twenty and four thousand.
Ninth, for the ninth month, was Abiezer of Anathoth, a Benjaminite; in his division were twenty-four thousand — RSV

13. The tenth captain for the tenth month was Maharai the Netophathite, of the Zarhites: and in his course were twenty and four thousand.
Tenth, for the tenth month was Maharai of Netophah, of the Zerahites; in his division were twenty-four thousand — RSV

14. The eleventh captain for the eleventh month was Benaiah the Pirathonite, of the children of Ephraim: and in his course were twenty and four thousand.
Eleventh, for the eleventh month, was Benaiah of Pirathon, of the sons of Ephraim; in his division were twenty-four thousand — RSV

15. The twelfth captain for the twelfth month was Heldai the Netophathite, of Othniel: and in his course were twenty and four thousand.
Twelfth, for the twelfth month, was Heldai the Netophathite, of Othniel; in his division were . . . — RSV

16. Furthermore over the tribes of Israel: the ruler of the Reubenites was Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah:
Over the tribes of Israel, for the Reubenites Eliezer the son of Zichri was chief officer; for the Simeonites, Shephatiah the son of Maachah; — RSV

17. Of the Levites, Hashabiah the son of Kemuel: of the Aaronites, Zadok:
for Levi, Hashabiah the son of Kemuel; for Aaron, Zadok; — RSV

18. Of Judah, Elihu, one of the brethren of David: of Issachar, Omri the son of Michael:
for Judah, Elihu, one of David's brothers; for Issachar, Omri the son of Michael — RSV

19. Of Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel:
for Zebulun, Ishmaiah the son of Obadiah; for Naphtali, Jerimoth the son of Azriel; — RSV

20. Of the children of Ephraim, Hoshea the son of Azaziah: of the half tribe of Manasseh, Joel the son of Pedaiah:

21. Of the half tribe of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jaasiel the son of Abner:

22. Of Dan, Azareel the son of Jeroham. These were the princes of the tribes of Israel.
for Dan, Azarel the son of Zeroham. These were the leaders of the tribes of Israel — RSV

23. But David took not the number of them from twenty years old and under: because the LORD had said he would increase Israel like to the stars of the heavens.
David, however, did not take the number of those who were twenty years old and under, because the LORD had promised to multiply Israel like the stars of heaven — Ber
When David took his census he didn't include the twenty-year-olds, or those younger, for the Lord had promised a population explosion for his people — Tay
David took no census of those under twenty years of age . . . — NEB

24. Joab the son of Zeruiah began to number, but he finished not, because there fell wrath for it against Israel; neither was the number put in the account of the chronicles of king David.
Joab, the son of Zeruiah, began the census but he did not complete it; and since this brought wrath upon Israel, the census was not entered in the records of the Chronicles of King David — AAT
. . . the final total was never put into the annals of King David — Tay

25. And over the king's treasures was Azmaveth the son of Adiel: and over the storehouses in the fields, in the cities, and in the villages, and in the castles, was Jehonathan the son of Uzziah:
Commissioner for the king's stores: Azaveth son of Adiel. Commissioner for the stores in provincial towns, villages, castles: Jonathan son of Uzziah. — Jerus
Azmaveth (son of Adi-el) was the chief financial officer in charge of the palace treasuries, and Jonathan (son of Uzziah) was chief of the regional treasuries throughout the cities, villages, and fortresses of Israel — Tay

26. And over them that did the work of the field for tillage of the ground was Ezri the son of Chelub:
Ezri son of Kelub had oversight of the workers on the land — NEB

27. And over the vineyards was Shimei the Ramathite: over the increase of the vineyards for the wine cellars was Zabdi the Shiphmite:
Over the vineyards was Shimei the Ramathite; over the produce of the vineyards for the wine cellars, Zabdi the Shiphmite; — Amp

28. And over the olive trees and the sycomore trees that were in the low plains was Baal-hanan the Gederite: and over the cellars of oil was Joash:
Commissioner for the olives and sycamores in the lowlands: Baal-hanan of Geder, Commissioner for the stores of oil: Joash. — Jerus

29. And over the herds that fed in Sharon was Shitrai the Sharonite: and over the herds that were in the valleys was Shaphat the son of Adlai:
Over the cattle that grazed in Sharon was Shitrai the Sharonite, and over the cattle in the valleys was Shaphat, the son of Adlai — NAB

30. Over the camels also was Obil the Ishmaelite: and over the asses was Jehdeiah the Meronothite:

31. And over the flocks was Jaziz the Hagerite. All these were the rulers of the substance which was king David's.
. . . All these were the overseers of King David's possessions — NAB

32. Also Jonathan David's uncle was a counsellor, a wise man, and a scribe: and Je-

hiel the son of Hachmoni was with the king's sons:
David's uncle Jonathan, being a man of understanding and literary ability, was a counselor; Jehiel the son of a man of Hachmon tutored the king's sons — Ber

33. And Ahithophel was the king's counsellor: and Hushai the Archite was the king's companion:
. . . the king's friend — RSV

Ahithophel was the king's counsellor. Hushai the Archite was Friend of the King — Jerus

34. And after Ahithophel was Jehoiada the son of Benaiah and Abiathar: and the general of the king's army was Joab.
Ahithophel was succeeded by Jehoiada the son of Benaiah, and Abiathar. Joab was commander of the king's army — RSV

CHAPTER 28

1. And David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, unto Jerusalem.
David assembled at Jerusalem all the leaders of Israel, including the tribal princes, the officers of the army corps that served the king, the commanders of the units of 1000 and 100, and the overseers of all the property and livestock that belonged to the king and his sons, together with the officials, the mighty men, and every powerful hero — Ber

David assembled at Jerusalem all the officers of Israel, the officers over the tribes, over the divisions engaged in the king's service, over the units of a thousand and a hundred, and those in charge of all the property and the cattle of the king and of his sons, as well as the eunuchs, the heroes and all the men of ability — NEB

2. Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: As for me, I had in mine heart to build an house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made ready for the building:
. . . My brothers and my people, listen to me. I had set my heart on building a settled home for the ark of the covenant of Yahweh, as a footstool for our God. I have made preparations for building. — Jerus

3. But God said unto me, Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood.
. . . for you have been a fighting man and you have shed blood — NEB

4. Howbeit the LORD God of Israel chose me before all the house of my father to be king over Israel for ever: for he hath chosen Judah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make me king over all Israel:
Howbeit Jehovah, the God of Israel, chose me out of all the house of my father to become king over Israel forever; . . . and among the sons of my father he took pleasure in me to make me king over all Israel — ABPS

5. And of all my sons, (for the LORD hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel.
. . . he hath made choice of Solomon my son, to sit upon the throne of the kingdom of Yahweh over Israel — Rhm

6. And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father.

7. Moreover I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day.
. . . if he loyally and continuously obeys My commandments and My ordinances, as he does today — Amp

8. Now therefore in the sight of all Israel the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your God: that ye may possess this good land, and leave it for an inheritance for your children after you for ever.

. . . observe and seek out all the commandments of Jehovah your God . . . — ABPS

Now therefore, in the sight of all Israel, which is the assembly of the LORD, and in the hearing of our God, be careful to follow all the commands of the LORD your God, so that you may retain possession of this good land and transmit it as an inheritance to your children after you for ever — Ber

9. And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind:

And you, Solomon my son, know the God of your father — have personal knowledge of Him, be acquainted with and understand Him; appreciate, heed and cherish Him — and serve Him with a blameless heart and with a willing mind — Amp

. . . acknowledge your father's God and serve him with whole heart and willing mind — NEB

. . . with a true heart and with a strong desire — Bas

. . . with an undivided heart and a willing mind — Jerus

for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts:

for the LORD searches all hearts, and understands every plan and thought — RSV

for the LORD searches all hearts and discerns every invention of men's thoughts — NEB

for Yahweh searches every heart, and knows every plan it devises — Jerus

no heart but is open to the Lord's scrutiny, no thought in our minds but he can read it — Knox

if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

10. Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do it.

Now then, take note; for the Lord has made selection of you to be the builder of a house for the holy place. Be strong and do it — Bas

. . . be steadfast and do it — NEB

11. Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat.

David gave Solomon his son the plan of the porch of the temple and its buildings, strong-rooms, roof-chambers and inner courts, and the shrine of expiation — NEB

. . . the throne of mercy itself — Knox

. . . the plan of the vestibule of the temple, and of its houses, its treasuries, its upper rooms, and its inner chambers, and of the room for the mercy seat — RSV

. . . the house of propitiation — AAT

. . . the place for the [ark and its] mercy seat — Amp

12. And the pattern of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and the treasuries of the dedicated things:

also the plans of all he had in mind for the courts of the house of the LORD and for all the rooms around it, for the stores of God's house and for the stores of the sacred gifts — NEB

He provided also the pattern for all else that he had in mind by way of courts for the house of the LORD, with the surrounding compartments for the stores for the house of God and the stores of the votive offerings — NAB

The plans, moreover, included all that came by the Spirit, who was with him: the courts of the house of the LORD; all the surrounding rooms for the treasuries of God's temple and the treasuries of the dedicated gifts — Ber

he also gave him a description of all that he had in mind for the courts of the Temple of Yahweh, all the surrounding apartments, the treasuries of the Temple of God and the treasuries of votive offerings — Jerus

And the plan of all that he had in mind (by the Spirit) for the courts of the house of the Lord, . . . — Amp

13. Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.

. . . and for all the utensils of the service of the house of Yahweh — Rhm

for the divisions of the priests and of the Levites, for any work of the service of the LORD's temple; and for all the equipment used in this service, — Ber

14. He gave of gold by weight for things of gold, for all instruments of all manner of service; silver also for all instruments of silver by weight, for all instruments of every kind of service:

He prescribed the weight of gold for all the gold vessels used in the various services, and the weight of silver for all the silver vessels used in the various services — NEB

He gave him gold by weight and silver by weight for all the appurtenances of worship, varied for various needs — Knox

15. Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, both for the candlestick, and also for the lamps thereof, according to the use of every candlestick.

Gold and silver in due measure for every lampstand and lamp of gold and silver; — Knox

the weight of the golden lampstands and their lamps, the weight of gold for each lampstand and its lamp, the weight of silver for lampstand and its lamps, according to the use of each lampstand in the service, — RSV

16. And by weight he gave gold for the tables of shewbread, for every table; and likewise silver for the tables of silver:

He weighed out the gold for the table on which the Bread of the Presence would be placed and for the other gold tables, and he weighed the silver for the silver tables. — Tay

Also the weight in gold for the tables of the bread which was set in rows, table by table, and the silver for the silver tables — Ber

gold for the table on which the hallowed loaves were set forth, gold and silver for every table of gold and silver — Knox

17. Also pure gold for the fleshhooks, and the bowls, and the cups: and for the golden basins he gave gold by weight for every basin; and likewise silver by weight for every basin of silver:

Pure gold for fork and bowl and censer and cup; no cup of gold or silver but have its due weight apportioned — Knox

He prescribed also the weight of pure gold for the forks, tossing-bowls and cups, the weight of gold for each of the golden dishes and of silver for each of the silver dishes — NEB

Clear gold for the meat-hooks and the basins and the cups; . . . — Bas

18. And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out their wings, and covered the ark of the covenant of the LORD.

Finally, he weighed out the refined gold for the altar of incense and for the gold angels whose wings were stretched over the Ark of the Covenant of the Lord — Tay

. . . the ark of the compact of the Eternal — Mof

19. All this, said David, the LORD made me understand in writing by his hand upon me, even all the works of this pattern.

"Every part of this blueprint," David told Solomon, "was given to me in writing from the hand of the Lord." — Tay

'All this was drafted by the LORD's own hand,' said David; 'my part was to consider the detailed working out of the plan.' — NEB

20. And David said to Solomon his son, Be strong and of good courage, and do it: fear not, nor be dismayed:

Play a man's part, said David to Solomon; courage! To the task! Never doubting, never daunted; — Knox

for the LORD God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.

21. And, behold, the courses of the priests and the Levites, even they shall be with thee for all the service of the house of God: and there shall be with thee for all manner of workmanship every willing skilful man, for any manner of service: also the princes and all the people will be wholly at thy commandment.

. . . also the captains and all the people will be holy at thy command — ABPS

And these various groups of priests and Levites will serve in the Temple. Oth-

ers with skills of every kind will volunteer, and the army and the entire nation are at your command — Tay

Here are the divisions of the priests and the Levites, ready for all the service of the house of God. In all the work you will have the help of every willing craftsman for any task; and the officers and all the people will be entirely at your command — NEB

. . . chieftains and common folk are minded to be thy bidding — Knox

CHAPTER 29

1. Furthermore David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, is yet young and tender, and the work is great: for the palace is not for man, but for the LORD God.

. . . is young and inexperienced, and the work is great; for the palace will not be for man but for the LORD God — RSV

. . . the edifice is not to be for man but for the LORD God — Ber

2. Now I have prepared with all my might for the house of my God the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood; onyx stones, and stones to be set, glistering stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.

Using every resource at my command, I have gathered as much as I could for building it — enough gold, silver, bronze, iron, wood, and great quantities of onyx, other precious stones, costly jewels and marble — Tay

Now as far as I am able, I have made ready what is needed for the house of my God; . . . — Bas

For this reason I have stored up for the house of my God, as far as I was able, gold for what will be made of gold, . . . — NAB

3. Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house,

Further, because I delight in the house of my God, I give my own private store of gold and silver for the house of my God — over the above all the store which I have collected for the sanctuary — NEB

Furthermore, because of my deep interest in God's temple, I have, over the beyond all I have provided for the sacred temple, a private treasure of gold and silver, which I have designated for the temple of my God — Ber

4. Even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal:

393,000 pounds of gold of the kind that comes from Ophir and 815,000 pounds of refined silver for overlaying the walls of the buildings; — Ber

5. The gold for things of gold, and the silver for things of silver, and for all manner of work to be made by the hands of artificers.

Gold for the uses of gold, silver for the uses of silver, and for every work to be done by craftsmen — Amp

. . . skilled craftsmen — NEB

And who then is willing to consecrate his service this day unto the LORD?

Now who is willing to give with open hand to the LORD today — NEB

Now, who else is willing to contribute generously this day to the LORD — NAB

So now, who will make a voluntary offering this day, consecrating himself to the LORD — Ber

6. Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly,

The heads of families, the officials for the tribes of Israel, the commanders of thousands and of hundreds, and those who manage the king's affairs, undertook — Jerus

And that, the clan leaders, Israel's tribal princes, the commanders of the units of 1,000 and 100, and the supervisors of the king's business responded with a voluntary offering — Ber

7. And gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron.

to give for the service of the house of God five thousand talents of gold, ten thousand darics . . . — Jerus

and gave for the service of God's temple 655,000 pounds plus 50,000 dollars worth of gold, 1,164,000 pounds of silver, 1,656,000 pounds of bronze, and 9,200,000 pounds of iron — Ber

8. And they with whom precious stones were found gave them to the treasure of the house of the LORD, by the hand of Jehiel the Gershonite.

Those who had precious stones gave them into the keeping of Jehiel the Gershonite for the treasury of the house of the LORD — NAB

And those who had stones of great price gave them to the store of the LORD, unto the care of Jehiel the Gershonite — Bas

9. Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the LORD:

. . ., for with a whole heart they had offered freely to the LORD — RSV

. . ., because they offered to the LORD voluntarily and wholeheartedly — Ber

and David the king also rejoiced with great joy.

10. Wherefore David blessed the LORD before all the congregation: and David said, Blessed be thou, LORD God of Israel our father, for ever and ever.

Then, before all the people, he blessed the Lord's name thus: Blessed art thou, O Lord, the God of our father Israel, from the beginning to the end of time — Knox

11. Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty:

Thine, Lord, the magnificence, thine the power, splendour and glory and majesty are thine — Knox

. . . the greatness, the power, the glory, the pre-eminence, and the majesty — Ber

. . . Greatness and Might and Beauty and Victory and Majesty — Rhm

for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all.

nay! all in the heavens and in the earth, — thine O Yahweh is the kingdom, thou art exaulted above all — as chief — Rhm

for everything in heaven and earth is Thine. Thine, O LORD, is the dominion and the exaulting of Thyself as head over all — Ber

12. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand is to make great, and to give strength unto all.

Riches and honour come from thee; all things obey thy will; from thee power comes and dominion; only thy hand exaults, only thy hand makes strong — Knox

13. Now therefore, our God, we thank thee, and praise thy glorious name.

. . . and we praise the majesty of your name — NAB

14. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee.

For who am I and what is my people to have the means to give so generously? All comes from you; from your own hand we have given them to you — Jerus

. . . to offer such voluntary offerings? . . . — AAT

That I, that this people of mine, should have the means to make thee such promises! All things belong to thee; all that thou hast from us is thy own gift — Knox

15. For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding.

For we are here for but a moment, strangers in the land as our fathers were before us; our days on earth are like a shadow, gone so soon, without a trace — Tay

. . .; our days on the earth are as a shadow, and there is no hope [of abiding] — ABPS

16. O LORD our God, all this store that we have prepared to build thee an house for

thine holy name cometh of thine hand, and is all thine own.

O LORD our God, from thee comes all this wealth that we have laid up to build a house in honour of thy holy name, and everything is thine — NEB

17. I know also, my God, that thou triest the heart, and hast pleasure in uprightness.

O my God, you search the heart, I know, and delight in honesty, — Jerus

But O my God, I know that Thou dost test the heart and dost take pleasure in what is right — Ber

As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee.

so I, in the honesty of my heart, willingly offered all these things. Now then, with what gladness have I seen Thy people, who are present here, make a voluntary offering to Thee — Ber

18. O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee;

O LORD, God of our fathers Abraham, Isaac, and Israel, keep such thoughts in the hearts and minds of your people forever, and direct their hearts toward you — NAB

O LORD, the God of Abraham, Isaac, and Israel, our fathers, keep forever such purposes and thoughts in the hearts of thy people, and direct their hearts toward thee — RSV

19. And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision.

And grant my son Solomon a heart of integrity to carry out Thy commands, Thy solemn charges, and Thy statutes . . . — Ber

And give to Solomon my son a true heart, to keep your orders, your rules, and your laws, and to do all these things, and to put up this great house for which I have made ready — Bas

Also unto Solomon my son give thou an undivided heart, to keep thy commandments, thy testimonies, and thy statutes, — to do the whole, and to build the palace for which I have prepared — Rhm

20. And David said to all the congregation, Now bless the LORD your God.

. . . Yahweh your God — Rhm

And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king.

and bless it they did, the name of the Lord God of their fathers; and so made reverence, to God first and then to the king — Knox

. . . bowing down and prostrating themselves to the LORD and to the king — Ber

. . . and did bend their heads and bow themselves down unto Yahweh and unto the king — Rhm

. . . and bowed down their heads and prostrated themselves before the LORD, and before the king — JPS

21. And they sacrificed sacrifices unto the LORD, and offered burnt offerings unto the LORD, on the morrow after that day, even a thousand bullocks, a thousand rams, and a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel:

The next day they brought a thousand young bulls, a thousand rams, and a thousand lambs as burn offerings to the Lord; they also offered drink offerings and many other sacrifices on behalf of all Israel — Tay

22. And did eat and drink before the LORD on that day with great gladness.

So ate they and drank that day, keeping high festival in the Lord's presence — Knox

. . . with great rejoicing — AAT

And they made Solomon the son of David king the second time, and anointed him unto the LORD to be the chief governor, and Zadok to be priest.

And again they crowned King David's son Solomon as their king. They anointed him before the Lord as their leader, and they anointed Zadok as their priest — Tay

Then for a second time they proclaimed David's son Solomon king, and they anointed him as the Lord's prince, and Zadok as priest — NAB

. . ., putting the holy oil on him to make him holy to the Lord as ruler, and on Zadok as priest — Bas

23. Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him.

24. And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves unto Solomon the king.

25. And the LORD magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel.

Yahweh brought Solomon's greatness to its height in the sight of all Israel, and gave him a reign of such splendour as none that had reigned over Israel before him had ever known — Jerus

And the LORD gave Solomon great repute in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel — RSV

And the LORD exaulted Solomon greatly in the eyes of all Israel, giving him a glorious reign such as had not been enjoyed by any king over Israel before him — NAB

. . . and gave unto him a royal majesty, that had not been on any king before him over Israel — Rhm

26. Thus David the son of Jesse reigned over all Israel.

Thus David the son of Jesse made Solomon his son king over all Israel — Lam

David son of Jesse had ruled over the whole of Israel — NEB

27. And the time that he reigned over Israel was forty years; seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

Now the time that David reigned over all Israel was forty years; he reigned seven years in Hebron and thirty-three years he reigned in Jerusalem, over all Israel and Judah — Lam

28. And he died in a good old age, full of days, riches, and honour: and Solomon his son reigned in his stead.

And he died grown old in comfort, neither length of days nor riches nor honours wanting to him, and with his son Solomon to reign as his heir — Knox

He died in ripe old age, full of years, wealth, and honour; and Solomon his son ruled in his place — NEB

29. Now the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer,

. . . are written in the Chronicles of Samuel the seer, and in the Chronicles of . . . — RSV

Now the affairs of King David, from first to last, are recorded in the works of Samuel the seer, Nathan the prophet, and Gad the received of visions — Ber

30. With all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.

with accounts of all his rule and his might and of the circumstances that came upon him and upon Israel, and upon all the kingdoms of the countries — RSV

. . . and on all the kingdoms of the surrounding lands — NAB

THE BOOK OF II CHRONICLES

CHAPTER 1

1. And Solomon the Son of David was strengthened in his kingdom,
Solomon the Son of David established himself in his kingdom — RSV
Solomon, then, king David's heir, was firmly seated on his throne — Knox
King Solomon, David's son, strengthened his hold on the kingdom — NEB
and the LORD his God was with him, and magnified him exceedingly.
and Yahweh his God was with him, and made him surpassingly great — Rhm
Yahweh his God was with him and brought his greatness to its height — Jerus
For the Lord his God had made him a powerful monarch — Tay

2. Then Solomon spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers.
Solomon issued orders to all Israel, to the generals and commanders, the judges, and all the authorities, to every one of the headmen of Israel — Mof
Then Solomon, when he had given the word to all Israel, to the leaders of thousands and of hundreds, to the judges, and to every prince of Israel and all the heads of clans — Ber

3. So Solomon, and all the congregation with him, went to the high place that was at Gibeon;
and he, together with all the assembled people, went to the hill-shrine at Gibeon — NEB
for there was the tabernacle of the congregation of God, which Moses the servant of the LORD had made in the wilderness.
for the tent of meeting of God, which Moses the servant of the LORD had made in the wilderness, was there — RSV
. . . the resting-place of that tabernacle which God's servant Moses fashioned, out in the desert, to be the witness of the divine covenant — Knox

4. But the ark of God had David brought up from Kirjath-jearim to the place which David had prepared for it: for he had pitched a tent for it at Jerusalem.
The ark of God, however, David had brought up from Kiriath-jearim to Jerusalem, where he had provided a place and pitched a tent for it — NAB
But the ark of God had been moved by David from Kiriath-jearim to the place which he had made ready for it, for he had put up a tent for it at Jerusalem — Bas

5. Moreover the brasen altar, that Bezaleel the son of Uri, the son of Hur, had made, he put before the tabernacle of the LORD:
Moreover the altar of bronze, that Bezalel the son of Uri, the son of Hur, had made, was there before the tabernacle of Jehovah — ABPS
The bronze altar that Bezalel son of Uri, son of Hur, had made stood there in front of the tabernacle of Yahweh — Jerus
and Solomon and the congregation sought unto it.
and Solomon and the whole congregation of Israel went to it — Lam
and Solomon and all the people went to give worship there — Bas

6. And Solomon went up thither to the brasen altar before the LORD, which was at the tabernacle of the congregation, and offered a thousand burnt offerings upon it.
And Solomon went up there to the bronze altar before the LORD, which was at the tent of meeting, and offered a thousand burnt offerings upon it — RSV
There Solomon sacrified before the LORD on the bronze altar of the meeting-tent, presenting on it one thousand burnt offerings — Ber
There Solomon went up to the altar of bronze before the LORD in the Tent of the Presence and offered on it a thousand whole-offerings — NEB

7. In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.
That night God appeared to Solomon and said to him, "Make a request of me and I will grant it to you" — NAB
That night God appeared to Solomon and

told him, "Ask me for anything, and I will give it to you!" — Tay

8. And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead.

. . . Thou hast shown great kindness to David my father and hast made me king in his stead — AAT

. . . Thou hast shown great and steadfast love to David my father, and hast made me king in his stead — RSV

. . . O God, you have been so kind and good to my father David, and now you have given me the kingdom — Tay

9. Now, O LORD God, let thy promise unto David my father be established:

Now, O Lord God, let Your promise to David my father be fulfilled — Amp

Yahweh God, the promise you made to David my father has now been fulfilled — Jerus

Now O LORD God, let thy word to David my father be confirmed — NEB

for thou hast made me king over a people like the dust of the earth in multitude.

. . . a great people countless as the dust — Knox

. . . a nation as full of people as the earth is full of dust — Tay

10. Give me now wisdom and knowledge, that I may go out and come in before this people:

Therefore now give me wisdom and knowledge to act as leader of this people — Jerus

grant me wisdom and discernment in all my dealings with them — Knox

Give me wisdom and knowledge that I may properly conduct myself before this people — Ber

Give me now wisdom and knowledge, that I may lead this people — NEB

for who can judge this thy people, that is so great?

for otherwise who could rule this great people of yours? — NAB

11. And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life;

. . . Because this was in your heart, and you have not asked possessions, wealth, honor, or the life of those who hate you, and have not even asked long life — RSV

but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

Thy prayer was for wisdom and discernment, to make thee a better judge for the subjects I have given thee — Knox

12. Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour,

wisdom and knowledge are given you, but I will also give you riches, treasures and glory — NAB

. . . I will also give you riches, possessions, and honor — RSV

such as none of the kings have had that have been before thee, neither shall there any after thee have the like.

such as no king has had before you and none shall have after you — NEB

. . . as never a king shall have before or after thee — Knox

such as none of your royal predecessors have had, nor will any successor compare with you — Ber

And there will never again be so great a king in all the world! — Tay

13. Then Solomon came from his journey to the high place that was at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.

So Solomon came from the high place that was at Gibeon, from before the tent of meeting, unto Jerusalem; and he reigned over Israel — ASV

Then Solomon returned from the hill shrine at Gibeon, from before the Tent of the Presence, to Jerusalem and ruled over Israel — NEB

14. And Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem.

Solomon built up a force of chariots and horses; he had one thousand four hundred chariots and twelve thousand horses; these he stationed in the chariot towns and with the king in Jerusalem — Jerus

He built up a huge force of 1,400 chariots and recruited 12,000 cavalry to guard the cities where the chariots were ga-

raged, though some, of course, were stationed at Jerusalem near the king — Tay

15. And the king made silver and gold at Jerusalem as plenteous as stones, and cedar trees made he as the sycomore trees that are in the vale for abundance.

And the king made silver and gold to be in Jerusalem as stones, and cedars made he to be as the sycomore-trees that are in the lowland, for abundance — ASV

And the king made silver and gold in Jerusalem as common as stones, and he made cedar as plentiful as the sycamores of the lowland — Amp

The king made silver and gold as common in Jerusalem as stones, while cedars became as numerous as the sycamores of the foothills — NAB

16. And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

And the horses which Solomon had were brought out of Egypt; the king's merchants received them in droves, each drove at a price — RV

Solomon's horses were imported from Egypt, a caravan of the king's traders purchasing each drove for a set price — Ber

Horses were imported from Egypt and Coa for Solomon; the royal merchants obtained them from Coa by purchase — NEB

And Solomon's import of horses was from Egypt and Kue, and the king's traders received them from Kue for a price — RSV

17. And they fetched up, and brought forth out of Egypt a chariot for six hundred shekels of silver, and an horse for an hundred and fifty: and so brought they out horses for all the kings of the Hittites, and for the kings of Syria, by their means.

. . . they got them at the same rate for all the kings of the Hittites and the kings of Aram — Bas

. . . These men acted in a similar capacity for all the kings of the Hittites and the kings of Aram — Jerus

. . . At these rates they served as middlemen for all the Hittite and Aramean kings — NAB

CHAPTER 2

1. And Solomon determined to build an house for the name of the LORD, and an house for his kingdom.

Then Solomon gave word to build a house for the Name of Yahweh, and a house for his kingdom — Rhm

Now Solomon purposed to build a house for the name of Jehovah, and a house for his kingdom — ASV

2. And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

And Solomon assigned seventy thousand men to bear burdens and eighty thousand to quarry in the hill country, and three thousand six hundred to oversee them — RSV

This required a force of 70,000 laborers, 80,000 stonecutters in the hills, and 3,600 foremen — Tay

3. And Solomon sent to Huram the king of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, even so deal with me.

Solomon also sent to Huram king of Tyre, saying, You were a great help to David my father in sending him cedars to build himself a house in which to live — Ber

4. Behold, I build an house to the name of the LORD my God, to dedicate it to him,

See! I am building a house with the name of the Lord my God, to be made holy to him — Bas

Now I am about to build a house in honour of the name of the LORD my God and to consecrate it to him — NEB

I am now building a house for the name of Yahweh my God, to acknowledge his holiness — Jerus

and to burn before him sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God.

and to burn before him incense of sweet

spices, and for the continual array of layers of bread and for the burnt-offering morning and evening, on the sabbaths and at the new moons, and fixed festivals of the LORD our God — AAT

there to burn incense of rich spices, keep hallowed loaves set forth continually, offer sacrifice at morning and evening, at sabbath and at new moon, and on all the feasts — Knox

so that I may burn fragrant incense in it before him, and present the rows of the Bread of the Presence regularly, and whole-offerings morning and evening, on the sabbaths and the new moons and the appointed festivals of the LORD our God — NEB

This is an ordinance for ever to Israel.

such is Israel's perpetual obligation — NAB

for this is a duty laid upon Israel for ever — NEB

5. **And the house which I build is great: for great is our God above all gods.**

And the house which I am about to build shall be great; for great is our God above all gods — ABPS

6. **But who is able to build him an house, seeing the heaven and heaven of heavens cannot contain him?**

But who is able to build him a house, since heaven, even highest heaven, cannot contain him — RSV

Yet, who is capable of building Him a temple, since heaven — yes, even the highest heaven — cannot contain Him — Ber

But who can ever build him a worthy home? Not even the highest heaven would be beautiful enough! — Tay

who am I then, that I should build him an house, save only to burn sacrifice before him?

And who am I that I should build him a house, unless it be to offer incense in his presence — NAB

I am merely building him a temple, to have incense burned before him, and who am I even to accomplish this — Mof

7. **Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue,**

So now send me a man skilled to work in gold, silver, bronze, and iron, and in purple, crimson, and blue fabrics — RSV

and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem, whom David my father did provide.

and who knows how to engrave engravings in conjunction with the skilled men who are with me in Judah and Jerusalem, whom David my father provided — AAT

and proficient in carving engravings, along with the experts who are with me in Judah and Jerusalem, whom David my father provided — Ber

who is also an expert engraver and will work with my skilled workmen in Judah and in Jerusalem who were provided by David my father — NEB

8. **Send me also cedar trees, fir trees, and algum trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants shall be with thy servants,**

And send me cedar-trees, cypress-trees and sandalwood from Lebanon, for, to my knowledge, your servants are expert wood-cutters in Lebanon; and my servants will be with yours — Bas

Also send me cedar, cypress, and red sandalwood from Lebanon, for I realize that your servants are experienced in felling the trees of Lebanon — Ber

Send me planks, too, of cedar and juniper and pine; I know well how deftly thy men can fell trees on Lebanon; mine shall be apprenticed to them - Knox

9. **Even to prepare me timber in abundance: for the house which I am about to build shall be wonderful great.**

even to prepare me timber in abundance; for the house which I am about to build shall be great and wonderful — ASV

10. **And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.**

In addition, I will give to your servants, the woodcutters, twenty thousand sacks of threshed wheat, twenty thousand sacks of barley, twenty thousand

barrels of wine, and twenty thousand barrels of oil — Ber

I will give your people the woodcutters two hundred thousand bushels of grain for food, two hundred thousand bushels of barley, a hundred and eighty thousand gallons of wine, and a hundred and eighty thousand gallons of oil — Mof

11. Then Huram the king of Tyre answered in writing, which he sent to Solomon, Because the LORD hath loved his people, he hath made thee king over them.

In a letter sent to King Solomon, Huram king of Tyre replied, Because Yahweh loves his people he has made you king — Jerus

12. Huram said moreover, Blessed be the LORD God of Israel, that made heaven and earth, who hath given to David the king a wise son,

Huram also said, Blessed be the LORD God of Israel, who made heaven and earth, who has given King David a wise son — RSV

endued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom.

endued with discretion and understanding, that should build a house for Jehovah, and a house for his kingdom — ASV

full of wisdom and good sense, to be the builder of a house for the Lord and a house for himself as king — Bas

endowed with intelligence and understanding, to build a house for the LORD and a royal palace for himself — NEB

13. And now I have sent a cunning man, endued with understanding, of Huram my father's,

Now I have sent a skilled man, endued with understanding, Huramabi — RSV

So now I will send a master craftsman, my famed Huram, skilled in understanding — Ber

I send you an adept workman, endued with intelligence, a trusty advisor of mine called Huram — Mof

14. The son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson;

son of a Danite woman and of a father from Tyre; he knows how to work with gold, silver, bronze and iron, with stone and wood, with purple, violet, fine linen and crimson — NAB

also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

in engraving of all kinds, and in the execution of any design suggested to him. Let him be put to work with your craftsmen and those of my lord David, your father — Jerus

also to engrave any type of engraving, and to carry out any design given him, with your skilled men, and those of my lord David your father — Amp

trained in the cutting of every sort of ornament and the invention of every sort of design; let him be given a place among your expert workmen and those of my lord, your father David — Bas

15. Now therefore the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants:

Now then, let my lord send his servants the wheat and the barley, the oil and the wine, which he promised — NEB

16. And we will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem.

and we will cut whatever timber you need from Lebanon, and bring it to you in rafts by sea to Joppa, so that you may take it up to Jerusalem — RSV

17. And Solomon numbered all the strangers that were in the land of Israel, after the numbering wherewith David his father had numbered them;

Solomon took a count of all the aliens resident in the land of Israel, following the census that David his father had taken — Jerus

Solomon took a census of all the aliens resident in Israel, similar to the census which David his father had taken — NEB

and they were found an hundred and fifty thousand and three thousand and six hundred.

18. And he set threescore and ten thousand of them to be bearers of burdens, and fourscore thousand to be hewers in the mountain, and three thousand and six

hundred overseers to set the people awork.
Of these he made seventy thousand carriers and eighty thousand cutters in the mountains, and three thousand six hundred overseers to keep the people working — NAB
he indentured 70,000 as common laborers, 80,000 as loggers and 3,600 as foremen — Tay

CHAPTER 3

1. Then Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where the LORD appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite.
. . . making preparation at the site chosen by David, on the threshing floor of Ornan the Jebusite — Ber
. . . at the place that David had appointed, on the threshing floor of Ornan the Jebusite — RSV

2. And he began to build in the second day of the second month, in the fourth year of his reign.

3. Now these are the things wherein Solomon was instructed for the building of the house of God.
Now these are the foundations which Solomon laid for the building of the house of God — ASV
These are Solomon's measurements for building the house of God — RSV
These were the specifications laid down by Solomon for building the house of God — NAB
The length by cubits after the first measure was threescore cubits, and the breadth twenty cubits.
It's length [measured by the older scale of cubits] was ninety feet, its breadth was thirty feet — Mof
it was ninety feet long and thirty feet wide — Ber

4. And the porch that was in the front of the house, the length of it was according to the breadth of the house, twenty cubits, and the height was an hundred and twenty: and he overlaid it within with pure gold.
The vestibule in front of the nave of the house was twenty cubits long, equal to the width of the house; and its height was a hundred and twenty cubits. He overlaid it on the inside with pure gold — RSV
The porch at the front end of the house reached across the thirty-foot width of the house and was one hundred and eighty feet high, covered on the inside with pure gold — Ber

5. And the greater house he ceiled with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains.
And the greater house covered he with cypress wood, and overlaid it with fine gold, and raised thereon palms and wreathed garlands — Rhm
The nave he overlaid with cypress wood which he covered with fine gold, embossing on it palms and chains — NAB
He panelled the large chamber with pine, covered it with fine gold and carved on it palm-trees and chain-work — NEB

6. And he garnished the house with precious stones for beauty: and the gold was gold of Parvaim.
And he overlaid the house with precious stones for beauty: and the gold was gold of Parvaim — ABPS

7. He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls.
So he lined the house with gold — its beams, its thresholds, its walls, and its doors; and he carved cherubim on the walls — RSV
All the house was plated with gold, the supports, the steps, the walls and the doors; and the walls were ornamented with designs of winged ones — Bas
All the walls, beams, doors, and threshholds throughout the Temple were plated with gold, with angels engraved on the walls — Tay

8. And he made the most holy house, the length whereof was according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits:
He made the most sacred interior thirty feet long, corresponding to the breadth of the temple, and it was thirty feet broad — Mof
He also constructed the room of the Holy of Holies, measuring thirty by thirty

feet — the width of the temple — Ber
and he overlaid it with fine gold, amounting to six hundred talents.
He plated it with six hundred talents of fine gold — Jerus
and overlaid it with eighteen million dollars worth of fine gold — Ber

9. And the weight of the nails was fifty shekels of gold. And he overlaid the upper chambers with gold.
and the weight of the nails was fifty shekels of gold. He also covered the upper chambers with gold — NEB
The weight of the nails was twenty-six ounces of gold. The upper rooms also were overlaid with gold — Ber
And fifty shekels weight of gold was used for the nails. He had all the higher rooms plated with gold — Bas

10. And in the most holy house he made two cherubims of image work, and overlaid them with gold.
In the most holy place he made two cherubim of wood and overlaid them with gold — RSV
For the room of the Holy of Holies he made two cherubim of sculptured work, overlaid with gold — Ber
Within the inner shrine stood two carved cherubs, all plated with gold — Knox

11. And the wings of the cherubims were twenty cubits long: one wing of the one cherub was five cubits, reaching to the wall of the house: and the other wing was likewise five cubits, reaching to the wing of the other cherub.
The total span of the cherubs' wings was twenty cubits, each being five cubits long, with one wing touching the wall of the hall, while the other touched that of the other cherub — Jerus
Their wingspread totalled thirty feet, since each had one wing seven and a half feet long touching the wall of the building and the other wing seven and a half feet long, grazing the wing of the other cherub — Ber

12. And one wing of the other cherub was five cubits, reaching to the wall of the house: and the other wing was five cubits also, joining to the wing of the other cherub.
And in the same way, the wings of the other, five cubits long, were stretched out, one touching the wall and the other meeting the wing of the first winged one — Bas

13. The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces were inward.
The wings of these cherubim extended twenty cubits; they stood with their feet on the ground, facing the outer chamber — NEB
These kherubs, with wings stretching across thirty feet, stood on their feet, facing inwards — Mof

14. And he made the veil of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon.
A veil, too, he made, of fine linen thread twined with threads of blue, purple, and scarlet, with a tapestry of cherubs — Knox
He made the veil of violet, purple, crimson and fine linen, and had cherubim embroidered upon it — NAB

15. Also he made before the house two pillars of thirty and five cubits high, and the chapiter that was on the top of each of them was five cubits.
Also he made before the house two pillars thirty-five cubits high, and the capital that was on top of each of them was five cubits — ABPS
Finally, in front of the house he set up two pillars, fifty-two feet high, each crowned with a seven and a half-foot capital — Ber

16. And he made chains, as in the oracle, and put them on the heads of the pillars;
And he made chains in the Sanctuary, and put them on the tops of the pillars — JPS
He also made chains in the inner room and put them on top of the columns — AAT
He made chains like a necklace and put them on the tops of the pillars — RSV
He made chain-work like a necklace and set it round the tops of the pillars — NEB
and made an hundred pomegranates, and put them on the chains.
fashioning also one hundred pomegranates, which he attached to the chains — Ber

17. And he reared up the pillars before the temple, one on the right hand, and the

other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz.
He put up the pillars in front of the Temple, one on the right side and one on the left, naming the one on the right Jachin and that on the left Boaz — Bas

CHAPTER 4

1. Moreover he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.
Furthermore, he constructed a bronze altar thirty feet long, thirty feet wide, and fifteen feet high — Ber

2. Also he made a molten sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about.
He also made the molten sea. It was perfectly round, ten cubits in diameter, five in depth, and thirty in circumference — NAB
He made a metal sea or tank fifteen feet in diameter, seven and a half feet high, and forty-five feet round — Mof

3. And under it was the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about.
And under it was the likeness of oxen, which did compass it round about, for ten cubits, compassing the sea round about — ASV
Figures like oxen stood around within the fifteen-foot diameter underneath the reservoir and surrounded it — Ber
below the rim a ring of figures of oxen encircled the sea, ten to the cubit, all the way around — NAB
Under it were figures of gourds, for thirty cubits, compassing the sea round about — RSV
Under the Sea, on every side, completely surrounding the thirty cubits of its circumference, were what looked like gourds — NEB
Two rows of oxen were cast, when it was cast.
The oxen were in two rows, cast when it was cast — RV
the oxen were in two rows, of one and the same casting with the rest — Jerus
the gourds were in two rows, cast with it when it was cast — RSV

4. It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward.
The reservoir rested on top of twelve oxen, three of them facing north, three west, three south, and three east, and all having their rear sections inward — Ber
There were twelve of these oxen standing tail to tail, three facing north, three west, three south, and three east — Tay

5. And the thickness of it was an handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; and it received and held three thousand baths.
It was about three inches thick, the brim curling-like the brim of a cup, like the petals of a lily, and it held over twenty-four thousand gallons — Mof
It was a handbreadth thick with a brim made like a cup's brim, like a lily blossom; when full, it held three thousand barrels — Ber

6. He made also ten lavers, and put five on the right hand, and five on the left.
Then he made ten basins for washing, placing five of them to the right and five to the left — NAB
to wash in them: such things as they offered for the burnt offering they washed in them; but the sea was for the priests to wash in.
for the washing of all that was to be offered in burnt-sacrifice: in the great basin the priests themselves washed — Knox
In these they were to rinse off what was used for the burnt offering, and the sea was for the priests to wash in — RSV
for washing the victim for the holocaust which was purified there; but the Sea was for the priests to wash in — Jerus

7. And he made ten candlesticks of gold according to their form, and set them in

the temple, five on the right hand, and five on the left.
And he made the ten candlesticks of gold according to the ordinance concerning them . . . — ASV
And he made ten golden lampstands as prescribed . . . — RSV

8. He made also ten tables, and placed them in the temple, five on the right side, and five on the left. And he made an hundred basins of gold.
. . . He made a hundred golden sprinkling bowls — Jerus
. . . and he made a hundred golden tossing-bowls — NEB

9. Furthermore he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass.
Further, he constructed the priests' court and the great court, with its doors, and he overlaid their doors with bronze — Ber

10. And he set the sea on the right side of the east end, over against the south.
and he set the sea at the southeast corner of the house — RSV
The huge tank was in the southeast corner of the outer room of the Temple — Tay

11. And Huram made the pots, and the shovels, and the basins. And Huram finished the work that he was to make for king Solomon for the house of God;
Huram made the ash containers, the scoops and the sprinkling bowls . . . — Jerus

12. To wit, the two pillars, and the pommels, and the chapiters which were on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters which were on the top of the pillars;
the two pillars, and the bowls, and the two capitals which were on the top of the pillars, and the two networks to cover the two bowls of the capitals that were on the top of the pillars — ASV
The two pillars, and the two crowns on the tops of the pillars, and the network covering the two cups of the crowns on the tops of the pillars — Bas

13. And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters which were upon the pillars.
four hundred pomegranates for the two pieces of network, two rows of pomegranates for each piece of network to cover the two bowls of the capitals on the pillars — Ber

14. He made also bases, and lavers made he upon the bases;
He made the stands, and the basins on the stands — NAB

15. One sea, and twelve oxen under it.

16. The pots also, and the shovels, and the fleshhooks, and all their instruments, did Huram his father make to king Solomon for the house of the LORD of bright brass.
The pots, the shovels, the forks, and all the equipment for these Huram-abi made of burnished bronze for King Solomon for the house of the LORD — RSV
the ash containers, the scoops, the forks, and all the accessories made by Huram-abi of burnished bronze for King Solomon, for the Temple of Yahweh — Jerus

17. In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zeredathah.
The king did his casting in the Jordan plain in the clay ground between Succoth and Zeredathah — Ber
In the Plain of the Jordan the king cast them, in the foundry between Succoth and Zeredah — NEB

18. Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out.
Solomon made all these vessels, so many in number that the weight of the bronze was not ascertained — NAB
Solomon made all these things in such great numbers that the weight of the bronze was not computed — Amp

19. And Solomon made all the vessels that were for the house of God, the golden altar also, and the tables whereon the shewbread was set;
So Solomon made all the things that were in the house of God; the golden altar, the tables for the bread of the Presence — RSV

20. Moreover the candlesticks with their lamps, that they should burn after the manner before the oracle, of pure gold;
the lampstands and their lamps which,

by commandment, were to burn in front of the inner room — Ber
the lampstands and their lamps of pure gold which were to burn according to prescription before the sanctuary — NAB

21. And the flowers, and the lamps, and the tongs, made he of gold, and that perfect gold;
the floral work, the lamps, the extinguishers, of gold [and it was pure gold] — Jerus

22. And the snuffers, and the basins, and the spoons, and the censers, of pure gold:
lamp snuffers, basins, spoons, and firepans — all were made of pure gold — Tay

and the entry of the house, the inner doors thereof for the most holy place, and the doors of the house of the temple, were of gold.
and the inner doors of the house, opening into the most holy place, and the doors of the Temple, were all of gold — Bas
Even the doorway of the house, the inner doors to the Holy of Holies, and the doors of the house — that is, the Temple — were of gold — Ber
Carved doors within, leading to the shrine, temple doors without, alike were plated with gold — Knox

CHAPTER 5

1. Thus all the work that Solomon made for the house of the LORD was finished:
At various times, while the work which Solomon did for the house of the LORD was being finished — Ber
When all the work undertaken by Solomon for the temple of the LORD had been completed — NAB

and Solomon brought in all the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.
Solomon brought what his father David had consecrated, the silver and the gold and the vessels, and put them in the treasury of the Temple of God — Jerus
he brought in the sacred treasures of his father David, the silver, the gold, and the vessels, and deposited them in the storehouses of the house of God — NEB

2. Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion.
At Solomon's order the elders of Israel and all the leaders of the tribes, the princes of the Israelite ancestral houses . . . — NAB
Solomon now summoned to Jerusalem all the leaders of Israel — the heads of the tribes and clans — Tay
. . . in order to bring up the Ark of the Covenant of the LORD from the City of David, which is called Zion — NEB

3. Wherefore all the men of Israel assembled themselves unto the king in the feast which was in the seventh month.
All the men of Israel assembled before the king during the festival of the seventh month — NAB

4. And all the elders of Israel came; and the Levites took up the ark.

5. And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, these did the priests and the Levites bring up.
the Levites took up the ark and brought it in; the tabernacle, too, with all its equipment, and all the furniture of the sanctuary that remained still in the tabernacle, priests and Levites brought to the spot — Knox
the Levites took the Ark and carried it up with the Tent of the Presence and all the sacred furnishings for the Tent; it was the priests and the Levites together who carried them up — NEB

6. Also, king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.
Then King Solomon and all the congregation of Israel, which was assembled with him in front of the ark, sacrificed so many sheep and oxen that they

could neither be numbered nor calculated — Ber
. . . so numerous that they could not be counted or reported — Amp
. . . in numbers past counting or reckoning — NEB

7. And the priests brought in the ark of the covenant of the LORD unto his place, to the oracle of the house, into the most holy place, even under the wings of the cherubims:
. . . into the shrine of the house into the holy of holies, into the place beneath the wings of the cherubim — Rhm
. . . in the inner sanctuary of the house, in the most holy place, underneath the wings of the cherubim — RSV

8. For the cherubims spread forth their wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.
for the cherubim had their wings spread over the place of the ark, so that the cherubim made a covering above the ark and its poles — AAT
. . . their wings spread over the Ark and its carrying poles — Tay
. . . so that these formed a covering over the whole ark and its carrying poles — Ber

9. And they drew out the staves of the ark, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And there it is unto this day.
And the poles were so long that the ends of the poles were seen from the holy place before the inner sanctuary; but they could not be seen from outside; and they are there to this day — RSV
The poles projected, and their ends could be seen from the Holy Place immediately in front of the inner shrine, but nowhere else outside; they are there to this day — NEB

10. There was nothing in the ark save the two tables which Moses put therein at Horeb, when the LORD made a covenant with the children of Israel, when they came out of Egypt.
And nothing was in the ark except the two tablets Moses laid up there on mount Horeb, when the Lord gave the sons of Israel a law to live by, after their escape from Egypt — Knox

11. And it came to pass, when the priests were come out of the holy place: (for all the priests that were present were sanctified, and did not then wait by course:
. . . all the priests who were present had purified themselves without reference to the rotation of their various classes — NAB
. . . for all the priests present had consecrated themselves, not merely those whose turn it was to serve — Mof
. . . they all took part in the ceremonies without regard to their normal duties — Tay

12. Also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren,
and all the Levitical singers, Asaph, Heman, and Jeduthun their sons and kinsmen — RSV
being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets:)
. . . was stationed to the east of the altar, robed in fine linen and playing cymbals, harps, and lyres — Jerus
dressed in fine linen, were standing at the east of the altar with cymbals, lyres, and harps, along with one hundred and twenty priests who sounded the trumpets — Ber
The choir was accompanied by 120 priests who were trumpeters, while others played the cymbals, lyres, and harps — Tay

13. It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD;
and it was the duty of the trumpeters and singers to make themselves heard in unison in praise and thanksgiving to the LORD — RSV
When the trumpeters and singers were heard as a single voice praising and giving thanks to the LORD — NAB
Now the trumpeters and singers joined in unison to sound forth praise and thanksgiving to the LORD — NEB
and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the LORD, saying, For He is good; for His mercy

endureth for ever: that then the house was filled with a cloud, even the house of the LORD;
and when the song was raised, . . . the house, the house of the LORD, was filled with a cloud — RSV
They also burst out with the sound of trumpets, cymbals, and instruments of music in praise to the LORD, "Because He is good, because His loving-kindness is everlasting" . . . — Ber
Praise the Lord, they sang, the Lord is gracious; his mercy endures forever. And with that, the whole of the Lord's house was wreathed in cloud — Knox
. . . praising the Lord and saying, He is good; his mercy is unchanging for ever: then the house was full of the cloud of the glory of the Lord — Bas

14. So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.
The priests could not continue to minister because of the cloud, for the glory of the LORD filled the house of God — NEB

CHAPTER 6

1. Then said Solomon, The LORD hath said that he would dwell in the thick darkness.
Solomon said, the LORD has declared that He would dwell in the heavy cloud — Ber
Then Solomon said: Yahweh has chosen to dwell in the thick cloud — Jerus

2. But I have built an house for habitation for thee, and a place for thy dwelling for ever.
But I have built a house as a home for thee, a settled place for thee to abide in for ages — Rhm
. . . a house of lofty abode and a fixed place for thee to dwell in forever — AAT
. . . a princely house and dwelling, where you may abide forever — NAB
. . . a lofty house, a habitation for thee to occupy for ever — NEB

3. And the king turned his face, and blessed the whole congregation of Israel: and all the congregation of Israel stood.
And the king turned his face, and blessed all the assembly of Israel, and they all stood — Amp
And as they stood waiting, the king turned around and blessed all the assembly of Israel in these words — NEB

4. And he said, Blessed be the LORD God of Israel, who hath with his hands fulfilled that which he spake with his mouth to my father David, saying,
And he said, Blessed be Jehovah, the God of Israel, who spake with his mouth unto David my father and hath with his hands fulfilled it, saying — ASV

5. Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there;
Ever since I brought my people out of the land of Egypt, I chose no city out of any clan of Israel to build a temple for my presence — Mof
neither chose I any man to be a ruler over my people Israel:
neither chose I any man to be prince over my people Israel — RV
and never before have I chosen a king for my people Israel — Tay

6. But I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel.
but I chose Jerusalem for my name to make its home there, and I chose David to rule over Israel my people — Jerus

7. Now it was in the heart of David my father to build an house for the name of the LORD God of Israel.
now it was in the heart of David my father to build a house for the name of Jehovah, the God of Israel — ABPS
My father David had in mind to build a house in honour of the name of the LORD the God of Israel — NEB

8. But the LORD said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart:
the Lord told him that he had done well to conceive such a purpose in his heart — Knox
But the Lord said to David my father, You did well to have in your heart the desire to make a house for my name — Bas

9. Notwithstanding thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for my name.

. . . your son whom you will beget shall build the temple to my honor — NAB

. . . but your son who shall be born to you, he shall build the house for My name — Amp

10. The LORD therefore hath performed his word that he hath spoken:

And the LORD hath established His word that He spoke — JPS

So then Yahweh hath established his word, which he spake — Rhm

And Jehovah hath performed his word that he spake — ASV

for I am risen up in the room of David my father, and am set on the throne of Israel, as the LORD promised,

for I am risen up instead of David my father, and sit on the throne of Israel, as Jehovah promised — ABPS

I have succeeded my father David and have taken my seat on the throne of Israel, as the LORD foretold — NAB

I have succeeded David my father and am seated on the throne of Israel, as Yahweh promised — Jerus

and have built the house for the name of the LORD God of Israel.

and have built the house for the name of Jehovah, the God of Israel — ASV

11. And in it have I put the ark, wherein is the covenant of the LORD, that he made with the children of Israel.

and have placed in it the ark containing the covenant that Yahweh made with the sons of Israel — Jerus

In it I have put the ark [the symbol of His presence], in which is the covenant of the Lord [the ten commandments] which He made with the people of Israel — Amp

12. And he stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands:

Then Solomon, standing in front of the altar of the LORD, in the presence of the whole assembly of Israel, spread out his hands — NEB

13. For Solomon had made a brasen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court:

Solomon had made a bronze platform, seven and a half feet long, seven and a half feet wide, and about four feet high, which he placed in the middle of the court — Mof

for Solomon had made a bronze platform, seven and a half feet square and four and a half feet high, which he had put in the center of the outer court — Ber

and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven,

and he stood upon it. Then he knelt upon his knees in the presence of all the assembly of Israel, and spread forth his hands toward heaven — RSV

14. And said, O LORD God of Israel, there is no God like thee in the heaven, nor in the earth; which keepest covenant, and shewest mercy unto thy servants, that walk before thee with all their hearts:

. . . who keepest Covenant and Loving-kindness for thy servants who are walking before thee with all their heart — Rhm

. . . keeping faith and mercy unchanging for your servants, while they go in your ways with all their hearts — Bas

. . . keeping covenant with thy servants and showing them constant love while they continue faithful to thee in heart and soul — NEB

making good thy merciful promises to all who follow thee with undivided hearts — Knox

15. Thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day.

You have kept the promise you made to your servant David my father: what you promised with your mouth, today you have carried out by your hand — Jerus

16. Now therefore, O LORD God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel;

Now, therefore, LORD, God of Israel, keep the further promise you made to my father David, your servant, when you said, You shall always have someone from your line to sit before me on the throne of Israel — NAB

yet so that thy children take heed to their way to walk in my law, as thou hast walked before me.

if only thy children take heed to their way, to walk in my law as thou hast walked before me — ASV

if only your sons are careful how they behave, following my law as you yourself have done — Jerus

17. Now then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

Now therefore, O Jehovah, the God of Israel, let thy word stand firm, which thou didst speak to thy servant David — ABPS

18. But will God in very deed dwell with men on the earth?

But will God dwell indeed with man on the earth? — RSV

But can God really live among men on earth? — Mof

behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!

see, heaven and the heaven of heavens are not wide enough to be your resting-place: how much less this house which I have made — Bas

Behold, the heavens and the highest heavens cannot contain thee; how much less this house which I have built — AAT

19. Have respect therefore to the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which thy servant prayeth before thee:

Yet have respect to the prayer of thy servant, and to his supplication, O Jehovah my God, to hearken to the cry and to the prayer which thy servant prays before thee — ABPS

Listen to the prayer and entreaty of your servant, Yahweh my God; listen to the cry and to the prayer your servant makes to you — Jerus

20. That thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward this place.

that thy eyes may be open day and night toward this house, the place where thou hast promised to set thy name, that thou mayest hearken to the prayer which thy servant offers toward this place — RSV

that thine eyes may ever be upon this house day and night, this place of which thou didst say, "It shall receive my Name"; so mayest thou hear thy servant when he prays toward this place — NEB

21. Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place:

Listen to the petitions of your servant and of your people Israel which they direct toward this place — NAB

hear thou from thy dwelling place, even from heaven; and when thou hearest, forgive.

Thou indeed will listen in the place of Thy habitation from heaven, and wilt hear and be merciful — Sept

thou wilt listen from thy dwelling-place in heaven, and listening, wilt forgive — Knox

give ear from heaven your living-place, and hearing have mercy — Bas

22. If a man sin against his neighbour, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house;

If a man sins against his neighbor, who then puts him under oath, forcing him to swear, and he comes in to swear the oath before Thine altar in this house — Ber

When any man sins against his neighbor and is required to take an oath of execration against himself, and when he comes for the oath before your altar in this temple — NAB

23. Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head;

then wilt thou thyself hear out of the heavens and act, and judge thy servants, bringing back unto the lawless, to set his way upon his own head — Rhm

then do thou hear from heaven and act; be thou thy servants' judge, requiting the guilty man and bringing his deeds upon his own head — NEB

and by justifying the righteous, by giving him according to his righteousness.

and vindicating the righteous by rewarding him according to his righteousness — AAT

and vindicate the innocent, rewarding him as his innocence deserves — Jerus

24. And if thy people Israel be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee in this house;

If thy people Israel are defeated before the enemy because they have sinned against thee, when they turn again and acknowledge thy name, and pray and make supplication to thee in this house — RSV

If your people Israel are destroyed before their enemies because they have sinned against you, and if they turn to you and call themselves your people, and pray to you here in this Temple — Tay

25. Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

listen from heaven and forgive the sin of your people Israel, and bring them back to the land which you gave them and their fathers — NAB

26. When the heaven is shut up, and there is no rain, because they have sinned against thee;

When the heavens are shut up and there is no rain because they have been sinning against thee — Rhm

Does the sky bar its gates against them, and give no rain, in punishment for their sins? — Knox

yet if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them;

if they make prayers with their faces turned to this place, honouring your name and turning away from their sin when you send trouble on them — Bas

and when they pray towards this place, confessing thy name and forsaking their sin when they feel thy punishment — NEB

27. Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk;

hear from heaven and forgive the sin of your servant and of your people Israel; show them the good way they ought to follow — Jerus

and send rain upon thy land, which thou hast given unto thy people for an inheritance.

. . . to thy people as a heritage — AAT

. . . given them for their home — Knox

. . . to your people as their own property — Tay

28. If there be dearth in the land, if there be pestilence, if there be blasting or mildew, locusts or caterpillars;

If there is famine in the land, if there is prestilence or blight or mildew or locust or caterpillar — RSV

When there is famine in the land, or pestilence, blight or mildew, locust or grasshopper — Ber

if their enemies besiege them in the cities of their land; whatsoever sore or whatsoever sickness there be:

if their enemies beseige them in the land of their cities; whatsoever plague or whatsoever sickness there be — ASV

or if their enemies beseige them in any of their cities, or if plague or sickness befall them — NEB

29. Then what prayer or what supplication soever shall be made of any man, or of all thy people Israel,

Then whatever prayer of supplication any man or all of Your people Israel shall make — Amp

when every one shall know his own sore and his own grief, and shall spread forth his hands in this house:

. . . in awareness of his affliction and pain — NAB

. . . knowing well what plagues and vexes himself — Mof

. . . prompted by his own suffering and misery — NEB

. . . who knows each his own plague and pain — Ber

30. Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men:)

hear from heaven where your home is; forgive, and deal with each as his conduct deserves, for you know each heart — you alone know the hearts of all mankind — Jerus

thou, in heaven, thy high dwelling-place, wilt be listening; do thou relent, and send to each man the lot his deeds deserve, thou, who alone readest the hearts of human kind — Knox

31. That they may fear thee, to walk in thy ways, so long as they live in the land which thou gavest unto our fathers.

So that they may give you worship, walking in your ways, as long as they are living in the land which you gave to our fathers — Bas

32. Moreover concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm;

. . . when he shall come from a far country for thy great name's sake, and thy mighty hand, and thine outstretched arm — ASV

. . . but he shall in out of a far country for the sake of thy great Name and of thy strong hand, and of thine outstretched arm — Rhm

Likewise, when a foreigner, who is not of thy people Israel, comes from a far country for the sake of thy great name, and thy mighty hand, and thy outstretched arm — RSV

if they come and pray in this house;

33. Then hear thou from the heavens, even from thy dwelling place, and do according to all that the stranger calleth to thee for;

then do thou listen up in thy home, in heaven, and do all that the alien asks of thee — Mof

listen from your heavenly dwelling place, and do whatever the foreigner entreats you — NAB

that all people of the earth may know thy name, and fear thee, as doth thy people Israel, and may know that this house which I have built is called by thy name.

so that all the peoples of the earth may come to know your name and, like your people Israel, revere you, and know that your name is given to the Temple I have built — Jerus

34. If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name;

When thy people march out to fight against their enemies, in any way of thine appointing . . . — Mof

Should Thy people go to war against their enemies by Thy commission . . . — Ber

35. Then hear thou from the heavens their prayer and their supplication, and maintain their cause.

then hear thou from heaven their prayer and their supplication, and maintain their right — ABPS

do thou from heaven hear their prayer and supplication, and grant them justice — NEB

36. If they sin against thee, (for there is no man which sinneth not,) and thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a land far off or near;

If they sin against you (and who has never sinned?) and you become angry with them, and you let their enemies defeat them and take them away as captives to some foreign nation near or far — Tay

37. Yet if they bethink themselves in the land whither they are carried captive,

yet if they lay it to heart in the land to which they have been carried captive — RSV

and they come back to their right mind, in the land whither they have been taken captive — Rhm

if in the land of their exile they come to themselves — Jerus

if in the land of their captivity they learn their lesson — NEB

and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly;

and repent, making supplication to Thee in the country of their captivity, confessing, We have sinned; we have acted perversely, we have done wickedly — Ber

turning again to you, crying out in prayer to you in that land, and saying, We are sinners, we have done wrong, we have done evil — Bas

38. If they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and

toward the city which thou hast chosen, and toward the house which I have built for thy name:

if they repent, heart and soul . . . — Mof

turn back to thee with all the purpose of their heart and soul . . . — Knox

and so return to Thee with all their heart and with all their soul . . . — Ber

39. Then hear thou from the heavens, even from thy dwelling place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee.

then too thou listen up in thy home, in heaven, to their prayers and supplications, and uphold their cause; forgive thy people who have sinned against thee — Mof

Then give ear from heaven your living-place to their prayer and their cry, and see right done to them, answering with forgiveness your people who have done wrong against you — Bas

40. Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place.

Now, O my God, let thy eyes be open and thy ears attentive to a prayer of this place — RSV

Now, my God, let Thine eyes be open and Thine ears attentive to prayer from this place — Ber

41. Now therefore arise, O LORD God, into thy resting place, thou, and the ark of thy strength:

Now therefore arise, O Jehovah God, unto thy resting-place, thou, and the ark of thy strength — ABPS

Arise now, O LORD God, and come to thy place of rest, thou and the Ark of thy might — NEB

let thy priests, O LORD God, be clothed with salvation, and let thy saints rejoice in goodness.

Thy priests O Yahweh God let them be clothed with salvation, and thy men of lovingkindness let them rejoice in prosperity — Rhm

May your priests, LORD God, be clothed with salvation, may your faithful ones rejoice in good things — NAB

your priests, Yahweh God, are vested in salvation, your faithful rejoice in prosperity — Jerus

Lord God, let thy priests go clad in triumph, thy faithful people rejoice in thy bounty — Knox

thy priests, O Eternal, in triumphant array, thy worshippers rejoicing in prosperity — Mof

42. O LORD God, turn not away the face of thine anointed: remember the mercies of David thy servant.

O LORD God, do not turn away the face of thy anointed one! Remember thy steadfast love for David thy servant — RSV

O Jehovah God, turn not away the face of thine anointed: remember thy lovingkindnesses to David thy servant — ASV

O LORD God, reject not thy anointed prince; remember thy servant David's loyal service — NEB

LORD God, reject not the plea of your anointed, remember the devotion of David, your servant — NAB

CHAPTER 7

1. Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house.

Now when Solomon had made an end of praying Fire came down out of the heavens, and consumed the ascending-offering and the sacrifices, and the glory of Yahweh filled the house — Rhm

2. And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD'S house.

And the priests could not enter into the house of Jehovah, because the glory of Jehovah filled Jehovah's house — ASV

3. And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house,

And all the children of Israel looked on, when the fire came down, and the glory of Jehovah was upon the house — ASV

All the Israelites were watching as the fire came down with the glory of the LORD on the house — NEB

they bowed themselves with their faces to the ground upon the pavement, and

worshipped, and praised the LORD, saying, For he is good; for his mercy endureth for ever.

they bowed down with their faces to the earth on the pavement and worshiped and gave thanks to the LORD, saying, For he is good, for his steadfast love endures for ever — RSV

then they bowed down upon the pavement with their faces to the ground and worshiped and gave thanks to the LORD, Because He is good; because His lovingkindness is everlasting — Ber

4. Then the king and all the people offered sacrifices before the LORD.

5. And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God.

. . . in this manner the king and all the people dedicated the house of God — Ber

. . . So the king and all the people kept the feast of the opening of the house of God — Bas

6. And the priests waited on their offices:

The priests stood at their posts — RSV

And the priests stood, according to their offices — ASV

The priests stood in their proper positions — Mof

The priests were standing at their stations — NAB

the Levites also with instruments of music of the LORD, which David the king had made to praise the LORD, because his mercy endureth for ever, when David praised by their ministry;

so too the Levites with their musical instruments for the LORD'S service, which King David had made for giving thanks to the LORD — for his love endures for ever — whenever he rendered praise with their help — NEB

the Levites also with instruments for the song of the LORD, which David the king had made to give thanks to the LORD (for his kindness is everlasting), when David offered praise by their aid — AAT

and the priests sounded trumpets before them, and all Israel stood.

opposite them the priests sounded trumpets; and all Israel stood — RSV

By their side were the priests sounding the trumpet, while all Israel stood — Jerus

7. Moreover Solomon hallowed the middle of the court that was before the house of the LORD: for there he offered burnt offerings, and the fat of the peace offerings,

And Solomon hallowed the middle of the court that was before the house of Yahweh, and he offered there the ascending-sacrifices and the fat portions of the peace-offerings — Rhm

Then Solomon consecrated the middle part of the court which lay before the house of the LORD; there he offered the holocaust and the fat of the peace offerings — NAB

because the brasen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat.

because the bronze altar Solomon had made could not hold the burnt offering and the cereal offering and the fat — RSV

for the bronze altar which Solomon had made was not able to hold the burnt offerings and the meal offerings and the fat— Ber

8. Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt.

. . . a very great assembly from the Pass of Hamath to the Brook of Egypt — AAT

. . . in enormous numbers from the Pass of Hamath to the wadi of Egypt — Jerus

. . . from the way into Hamath and from as far as the river of Egypt — Bas

9. And in the eighth day they made a solemn assembly: for they kept the dedi cation of the altar seven days, and the feast seven days.

And on the eighth day they held a closing festival: for they kept the dedication of the altar seven days, and the feast seven days — ABPS

On the eighth day they held a closing ceremony; for they had celebrated the dedication of the altar for seven days; the pilgrim-feast lasted seven days — NEB

10. And on the three and twentieth day of the seventh month he sent the people away

into their tents, glad and merry in heart for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people.

. . . joyful and glad of heart for the goodness that Jehovah had showed unto David, and to Solomon, and to Israel his people — ASV

. . . rejoicing and with happy hearts for the goodness Yahweh had shown to David and to Solomon and to his people Israel — Jerus

. . . rejoicing with full hearts over the mercies the Lord had shewn to David, to Solomon, and to his own people of Israel — Knox

11. Thus Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.

Solomon completed the house of the LORD and the royal palace: he successfully accomplished everything he had planned to do in regard to the house of the LORD in his own house — NAB

So Solomon finished the house of the LORD and the king's palace, and he succeeded in all that entered his mind to do in the house of the LORD and in his own palace — Ber

12. And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice.

Now the Lord came to Solomon in a vision by night, and said to him, I have given ear to your prayer, and have taken this place for myself as a house where offerings are to be made — Bas

13. If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;

When I shut up the heavens and there is no rain, or command the locusts to consume the land, or send a pestilence against my people — NEB

If I shut up the heavens so that there is no rain, or if I command the locust swarms to eat up all of your crops, or if I send an epidemic among you — Tay

14. If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways;

then, if my people, who belong to me, humble themselves and pray and seek my presence, turning from their evil ways — Mof

then if my people who bear my name humble themselves, and pray and seek my presence and turn from their wicked ways — Jerus

if my peole whom I have named my own submit and pray to me and seek me and turn back from their evil ways — NEB

then will I hear from heaven, and will forgive their sin, and will heal their land.

then I will give ear from heaven, overlooking their sin, and will give life again to their land — Bas

I will hear them from heaven and pardon their sins and revive their land — NAB

I, in heaven, will listen, will pardon their sins, will bring healing to their country — Knox

15. Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place.

My eyes shall be open and My ears attentive to prayer from this place — Ber

16. For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.

Now therefore have I chosen and hallowed this house, that my Name may be there unto times age-abiding, and mine eyes and my heart shall be there all the days — Rhm

I have chosen and consecrated this house, that my Name may be there for all time and my eyes and my heart be fixed on it for ever — NEB

17. And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments;

. . . doing according to all that I have commanded you and keeping my statutes and my ordinances — RSV

. . . if you do all that I order you and keep my statutes and my ordinances — Jerus

. . . doing exactly as I have ordered you,

and follow my rules and regulations — Mof

18. Then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father,

then I will establish your royal throne, as I covenanted with David your father — RSV

then I will make your kingdom's throne secure just as I covenanted with David your father — Ber

saying, There shall not fail thee a man to be ruler in Israel.

when I said: You shall never lack for a man to rule in Israel — Jerus

when I said, You shall never want for a man to rule over Israel — NEB

19. But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them;

But if you on your part turn away and forsake My laws and My commandments, which I have set before you, and go and serve other gods and worship them — Ber

20. Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a byword among all nations.

. . . and make it a byword and an object-lesson among all peoples — NEB

. . . and will appoint it for a by-word and a mockery among all the peoples — Rhm

. . . and make it an example and a word of shame among all peoples — Bas

. . . I will make it a public horror and disgrace — Tay

21. And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the LORD done thus unto this land, and unto this house?

And at this house, which is exalted, every one passing by will be astonished, and say, Why has the LORD done thus to this land and to ths house? — RSV

This temple which is so exalted — everyone passing by will be amazed and ask: Why has the LORD done this to this land and to this house? — NAB

22. And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

The answer will be, Because they forsook the LORD the God of their fathers, who brought them out of Egypt, and clung to other Gods, prostrating themselves before them and serving them; that is why the LORD has brought this great evil on them — NEB

And the answer will be, Because they forsook Yahweh, the God of their ancestors, who brought them out of the land of Egypt, and they adopted other gods and worshipped them and served them: that is why he has brought all these disasters on them — Jerus

CHAPTER 8

1. And it came to pass at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house.

Now at the end of twenty years, during which Solomon had built the house of the LORD and his own house — AAT

2. That the cities which Huram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

Solomon rebuilt the cities which Huram had given to him, and settled the people of Israel in them — RSV

he built up the cities which Huram had given him, and settled Israelites there — NAB

3. And Solomon went to Hamath-zobah, and prevailed against it.

Then Solomon went against Hamath-zobah and conquered it — AAT

4. And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath.

Moreover, he built Tadmor in the wilderness and all the cities that were supply centers in Hamath — Ber

he rebuilt Tadmor in the wilderness and all the garrison towns he had built in Hamath — Jerus

and rebuilt Tadmor in the wilderness and all the store-cities which he had built in Hamath — NEB

5. Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars;

He fortified the store-cities Upper Beth-horon and Lower Beth-horon with walls, gates, and bars — Ber

And of Beth-horon the higher and the lower, walled towns with walls and doorways and locks — Bas

He rebuilt Beth-oron, upper and lower, making two walled cities there, bolted and barred against attack — Knox

6. And Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen,

and Baalath, as well as all his store-cities, and all the towns where he quartered his chariots and horses — NEB

He also built Baalath and other supply centers at this time, and constructed cities where his chariots and horses were kept — Tay

and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

and all it pleased Solomon to build in Jerusalem, in Lebanon and in all the countries subject to him — Jerus

Indeed, Solomon built everything he wanted to construct in Jerusalem, in Lebanon, and in all the land of his dominion — Ber

7. As for all the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which were not of Israel,

All the people who were left of the Hittites, Amorites, Perizzites, Hivites, and Jebusites, who were not of Israel — Amp

8. But of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day.

of their children that were left after them in the land, whom the children of Israel consumed not, of them did Solomon raise a levy of bondservants unto this day — ASV

from their descendants who were left after them in the land, whom the people of Israel had not destroyed — these Solomon made a forced levy and so they are to this day — RSV

that is, their descendants remaining in the land, whom the Israelites had not destroyed — Solomon subjected to forced labor, as they continue to this day — NAB

9. But of the children of Israel did Solomon make no servants for his work; but they were men of war, and chief of his captains, and captains of his chariots and horsemen.

Solomon never forced Israelites to slave at his work; they were his soldiers and generals, chariot-leaders and calvary-leaders — Mof

But Solomon did not enslave the Israelites for his works. They became soldiers, commanders of his warriors, and commanders of his chariots and his horsemen — NAB

10. And these were the chief of king Solomon's officers, even two hundred and fifty, that bare rule over the people.

And these were the chief officers of King Solomon, two hundred and fifty, who exercised authority over the people — RSV

These were King Solomon's officers, two hundred and fifty of them, in charge of the foremen who superintended the people — NEB

11. And Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because the places are holy, whereunto the ark of the LORD hath come.

. . . A wife of mine shall not dwell in the house of David king of Israel, because the places are holy, into which the ark of Jehovah has come — ABPS

. . . She must not live in King David's palace, for the Ark of the Lord was there and it is holy ground — Tay

12. Then Solomon offered burnt offerings unto the LORD on the altar of the LORD, which he had built before the porch,

Then Solomon offered up burnt offerings to the LORD on the altar of the LORD which he had built before the vestibule — RSV

13. Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, even in the feast of

unleavened bread, and in the feast of weeks, and in the feast of tabernacles.
as was required day by day according to the command of Moses, and in particular on the sabbaths, at the new moons, and on the fixed festivals three times a year: on the feast of the Unleavened Bread, the feast of Weeks and the feast of Booths — NAB
sacrificing at the daily rate as laid down by Moses, on the sabbaths, at the new moon, and at the fixed festivals (three times a year, the festival of unleavened bread, the festival of Weeks, and the festival of Booths) — Mof
according to what was required for each day, making offerings according to the law of Moses for the sabbaths, the new moons, and the three annual appointed feasts — the pilgrim-feast of Unleavened Bread, of Weeks, and of Tabernacles — NEB

14. And he appointed, according to the order of David his father, the courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required:
And he assigned to the priests the duties they were to perform, as his father David had prescribed them; and to the Levites their duties of singing praise, and of helping the priests with their task, as the needs of each day required — Knox
the porters also by their courses at every gate: for so had David the man of God commanded.
and the different orders of gatekeepers at each gate, for such had been the commandments of David, the man of God — Jerus
and he gave the door-keepers their places in turn at every door; for so David, the man of God, had given orders — Bas

15. And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures.
And they did not turn aside from what the king had commanded the priests and the Levites concerning any matter and concerning the treasuries — RSV
There was no deviation from the king's command in any respect relating to the priests and Levites or the treasuries — NAB

16. Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished.
So all the work of Solomon was prepared, from the day of the founding of the house of Yahweh even as far as the finishing thereof — Rhm
Thus was accomplished all the work of Solomon from the day the foundation of the house of the LORD was laid until it was finished — RSV
By this time all Solomon's work was achieved, from the foundation of the house of the LORD to its completion — NEB
And all Solomon's work which, until the day when the foundations of the Temple of Yahweh were laid, had been only in preparation, was completed — Jerus
So the house of the LORD was perfected.
when the house of the LORD was finished — Ber
when the Temple of Yahweh was finished — Jerus

17. Then went Solomon to Ezion-geber, and to Eloth, at the sea side in the land of Edom.
Then Solomon went to Ezion-geber and to Eloth by the sea in the land of Edom — Bas
In those times Solomon went to Ezion-geber and to Elath on the seashore of the land of Edom — NAB

18. And Huram sent him by the hands of his servants ships, and servants that had knowledge of the sea;
Huram sent him ships manned by his own men, and experienced sailors — Jerus
And Huram sent him, by his servants, ships and experienced seamen — Bas
and Huram sent ships unto the command of his own officers and manned by crews of experienced seamen — NEB
and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought them to king Solomon.
who accompanied Solomon's men to Ophir and brought back to king Solomon over nineteen tons of gold — Mof
who went with Solomon's servants to Ophir and took from there thirteen million dollars in gold and brought it to King Solomon — Ber

CHAPTER 9

1. And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem,

. . . to put his wisdom to the test with hard questions — Bas

. . . to test him with subtle questions — NAB

. . . to test him with difficult questions — Jerus

with a very great company, and camels that bear spices, and gold in abundance, and precious stones:

having a very great retinue and camels bearing spices and very much gold and precious stones — RSV

and when she was come to Solomon, she communed with him of all that was in her heart.

and when she was come to Solomon she spake with him as to all that was near her heart — Rhm

When she came to Solomon, she told him everything she had in her mind — NEB

And when she met Solomon, she told him all the thoughts that exercised her mind — Knox

2. And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not.

and Solomon answered all her questions; there was nothing hidden from Solomon which he could not explain from her — AAT

and Solomon answered all her questions; indeed, there was not a thing concealed from Solomon which he could not explain to her — Ber

Solomon solved all her questions. Not a question escaped Solomon, which he did not solve for her — Sept

3. And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,

4. And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their apparel;

the food at his table, the accommodation for his officials, the organization of his staff and the way they were dressed . . . — Jerus

the food of his table, the seating of his officials, and the attendance of his servants, and their clothing, his cupbearers, and their clothing — RSV

and his ascent by which he went up into the house of the LORD; there was no more spirit in her.

and the stairs by which he went up into the house of the LORD, there was no more spirit left in her — NEB

and the upright position of his bodyguards, it took her breath away — Ber

and his burnt offerings which he offered at the house of the LORD, there was no more spirit in her — RSV

and the holocausts he offered in the house of the LORD, it took her breath away — NAB

5. And she said to the king, It was a true report which I heard in mine own land of thine acts, and of thy wisdom:

So she said to the king, The report which I heard in my own land of your affairs and your wisdom was true — AAT

6. Howbeit I believed not their words, until I came, and mine eyes had seen it: and, behold, the one half of the greatness of thy wisdom was not told me: for thou exceedest the fame that I heard.

Yet I did not believe the report until I came and saw with my own eyes. I have discovered that they did not tell me the half of your great wisdom; you have surpassed the stories I heard — NAB

But I had no faith in what was said about you, till I came and saw for myself; and truly, word was not given me of half your great wisdom; you are much greater than they said — Bas

I could not believe what they told me, without coming and seeing it for myself; now I find that half of it was lost in the telling, here are wonders surpassing all I heard — Knox

7. Happy are thy men, and happy are these thy servants, which stand continually before thee, and hear thy wisdom.

Happy are your men, happy these servants of yours, who stand before you always and listen to your wisdom — NAB

8. Blessed be the LORD thy God, which delighted in thee to set thee on his throne, to be king for the LORD thy God:

Blessed be Jehovah thy God, who delighted in thee, to set thee on his throne, to be king for Jehovah thy God — ASV

Blessed be Yahweh your God who has granted you his favour setting you on his throne as king in the name of Yahweh your God — Jerus

because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.

It was because your God loved Israel to establish it forever, that He set you as king over them to administer equity and justice — Ber

because in his love your God has elected Israel to make it endure for ever, he had made you king over it to maintain law and justice — NEB

He loves Israel indeed, and means to preserve it evermore, that has appointed such a king to do justice and to make award for it — Knox

9. **And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.**

And she presented the king with a hundred and twenty talents of gold and great quantities of spices and precious stones. There never were spices like those that the queen of Sheba gave to King Solomon — Jerus

She also presented to the king one million six hundred and eighty thousand dollars in gold . . . — Ber

She gave the king a gift of over a million dollars in gold . . . — Tay

10. **And the servants also of Huram, and the servants of Solomon, which brought gold from Ophir, brought algum trees and precious stones.**

. . . brought sandal-wood, and precious stones — ABPS

. . . brought cabinet wood and precious stones — NAB

11. **And the king made of the algum trees terraces to the house of the LORD, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah.**

And the king made of the sandal-wood stairs unto the house of Yahweh and unto the house of the king, also lyres and harps for the singers, and there were none seen like them before in the land of Judah — Rhm

Accordingly the king made of the sandalwood raised platforms for the house of the LORD and for the house of the king, and lyres and harps for the singers, the like of which were not seen before in the land of Judah — AAT

And with the sandal-wood the king made steps for the house of the Lord and for the king's house, and instruments of music for the makers of melody: never before had such been seen in the land of Judah — Bas

12. **And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside that which she had brought unto the king.**

King Solomon gave the queen of Sheba all she desired, whatever she asked, besides his gifts in return for what she had brought him — NEB

King Solomon gave the queen of Sheba everything she desired and asked him for, more than she had brought to the king — NAB

King Solomon in turn presented the queen of Sheba with whatever she desired, with anything she asked, besides returning the value of her own present — Mof

So she turned, and went away to her own land, she and her servants.

13. **Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold;**

Now the weight of gold that came to Solomon in one year was 666 talents — Amp

The amount of gold that came to Solomon in one year was nearly twenty-nine tons — Mof

Now the weight of gold which came to Solomon in one year was nineteen million nine hundred eighty thousand dollars in gold — Ber

14. **Beside that which chapmen and merchants brought. And all the kings of Arabia and governors of the country brought gold and silver to Solomon.**

besides that which the traders and merchants brought; and all the kings of Arabia and the governors of the land brought gold and silver to Solomon — RSV

in addition to the tolls levied on merchants and on traders who imported goods; all the kings of Arabia and the regional governors also brought gold and silver to the king — NEB

15. And king Solomon made two hundred targets of beaten gold: six hundred shekels of beaten gold went to one target.

King Solomon made two hundred great shields of beaten gold, and plated each shield with six hundred shekels of gold — Jerus

. . . using two hundred and eighty thousand dollars of gold per shield — Ber

. . . twenty-five pounds of gold went to each shield — Mof

16. And three hundred shields made he of beaten gold: three hundred shekels of gold went to one shield.

. . . using one hundred forty thousand dollars of gold per shield — Ber

. . . twelve pounds of gold went to each of them — Mof

And the king put them in the house of the forest of Lebanon.

17. Moreover the king made a great throne of ivory, and overlaid it with pure gold.

18. And there were six steps to the throne, with a footstool of gold, which were fastened to the throne, and stays on each side of the sitting place, and two lions standing by the stays:

and there were six steps to the throne and a footstool in gold upon the throne made fast, and supports on this side and on that unto the seat, and two lions standing by the supports — Rhm

The throne had six steps; a footstool of gold was fastened to it, and there was an arm on each side of the seat, with two lions standing beside the arms — NAB

The throne had six steps and a footstool of gold, which were attached to the throne, and on each side of the seat were arm rests and two lions standing beside the arm rests — RSV

19. And twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom.

twelve other lions stood on the steps, six on either side; no other kingdom had a throne to match it — Knox

20. And all the drinking vessels of king Solomon were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold:

All King Solomon's drinking-vessels were of gold, and all the vessels of the house of the Woods of Lebanon were of the best gold — Bas

none were of silver; it was not any thing accounted of in the days of Solomon.

silver was nothing accounted of in the days of Solomon — ASV

silver was not considered of value in Solomon's times — NAB

Silver was too cheap to count for much in those days — Tay

21. For the king's ships went to Tarshish with the servants of Huram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks.

And the king also had ships that went to Tarshish with Huram's men, and once every three years the ships of Tarshish would come back laden with gold and silver, ivory, apes and baboons — Jerus

The king had a fleet of ships plying to Tarshish with Huram's men; once every three years this fleet of merchantmen came home, bringing gold and silver, ivory, apes, and monkeys — NEB

22. And king Solomon passed all the kings of the earth in riches and wisdom.

So king Solomon exceeded all the kings of the earth in riches and wisdom — RV

23. And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.

In fact, all the kings of the earth were accustomed to seek audience with Solomon, to hear the wisdom which God had put in his heart — Ber

All kings on earth came to visit Solomon, to listen to the wisdom which God had put into his mind — Mof

and kings from every part of the world craved his audience, to make proof for themselves of the wisdom God had put in his heart — Knox

24. And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

Every one of them brought his present, articles of silver and gold, garments,

myrrh, spices, horses, and mules, so much year by year — RSV

and each would bring his own present: gold vessels, silver vessels, robes, armour, spices, horses and mules; and this went on year after year — Jerus

And each used to bring his own gift — silver and gold articles, robes, armor, spices, horses, and mules — a yearly amount — Ber

25. And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem.

And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen, whom he stationed in the chariot cities and with the king in Jerusalem — RSV

26. And he reigned over all the kings from the river even unto the land of the Philistines, and to the border of Egypt.

And Solomon ruled over all the kings from the river Euphrates to the land of the Philistines, and to the border of Egypt — Lam

He ruled over all the kings from the Euphrates to the land of the Philistines and as far as the frontier of Egypt — Mof

27. And the king made silver in Jerusalem as stones, and cedar trees made he as the sycomore trees that are in the low plains in abundance.

In Jerusalem the king made silver common as pebbles, and cedars plentiful as the sycamores of the Lowlands — Jerus

The king made silver as common in Jerualem as stones, while cedars became as numerous as the sycamores of the foothills — NAB

28. And they brought unto Solomon horses out of Egypt, and out of all lands.

29. Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?

The rest of the acts of Solomon's reign, from first to last, are recorded in the history of Nathan the prophet, in the prophecy of Ahijah of Shiloh, and in the visions of Iddo the seer concerning Jeroboam son of Nebat — NEB

30. And Solomon reigned in Jerusalem over all Israel forty years.

31. And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

Then he rested with the forefathers and was buried in the city of David his father, and he was succeeded by his son Rehoboam — NEB

Then he died and was buried in Jerusalem, and his son Rehoboam became the new king — Tay

CHAPTER 10

1. And Rehoboam went to Shechem: for to Shechem were all Israel come to make him king.

. . . for all Israel had come to Shechem to proclaim him king — NAB

. . . for all Israel had gone to elect him king at Shechem — Mof

. . . the whole of Israel had assembled to crown him king — Knox

2. And it came to pass, when Jeroboam the son of Nebat, who was in Egypt, whither he had fled from the presence of Solomon the king, heard it, that Jeroboam returned out of Egypt.

When Jeroboam son of Nebat heard of it in Egypt, where he had taken refuge to escape Solomon, he returned from Egypt — NEB

3. And they sent and called him. So Jeroboam and all Israel came and spake to Rehoboam, saying,

Jeroboam was summoned to the assembly, and he and all Israel said to Rehoboam — NAB

4. Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

Your father put a hard yoke upon us: if you will make the conditions under which your father kept us down less cruel, and the weight of the yoke he put on us less hard, then we will be your servants — Bas

Your father gave us a heavy burden to

bear; lighten your father's harsh tyranny now, and the weight of the burden he laid on us, and we will serve you — Jerus

Your father's rule was heavy; lighten the heavy rule he imposed upon us and his crushing service, and we will serve you — Mof

5. And he said unto them, Come again unto me after three days. And the people departed.

Give me three days, he said, and then come back to hear my answer . . . — Knox

6. And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye me to return answer to this people?

Then King Rehoboam took counsel with the old men, who had stood before Solomon his father while he was yet alive, saying, How do you advise me to answer this people? — RSV

King Rehoboam then consulted the elders who had been in attendance on his father Solomon while he yet lived: What answer do you advise me to give to this people? — NEB

7. And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever.

They replied, If you will deal kindly with this people and give in to them, acceding to their request, they will be your servants forever — NAB

They said, If you will be kind to this people and please them and speak favourable words to them, they will be your servants for all time — Mof

Why, they told him, if thou will but court their favour, and win them with gracious words, they will never cease giving thee loyal service — Knox

8. But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him.

But he rejected the advice given him by the elders and consulted the young men who had grown up with him and were in his service — Jerus

But he gave no attention to the opinion of the old men, but went to the young men of his generation who were waiting before him — Bas

9. And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?

and asked them, What answer do you advise me to give to this people's request that I should lighten the yoke which my father laid on them? — NEB

10. And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it somewhat lighter for us;

The young men who had grown up with him replied: This is the answer you should give to this people who have said to you, Your father laid a heavy yoke upon us, but do you lighten our yoke — NAB

The young men who had grown up with him suggested, In this way you should answer the people who said to you, Your father made our yoke severe, but as for you, ease up on our yoke! — Ber

thus shalt thou say unto them, My little finger shall be thicker than my father's loins.

this you should say to them: My little finger is thicker than my father's body — NAB

Then tell them there is more strength in thy little finger than in all the breath of thy father's back — Knox

11. For whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I will chastise you with scorpions.

My father laid a heavy yoke upon you; I will make it heavier. My father used the whip on you; but I will use the lash — NEB

So then, my father made you bear a heavy burden; I will make it heavier still! My father beat you with whips; I am going to beat you with loaded scourges! — Jerus

I am going to be tougher on you, not easier! My father used whips on you, but I'll use scorpions! — Tay

12. So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

Jeroboam and the people all came back to Rehoboam on the third day, as the king had ordered — NEB

13. And the king answered them roughly; and king Rehoboam forsook the counsel of the old men,

Ignoring the advice the elders had given him, the king gave them a harsh answer — NAB

And the king answered them harshly, and King Rehoboam declined the counsel of the old men — Rhm

14. And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I will chastise you with scorpions.

with such words as the younger men would have him use. If my father's yoke fell heavy on you, mine shall be heavier still, if his weapon was the lash, mine shall be the scorpion — Knox

15. So the king hearkened not unto the people: for the cause was of God, that the LORD might perform his word,

So the king hearkened not unto the people: for it was brought about of God, that the LORD might establish his word — RV

So the king did not hearken to the people: for it was a turn of affairs brought about by God that the LORD might fulfil his word — RSV

The king would not listen to the people, for this turn of events was divinely ordained to fulfill the prophecy the LORD had uttered — NAB

So the king did not give ear to the people; for this came about by the purpose of God, so that the Lord might give effect to his word — Bas

which he spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

which He had spoken through Ahijah of Shiloh to Jeroboam, Nebat's son — Ber

16. And when all Israel saw that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and we have none inheritance in the son of Jesse:

And when all Israel saw that the king would give no attention to them, the people in answer said to the king, What part have we in David? what is our heritage in the son of Jesse? — Bas

When all Israel saw that the king took no notice of their wishes, they gave him this answer: What share have we in David? We have no inheritance in the son of Jesse — Jerus

every man to your tents, O Israel; and now, David, see to thine own house.

Away to your homes, O Israel: now see to your own house, David — NEB

go back, men of Israel, to your homes! David's rule for David's tribe! — Knox

So all Israel went to their tents.

17. But as for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

but as for the children of Israel who resided in the cities of Judah, Rehoboam remained king over them — Ber

18. Then king Rehoboam sent Hadoram that was over the tribute; and the children of Israel stoned him with stones, that he died.

then king Rehoboam sent Hadoram, who was over the men subject to taskwork; and the children of Israel stoned him to death with stones — ASV

Then King Rehoboam sent Hadoram, who was taskmaster over the forced labor, and the people of Israel stoned him to death with stones — RSV

King Rehoboam then sent out Hadoram, who was superintendent of the forced labor, but the Israelites stoned him to death — NAB

But king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

whereupon King Rehoboam mounted his chariot in haste and fled to Jerusalem — NEB

So King Rehoboam hasted to mount his chariot, to flee to Jerusalem — Rhm

so King Rehoboam hurriedly mounted his chariot to flee to Jerusalem — Ber

19. And Israel rebelled against the house of David unto this day.

So Israel has been in rebellion against the house of David down to this day — AAT

CHAPTER 11

1. And when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen men, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam.

Rehoboam went to Jerusalem and mustered the House of Judah with Benjamin, a hundred and eighty thousand picked warriors, to fight the House of Israel and win back the kingdom of Rehoboam — Jerus

Upon arrival at Jerusalem, Rehoboam mobilized the armies of Judah and Benjamin, 180,000 strong, and declared war against the rest of Israel in an attempt to reunite the kingdom — Tay

2. But the word of the LORD came to Shemaiah the man of God, saying,

3. Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying,

Say this to Rehoboam son of Solomon, king of Judah, and to all the Israelites in Judah and Benjamin — Jerus

4. Thus saith the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of me.

Thus says Jehovah, Ye shall not go up, nor fight against your brethren: return every man to his house; for this thing is come from me — ABPS

Thus says the LORD: You must not march out to fight against your brothers. Let every man return home, for what has occurred I have brought about — NAB

This is the word of the LORD: You shall not go up to make war on your kinsmen. Return to your homes, for this is my will — NEB

And they obeyed the words of the LORD, and returned from going against Jeroboam.

They obeyed Yahweh's command and went back instead of marching against Jeroboam — Jerus

They paid attention to the LORD's words and turned back from marching against Jeroboam — Ber

5. And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah.

Rehoboam took up residence in Jerusalem and built fortified cities in Judah — NAB

6. He built even Bethlehem, and Etam, and Tekoa,

7. And Beth-zur, and Schoco, and Adullam,

8. And Gath, and Mareshah, and Ziph,

9. And Adoraim, and Lachish, and Azekah,

10. And Zorah, and Aijalon, and Hebron, which are in Judah and in Benjamin fenced cities.

Zorah, Aijalon, and Hebron, fortified cities which are in Judah and in Benjamin — RSV

11. And he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine.

and he strengthened the fortresses, and put captains in them, and stores of food, and oil and wine — ABPS

He reinforced the strongholds, stationing commanders in them, along with food supplies, oil, and wine — Ber

12. And in every several city he put shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

And in every city he put shields and spears, and made them exceeding strong. And Judah and Benjamin belonged to him — ASV

In each of these towns were shields and spears. He made them very strong to keep Judah and Benjamin under control — Jerus

Also in each city he put shields and spears, and thus he made them very strong indeed. So he retained Judah and Benjamin — AAT

13. And the priests and the Levites that were in all Israel resorted to him out of all their coasts.

. . . took their stand with him out of all their boundaries — Rhm

. . . resorted to him out of all their border — RV

. . . resorted to him from all places where they lived — RSV

. . . left their districts to take up residence near him — Jerus

. . . took their stand with him from all their localities — Ber

14. For the Levites left their suburbs and

their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the LORD:

For the Levites left their pasture-lands and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons cast them off, that they should not execute the priest's office to Jehovah — ABPS

For the Levites gave up their living-places and their property, and came to Judah and Jerusalem: for Jeroboam and his sons had sent them away, not letting them be priests to the LORD — Bas

for the Levites left their assigned pasture lands and their holdings and came to Judah and to Jerusalem, because Jeroboam and his sons repudiated them as priests of the LORD — NAB

15. And he ordained him priests for the high places, and for the devils, and for the calves which he had made.

and he appointed him priests for the high places, and for the he-goats, and for the calves which he had made — ASV

and he appointed him priests for the high places, and for the satyrs, and for the calves which he had made — JPS

and he appointed his own priests for the hill-shrines, and for the demons, and for the calves which he had made — NEB

16. And after them out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers.

Laymen, too, out of all the tribes of Israel who had made up their minds to seek the LORD, the God of Israel, followed them to Jerusalem to sacrifice to the LORD, the God of their fathers — Ber

Members of all the tribes of Israel, men wholeheartedly devoted to the worship of Yahweh the God of Israel, followed them and came to Jerusalem to sacrifice to Yahweh, the God of their ancestors — Jerus

17. So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.

These proved a strength to the kingdom of Judah, and made Rehoboam son of Solomon powerful for three years, as they lived by the traditions of David and Solomon for three years — Mof

So they strengthened the kingdom of Judah and for three years made Rehoboam son of Solomon secure, because he followed the example of David and Solomon during that time — NEB

18. And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, and Abihail the daughter of Eliab the son of Jesse;

Rehoboam took as wife Mahalath . . . — RSV

Rehoboam married his cousin Mahalath . . . — Tay

19. Which bare him children; Jeush, and Shamariah, and Zaham.

She bore sons to him: Jeush, Shemariah, and Zaham — Ber

20. And after her he took Maachah the daugher of Absalom; which bare him Abijah, and Attai, and Ziza, and Shelomith.

And after her he took Maachah, the daughter of Absalom: and she had Abijah and Attai and Ziza and Shelomith by him — Bas

21. And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.)

Rehoboam loved Maacah, daughter of Absalom, more than all his other wives and concubines. He had in fact a total of eighteen wives and sixty concubines and had twenty-eight sons and sixty daughters — Jerus

22. And Rehoboam made Abijah the son of Maachah the chief, to be ruler among his brethren: for he thought to make him king.

Moreover Rehoboam appointed Abijah, the son of Maacah, at the head as the crown prince among his brothers, for his purpose was to make him king — AAT

Rehoboam constituted Abijah, son of Maacah, commander among his brothers, for he intended to make him king — NAB

He appointed Abijah son of Maacah chief

among his brothers, making him crown prince and planning to make him his successor on the throne — NEB

23. And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city:

He displayed wisdom in distributing his sons throughout all the district of Judah and Benjamin and all the fortified cities — Ber

and he gave them victual in abundance. And he desired many wives.

and he gave them a great store of food, and took wives for them — Bas

he also made generous provision for them and procured them wives — NEB

giving them plenty of provisions, and arranging many marriages for them — Mof

and gave them large allowances and arranged for them to have several wives apiece — Tay

CHAPTER 12

1. And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the LORD, and all Israel with him.

and no sooner was his royal authority securely consolidated than he, and all Israel with him, abandoned the Law of Yahweh — Jerus

When the kingdom of Rehoboam was on a firm footing and he became strong, he forsook the law of the LORD, he and all Israel with him — NEB

2. And it came to pass, that in the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD,

. . . for they had been unfaithful to the LORD — NAB

. . . because they had dealt treacherously against Yahweh — Rhm

. . . because of this disloyalty to the LORD — NEB

3. With twelve hundred chariots, and threescore thousand horsemen: and the people were without number that came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians.

with twelve hundred chariots and sixty thousand horsemen. And the people were without number who came with him from Egypt — Libians, Sukkiim, and Ethiopians — RSV

with twelve hundred chariots, sixty thousand calvarymen and an unnumbered host of infantrymen — Egyptians, Libians, Sukkiim, and Ethiopians — Tay

4. And he took the fenced cities which pertained to Judah, and came to Jerusalem.

he captured the fortified towns of Judah and reached Jerusalem — Jerus

And he took the walled towns of Judah, and came as far as Jerusalem — Bas

5. Then came Shemaiah the prophet to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak,

Then Shemaiah the prophet came to Rehoboam and the leading men of Judah, who had assembled in Jerusalem before the advance of Shishak — NEB

Rehoboam and the Judaean captains, at the advance of Shishak, had mustered near Jerusalem; to them came Shemaiah the prophet — Jerus

and said unto them, Thus saith the LORD, Ye have forsaken me, and therefore have I also left you in the hand of Shishak.

and said to them, Thus says the LORD, You abandoned me, so I have abandoned you to the hand of Shishak — RSV

and said to them, This is what the LORD has spoken: You have abandoned Me, so I, now, do abandon you into Shishak's hands — Ber

6. Whereupon the princes of Israel and the king humbled themselves; and they said, The LORD is righteous.

Then the princes of Israel and the king humbled themselves; and they said, Jehovah is righteous — ASV

The princes of Israel and the king submitted and said, The LORD is just — NEB

King and chieftains cried out in dismay, The Lord's sentence is just — Knox

7. And when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves;

And the Lord seeing that they had made themselves low, said to Shemaiah, They have made themselves low — Bas

therefore I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

Therefore I will not bring them to ruin but will shortly give them an escaped remnant, and My anger shall not be poured out against Jerusalem by the hand of Shishak — Ber

I will not destroy them. In a little while I will grant them deliverance; my wrath shall not fall on Jerusalem through the power of Shishak — Jerus

I will not destroy them, I will let them barely escape; my wrath shall not pour out upon Jerusalem by means of Shishak — NEB

I will not send destuction on them, but in a short time I will give them salvation, and will not let loose my wrath on Jerusalem by the hand of Shishak — Bas

I will not completely destroy you; some will escape. I will not use Shishak to pour out my anger upon Jerusalem — Tay

8. Nevertheless they shall be his servants; that they may know my service, and the service of the kingdoms of the countries.

but they shall become his servants; then they will know the difference between serving me and serving the rulers of other countries — NEB

But they shall be his servants, that they may know what it is to serve me and what it is to serve earthly kingdoms — NAB

yet they must be his servants, to let them know the difference between my service and the service of foreign lands — Mof

9. So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made.

So King Shishak of Egypt conquered Jerusalem and took away all the treasures of the Temple and of the palace, also all of Solomon's gold shields — Tay

Shishak the king of Egypt marched on Jerusalem. He took all the treasures from the Temple of Yahweh and the treasures from the royal palace, he took everything, including the golden shields that Solomon had made — Jerus

10. Instead of which king Rehoboam made shields of brass, and committed them to the hands of the chief of the guard, that kept the entrance of the king's house.

and King Rehoboam made in their stead shields of bronze, and committed them to the hands of the officers of the guard, who kept the door of the king's house — RSV

King Rehoboam replaced them with bronze shields and entrusted them to the officers of the escort who guarded the entrance of the royal palace — NEB

11. And when the king entered into the house of the LORD, the guard came and fetched them, and brought them again into the guard chamber.

Whenever the king came to the temple of the LORD, this guard would present itself to carry them and then would replace them in the guardroom — Ber

Whenever the king visited the temple of the LORD, the troops would come bearing them, and then they would return them to the guardroom — NAB

12. And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy him altogether: and also in Judah things went well.

. . . and moreover in Judah there were good things found — ASV

. . . in fact, there remained good things in Judah — Ber

. . . for there was still some good in Judah — Bas

. . . Judah enjoyed prosperity — NEB

13. So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam was one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there.

and King Rehoboam was able to strengthen his position in Jerusalem and to govern. Now Rehoboam was forty-one years old when he came to the throne and he reigned for seventeen years in Jerusalem, the city chosen by Yahweh out of all the tribes of

Israel, in which to give his name a home — Jerus

King Rehoboam then regained his royal power at Jerusalem; Rehoboam was forty-one years old when he began to reign, and he reigned for seventeen years in Jeusalem, the city chosen by the Eternal out of all the clans of Israel to belong to himself — Mof

And his mother's name was Naamah an Ammonitess.

Rehoboam's mother was a woman of Ammon called Naamah — NEB

14. And he did evil, because he prepared not his heart to seek the LORD.

And he did evil, for he did not set his heart to seek the LORD — RSV

He did evil, for he had not truly resolved to seek the LORD — NAB

An ill life his; here was no heart that learned to have recourse to the Lord — Knox

He did what was wrong, he did not make a practice of seeking guidance of the LORD — NEB

15. Now the acts of Rehoboam, first and last, are they not written in the book of Shemaiah the prophet, and of Iddo the seer concerning genealogies?

Now the records of Rehoboam from first to last are they not written in the Records of Shemaiah the prophet and Iddo the seer, according to genealogical enrolment? — AAT

As for the activities of Rehoboam, both first and last, are they not recorded in the words of Shemaiah the prophet and Iddo the seer in the register of genealogy? — Ber

And there were wars between Rehoboam and Jeroboam continually.

Rehoboam and Jeroboam were always fighting — Mof

16. And Rehoboam slept with his fathers, and was buried in the city of David: and Abijah his son reigned in his stead.

He rested with his forefathers and was buried in the city of David; and he was succeeded by his son Abijah — NEB

When Rehoboam died he was buried in Jerusalem, and his son Abijah became the new king — Tay

Then Rehoboam slept with his ancestors and was buried in the Citadel of David; his son Abijah succeeded him — Jerus

CHAPTER 13

1. Now in the eighteenth year of king Jeroboam began Abijah to reign over Judah.

2. He reigned three years in Jerusalem. His mother's name also was Michaiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam.

He reigned in Jerusalem for three years; his mother was Maacah daughter of Uriel of Gibeah. There was fighting between Abijah and Jeroboam — NEB

3. And Abijah set the battle in array with an army of valiant men of war, even four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, being mighty men of valour.

and Abijah joined battle with an army of distinguished warriors, composed of four hundred thousand picked men, and Jeroboam drew up the battle line against him with eight hundred thousand picked men who were of distinguished prowess — AAT

Abijah went into battle with an army of brave fighters, four hundred thousand picked men, while Jeroboam drew up his battle line against him with eight hundred thousand picked men, stout fighters — Jerus

Abijah took the field with an army of gallant soldiers, four hundred thousand picked men; Jeroboam arrayed against him eight hundred thousand men who were gallant fighters — Mof

4. And Abijah stood up upon mount Zemaraim, which is in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel;

Then Abijah stood up on Mount Zemaraim which is in the hill country of Ephraim, and said, Hear me, O Jeroboam and all Israel! — RSV

5. Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt?

Do you not know that Yahweh the God of Israel has given the sovereignty of Israel to David for ever? It is an inviolable covenant for him and for his sons — Jerus

Is it not clear to you that the Lord, the God of Israel, gave the rule over Israel to David and to his sons for ever, by an agreement made with salt? — Bas

Listen! Don't you realize that the Lord God of Israel swore that David's descendants would always be the kings of Israel? — Tay

6. Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath rebelled against his lord.

Yet Jeroboam, Nebat's son, and servant to David's son Solomon, turned and rebelled against his master — Ber

7. And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon,

And there were gathered unto him worthless men, base fellows, that strengthened themselves against Rehoboam the son of Solomon — ASV

Worthless men, scoundrels, joined him and overcame Rehoboam, son of Solomon — NAB

He was joined by some crafty creatures, low scoundrels, who asserted themselves against Rehoboam the son of Solomon — Mof

And certain foolish and good-for-nothing men were joined with him, and made themselves strong against Rehoboam, the son of Solomon — Bas

when Rehoboam was young and tenderhearted, and could not withstand them.

when Rehoboam was young and irresolute and could not withstand them — RSV

for Rehoboam was immature and fainthearted and failed to assert himself against them — Ber

when he was young and inexperienced, and he was no match for them — NEB

on Rehoboam, when a young man and timid, powerless to resist them — Jerus

8. And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye be a great multitude, and there are with you golden calves, which Jeroboam made you for gods.

Now you propose to match yourselves against the kingdom of the LORD as ruled by David's sons, you and your mob of supporters and the golden calves which Jeroboam has made to be your gods — NEB

Think you now to maintain yourselves against that kingdom which David's line rules by divine commission? Your numbers indeed are many; but what gods protect you? Only the golden calves Jeroboam made for you — Knox

9. Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of other lands?

Have you not expelled the priests of the LORD, the sons of Aaron, and the Levites, and made for yourselves priests like the peoples of foreign lands? — NAB

so that whosoever cometh to consecrate himself with a young bullock and seven rams, the same may be a priest of them that are no gods.

Whoever comes to consecrate himself with a young bull or seven rams becomes a priest of what are no gods — RSV

so that anyone who comes to make himself priest by offering an ox or seven sheep, may be a priest of those who are no gods — Bas

10. But as for us, the LORD is our God, and we have not forsaken him; and the priests, which minister unto the LORD, are the sons of Aaron, and the Levites wait upon their business:

But as for us, Jehovah is our God, and we have not forsaken him; and we have priests ministering to Jehovah, the sons of Aaron, and the Levites in their work — ABPS

But for our part, our God is Yahweh, and we have not abandoned him; our priests are sons of Aaron who minister to Yahweh, and those who serve are Levites — Jerus

11. And they burn unto the LORD every morning and every evening burnt sacrifices and sweet incense: the shewbread also set they in order upon the pure table; and the candlestick of gold with the lamps thereof, to burn every evening:

sacrificing burnt offerings to the LORD every morning and evening, burning incense of spices, and caring for the rows of bread on the pure table, and the golden lampstand that its lamps may be burning every evening — Ber

Morning and evening, these burn whole-

offerings and fragrant incense to the LORD and offer the Bread of the Presence arranged in rows on a table ritually clean; they also kindle the lamps on the golden lampstand every evening — NEB

for we keep the charge of the LORD our God; but ye have forsaken him.

for we are careful to follow the instructions of the Lord our God; but you have forsaken him — Tay

the commands of the Lord our God, among you so slighted, we keep — Knox

for we observe the ritual of Yahweh our God, but you have abandoned him — Jerus

12. And, behold, God himself is with us for our captain, and his priests with sounding trumpets to cry alarm against you.

And, behold, God is with us at our head, and his priests with the trumpets of alarm to sound an alarm against you — RV

Here, then, is an army that has God for its leader; it is his priests that will sound their trumpets for the attack — Knox

See here! God is with us at our head as are His priests with the alarm bugles to signal the advance against you — Ber

O children of Israel, fight ye not against the LORD God of your fathers; for you shall not prosper.

Sons of Israel, do not fight against Yahweh, the God of our ancestors, for you will not succeed — Jerus

Men of Israel, do not fight the LORD the God of your fathers: you will have no success — NEB

13. But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment was behind them.

But Jeroboam had an ambush go around them to come at them from the rear; so that while his army faced Judah, his ambush lay behind them — NAB

But Jeroboam had put some of his men to make a surprise attack on them from the back; so some were facing Judah and others were stationed secretly at their back — Bas

14. And when Judah looked back, behold, the battle was before and behind: and they cried unto the LORD, and the priests sounded with the trumpets.

The Judaeans, turning about, found themselves attacked in front and rear. They called on Yahweh, and the priests sounded the trumpets — Jerus

so Judah was surrounded, with the enemy before and behind them. Then they cried out to the Lord for mercy, and the priests blew the trumpets — Tay

15. Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah.

and the men of Judah raised a shout, and when they did so, God put Jeroboam and all Israel to rout before Abijah and Judah — NEB

and the Judahites raised their war-cry. Now, as the Judahites raised their war-cry, God routed Jeroboam and all Israel before Abijah and Judah — Mof

and the men of Judah raised the war cry, and as they raised the cry God scattered Jeroboam and all Israel before Abijah and Judah — Jerus

16. And the children of Israel fled before Judah: and God delivered them into their hand.

And the children of Israel went in flight before Judah, and God gave them up into their hands — Bas

17. And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men.

Abijah and his people inflicted a severe defeat upon them: five hundred thousand picked men of Israel fell slain — NAB

So Abijah and his men defeated them with very heavy losses, and five hundred thousand picked Israelites fell in the battle — NEB

18. Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the LORD God of their fathers.

Thus were the sons of Israel subdued at that time, and the sons of Judah prevailed, because they leaned upon Yahweh the God of their fathers — Rhm

Thus the Israelites were humbled at that time, and the Judeans prevailed, because they relied on the LORD, the God of their fathers — AAT

a sore blow for Israel's pride, and a day of great rejoicing for Judah, that put their trust in the Lord God of their fathers — Knox

19. And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and Ephrain with the towns thereof.

And Abijah pursued Jeroboam, and took cities from him, Bethel with its villages and Jeshanah with its villages and Ephron with its villages — RSV

20. Neither did Jeroboam recover strength again in the days of Abijah: and the LORD struck him, and he died.

Jeroboam did not regain his power during the days of Abijah; finally the LORD struck him down and he died — NEB

And Jeroboam did not get back his power again in the life-time of Abijah; and the Lord sent death on him — Bas

21. But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

But Abijah built up his strength. Moreover, he took fourteen wives for himself; he had twenty-two sons and sixteen daughters — Ber

But Abijah established his position: he married fourteen wives and became the father of twenty-two sons and sixteen daughters — NEB

22. And the rest of the acts of Abijah, and his ways, and his sayings, are written in the story of the prophet Iddo.

The rest of Abijah's acts, his deeds and his words, are written in the midrash of the prophet Iddo — NAB

And the rest of the acts of Abijah, and his ways, and his sayings, are written in the commentary of the prophet Iddo — ASV

CHAPTER 14

1. So Abijah slept with his fathers, and they buried him in the city of David: and Asa his son reigned in his stead.

Abijah rested with his ancestors; they buried him in the City of David. His son Asa succeeded him as king — NAB

In his days the land was quiet ten years.

In his time the country was at peace for ten years — Jerus

2. And Asa did that which was good and right in the eyes of the LORD his God:

And Asa did that which was good and right in the eyes of Jehovah his God — ABPS

His was a life well lived, in obedience to the Lord's will — Knox

3. For he took away the altars of the strange gods, and the high places, and brake down the images, and cut down the groves:

He removed the foreign altars and the high places; he shattered the pillars and chopped down the Asherahs — Ber

He suppressed the foreign altars and the hill-shrines, smashed the sacred pillars and hacked down the sacred poles — NEB

he removed the foreign altars and shrines, he demolished the obelisks, and cut down the sacred poles — Mof

4. And commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment.

And he made Judah go after the Lord, the God of their fathers, and keep his laws and his orders — Bas

and urged the Judaeans to look to Yahweh, the God of their ancestors, and to observe law and commandment — Jerus

5. Also he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him.

He also suppressed the hill-shrines and the incense-altars in all the cities, and the kingdom was at peace under him — NEB

He also removed from all the towns in Judah the shrines and sun-pillars. Under him the realm lay quiet — Mof

6. And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the LORD had given him rest.

He built fortified cities in Judah, for the land had rest. He had no war in those years, for the LORD gave him peace — RSV

7. Therefore he said unto Judah, Let us build these cities, and make about them walls, and towers, gates, and bars, while

the land is yet before us; because we have sought the LORD our God, we have sought him, and he hath given us rest on every side.

Let us rebuild these towns, he told Judah, let us surround them with wall and tower, with gate and bar; we shall be left in this land, since we have looked to Yahweh our God; and he has looked to us and given us peace on every side — Jerus

He said to Judah, Let us make these towns, building walls around them with towers and doors and locks. The land is still ours, because we have been true to the Lord our God; we have been true to him and he has given us rest on every side — Bas

Now is the time to do it, while the Lord is blessing us with peace because of our obedience to him, he told his people. Let us build and fortify the cities now, with walls, towers, gates, and bars — Tay

So they built and prospered.

8 And Asa had an army of men that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these were mighty men of valour.

Asa had an army equipped with shields and spears; three hundred thousand men came from Judah, and two hundred and eighty thousand from Benjamin, shield-bearers and archers; all were valiant warriors — NEB

And Asa commanded an army of three hundred thousand from Judah bearing light shields and spears and two hundred and eighty thousand from Benjamin armed with larger shields and bows; these were all strong and mighty men — Ber

9. And there came out against them Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah.

Zerah the Ethiopian came out against them with an army of a million men and three hundred chariots, and came as far as Mareshah — RSV

Zerah the Cushite and an army one million strong with three hundred chariots made an incursion, and penetrated to Mareshah — Jerus

10. Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.

And Asa went out against him, and they put their forces in position in the valley north of Mareshah — Bas

Asa marched against him, drawing up the battle lines in the valley of Zephathah by Mareshah — Ber

11. And Asa cried unto the LORD his God, and said, LORD, it is nothing with thee to help, whether with many, or with them that have no power:

And Asa cried to Jehovah his God, and said, O Jehovah, there is none able besides thee to help, between the mighty and him that has no strength — ABPS

And Asa cried to the LORD his God, O LORD, there is none like thee to help, between the mighty and the weak — RSV

Asa called upon the LORD, his God, praying: O LORD, there is none like you to help the powerless against the strong — NAB

help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude.

Help us O Yahweh our God for on thee do we lean, and in thy name have we come against this multitude — Rhm

Help us now, O Lord our God; in thee, in thy name we put our trust, boldly offering battle to such hordes as these — Knox

O LORD, thou art our God; let not man prevail against thee.

O LORD, thou art our God, how can man vie with thee? — NEB

Yahweh, you are our God. Let man leave everything to you! — Jerus

O LORD, Thou art our God, do not let man hold out against Thee! — Ber

12. So the LORD smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.

And so the LORD defeated the Ethiopians before Asa and Judah, and they fled — NAB

13. And Asa and the people that were with him pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the LORD, and

before his host; and they carried away very much spoil.

and Asa and his men pursued them as far as Gerar. The Cushites broke before the LORD and his army, and many of them fell mortally wounded; and Judah carried off great loads of spoil — NEB

and Asa pursued them with his armies as far as Gerar. So many of the Cushites fell that recovery was impossible, for they had been shattered before Yahweh and his army. They collected great quantities of booty — Jerus

They chased them as far as Gerar, and the entire Ethiopian army was wiped out so that not one man remained; for the Lord and his army destroyed them all. Then the army of Judah carried off vast quantities of plunder — Tay

14. And they smote all the cities round about Gerar; for the fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them.

they also conquered all the cities in the neighborhood of Gerar, for a panic from the LORD was upon them, and they plundered all the cities, for there was rich plunder in them — AAT

they conquered all the towns in the area of Gerar, for the terror of Yahweh had fallen on these; they plundered them all since they were full of loot — Jerus

They also overthrew all the cities around Gerar, because the awe of the LORD had come over them; and because there was abundant booty they plundered these cities — Ber

15. They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

And they made an attack on the tents of the owners of the cattle, and took away great numbers of sheep and camels and went back to Jerusalem — Bas

They attacked also the tents of the cattle-herders and carried off a great number of sheep and camels. Then they returned to Jerusalem — NAB

CHAPTER 15

1. And the Spirit of God came upon Azariah the son of Oded:

2. And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The LORD is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.

and he went out to meet Asa and said to him. Hear me, Asa and all Judah and all Benjamin. The LORD is with you when you are with him; if you look for him, he will let himself be found; if you forsake him, he will forsake you — NEB

he went out to meet Asa and said, Listen to me, Asa, and all you of Judah and of Benjamin. Yahweh is with you so long as you are with him. When you seek him, he lets you find him; when you desert him, he deserts you — Jerus

And he came face to face with Asa and said to him, Give ear to me, Asa and all of Judah and Benjamin: the Lord is with you while you are with him; if your heart's desire is for him, he will be near you, but if you give him up, he will give you up — Bas

3. Now for a long season Israel hath been without the true God, and without a teaching priest, and without law.

For a long time Israel had no true God, no priest-teacher and no law — NAB

For a long while Israel was without the true God, without any priest who taught religion, without God's law — Mof

4. But when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them.

. . . searching after him, he let their search be rewarded — Bas

. . . they will seek him, and he will let them find him — Jerus

. . . and sought him, he let himself be found by them — NEB

5. And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries.

And in those times there had been no prosperity to him that went out nor to him that came in, for great consternations were upon all the inhabitants of the lands — Rhm

In those times there was no peace to him

who went out or to him who came in, for great disturbances afflicted all the inhabitants of the lands — RSV

At those times there was no safety for people as they went about their business; the inhabitants of every land had their fill of trouble — NEB

6. And nation was destroyed of nation, and city of city: for God did vex them with all adversity.

Nation will be shattered by nation, city shattered by city, since God will afflict them with every kind of distress — Jerus

Nation dashed against nation, and city against city, for God plagued them with all sorts of adversity — Ber

And they were broken in pieces, nation against nation, and city against city: for God did discomfit them with all manner of adversity — JPS

They were broken in pieces, nation against nation and city against city, for God troubled them with every sort of distress — RSV

7. Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.

Ye therefore be strong, and let not your hands be slack, for there is a reward for your work — Rhm

But now you must be strong and not let your courage fail; for your work will be rewarded — NEB

8. And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim,

When Asa heard this, he was brave enough to remove the detestable idols from all the land of Judah and Benjamin and from all the towns he had captured in the highlands of Ephraim — Mof

When Asa heard these words and this prophecy coming from the prophet Oded, he gained courage to remove the detestable things from all the land of Judah and Benjamin and from the cities which he had taken from the Ephraim hill country — Ber

and renewed the altar of the LORD, that was before the porch of the LORD.

and he repaired the altar of the LORD that was in front of the vestibule of the house of the LORD — RSV

and he made new again the altar of the Lord in front of the covered way of the Lord's house — Bas

9. And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the LORD his God was with him.

Then he assembled all Judah and Benjamin and all who had come from Ephraim, Manasseh, and Simeon to reside among them; for great numbers had come over to him from Israel, when they saw that the LORD his God was with him — NEB

He gathered all Judah and Benjamin together, and also the Ephraimites, Manassites and Simeonites who had settled with them, since great numbers of Israelites had gone over to Asa when they saw that Yahweh was with him — Jerus

10. So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

11. And they offered unto the LORD the same time, of the spoil which they had brought, seven hundred oxen and seven thousand sheep.

And they sacrificed unto Jehovah in that day, of the spoil which they had brought, seven hundred oxen and seven thousand sheep — ASV

And that day they made offerings to the Lord of the things they had taken in war, seven hundred oxen and seven thousand sheep — Bas

12. And they entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul;

And they entered into a covenant to seek guidance of the LORD the God of their fathers with all their heart and soul — NEB

And they entered into a covenant to seek the Lord the God of their fathers and to yearn for Him with all their heart's desire and with all their soul — Amp

13. That whosoever would not seek the LORD God of Israel should be put to death, whether small or great, whether man or woman.

Indeed, anyone who would not seek the LORD God of Israel was to die, whether small or grown, man or woman — Ber
and everyone who would not seek the LORD, the God of Israel, was to be put to death, whether small or great, whether man or woman — NAB

14. And they sware unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets.
So they bound themselves by oath unto Yahweh, with a loud voice and with shouting, and with trumpets and with horns — Rhm
They also took oath to the LORD with a loud voice and with shouting and the blasts of trumpets, and rams' horns — AAT
They pledged their oath to Yahweh aloud with shouts to the sound of trumpet and horn — Jerus

15. And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the LORD gave them rest round about.
And all Judah was glad because of the oath, for they had taken it with all their heart, turning to the Lord with all their desire; and he was with them and gave them rest on every side — Bas
All were happy for this covenant with God, for they had entered into it with all their hearts and wills, and wanted him above everything else, and they found him! And he gave them peace throughout the nation — Tay

16. And also concerning Maachah the mother of Asa the king, he removed her from being queen, because she had made an idol in a grove:
Even Maachah, his mother, King Asa removed from being queen mother because she had made an abominable image for Asherah — RSV
King Asa even deposed Maacah his mother from being queen, for she had made a repulsive Asherah image — Ber
King Asa also deposed his mother Maakah from the position of queen-mother, because she had made an obscene object for Astarte — Mof
and Asa cut down her idol, and stamped it, and burnt it at the brook Kidron.
Asa cut it down, ground it to powder and burnt it in the gorge of the Kidron — NEB
so Asa cut down her monstrous thing, and reduced it to dust, and burnt it up in the Kidron ravine — Rhm

17. But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days.
He did not abolish the hill-shrines, but all his days his heart was true to the Lord — Knox
But the high places were not taken out of Israel. Nevertheless the heart of Asa was blameless all his days — Amp

18. And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.
And he brought into the house of God the votive gifts of his father and his own votive gifts, silver, and gold, and vessels — RSV
He deposited the offerings dedicated by his father and his own offerings too, in the Temple of God, silver and gold and furnishings — Jerus
and he enriched the Lord's house with gold and silver and great array of other ornaments, some dedicated by his father, some in performance of his own vows — Knox

19. And there was no more war unto the five and thirtieth year of the reign of Asa.
No war occurred until the thirty-fifth year of Asa's reign — Ber

CHAPTER 16

1. In the six and thirtieth year of the reign of Asa Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah.
In the thirty-sixth year of Asa's reign, Baasha, king of Israel, came up against Judah and built Ramah, to prevent anyone from going out or coming in to Asa king of Judah — AAT

2. Then Asa brought out silver and gold out of the treasures of the house of the LORD and of the king's house, and sent to Ben-

hadad king of Syria, that dwelt at Damascus, saying,

Asa then took the silver and gold from the treasuries of the Temple of Yahweh and the royal palace, and sent this with the following message to Ben-hadad king of Aram who lived in Damascus — Jerus

Then Asa took silver and gold out of the stores of the Lord's house and of the king's store-house, and sent to Benhadad, king of Aram, at Damascus, saying — Bas

3. **There is a league between me and thee, as there was between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.**

There is an alliance between us, as there was between our fathers. I now send you herewith silver and gold: break off your alliance with Baasha king of Israel, so that he may abandon his campaign against me — NEB

There is a treaty between you and me, as there was between your father and my father. See, I am sending you silver and gold. Go, break your treaty with Baasha, king of Israel, that he may withdraw from me — NAB

4. **And Ben-hadad hearkened unto king Asa, and sent the captains of his armies against the cities of Israel;**

Benhadad agreed to king Asa's request; he sent his generals to attack the towns of Israel — Mof

Ben-hadad agreed to King Asa's request and mobilized his armies to attack Israel — Tay

and they smote Ijon, and Dan, and Abelmaim, and all the store cities of Naphtali.

They attacked Ijon, Dan, Abel-maim, and all the store cities of Naphtali — NAB

he conquered Ijon, Dan, Abel-maim and all the garrison towns of Naphtali — Jerus

5. **And it came to pass, when Baasha heard it, that he left off building of Ramah, and let his work cease.**

Then Baasha, hearing of it, put a stop to the building of Ramah, and let his work come to an end — Bas

When Baasha heard this, he quit building Ramah and gave up his enterprise — Ber

6. **Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah.**

Then King Asa commandeered all of Judah to carry away the stone and wood with which Baasha had been fortifying Ramah, and with them he fortified Geba and Mizpah — NAB

Then King Asa took all Judah, and they carried away the stones of Ramah and its timber, with which Baasha had been building, and with them he built Geba and Mizpah — Amp

7. **And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand.**

At that time the seer Hanani came to Asa king of Judah and said to him, Because you relied on the king of Aram and not on the LORD your God, the army of the king of Israel has escaped — NEB

It was then that Hanani the seer came to Asa king of Judah and said, Since you relied on the king of Aram and not on Yahweh your God, the army of the king of Aram was slipped through fingers — Jerus

8. **Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen?**

Were not the Ethiopians and Libyans a huge army with exceedingly many chariots and horsemen? — RSV

Did not the Cushites and Libyans form a vast army with great numbers of chariots and horses? — Jerus

yet, because thou didst rely on the LORD, he delivered them into thine hand.

And yet, because you relied on the LORD, he delivered them into your power — NAB

but because your faith was in the Lord, he gave them up into your hands — Bas

9. **For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him.**

The eyes of the LORD range through the whole earth, to bring aid and comfort

to those whose hearts are loyal to him — NEB

For the eyes of the LORD flash back and forth over the whole earth to display His strength on behalf of those whose heart is full of integrity toward Him — Ber

Wide as earth is the Lord's scrutiny, and there he gives mastery where he finds hearts that have utter faith in him — Knox

For the eyes of the Lord go this way and that, through all the earth, letting it be seen that he is the strong support of those whose hearts are true to him — Bas

Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.

This is a foolish deed of yours: after this you will have to fight — Mof

You have acted foolishly in this matter. for from now on you shall have wars — AAT

10. Then Asa was wroth with the seer, and put him in a prison house; for he was in a rage with him because of this thing.

Then was Asa angry with the seer and put him in the house of the stocks, for he was in a rage with him over this — Rhm

Enraged with the seer, Asa had him put in the stocks in prison, he was so angry with him for this — Jerus

Asa was so angry with the prophet for saying this that he threw him into jail — Tay

And Asa oppressed some of the people the same time.

At the same time he treated some of the people with great brutality — NEB

And Asa inflicted cruelties upon some of the people at the same time — RSV

11. And, behold, the acts of Asa, first and last, lo, they are written in the book of the kings of Judah and Israel.

Note that the affairs of Asa from first to last are recorded in the book of the kings of Judah in Israel — Ber

12. And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the LORD, but to the physicians.

In the thirty-ninth year of his reign, a malignant disease attacked his feet: nor, in that sickness, did he have recourse to the Lord, trusting rather in the skill of physicians — Knox

In the thirty-ninth year of his reign Asa became gravely affected with gangrene in his feet; he did not seek guidance of the LORD but resorted to physicians — NEB

In the thirty-ninth year of his reign, Asa became seriously diseased in his feet but he didn't go to the Lord with the problem, but to the doctors — Tay

13. And Asa slept with his fathers, and died in the one and fortieth year of his reign.

Then Asa slept with his ancestors, dying in the forty-first year of his reign — Jerus

14. And they buried him in his own sepulchres, which he had made for himself in the city of David,

They buried him in the tomb which he had hewn out for himself in the city of David — RSV

and they buried him in the vault which he had chiseled out for himself in the city of David — Ber

and laid him in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art: and they made a very great burning for him.

and was laid out in a resting-place filled with fragrant perfumes and all kinds of spices prepared by the perfumers' art; a large bonfire was lit in his honour — Mof

having laid him upon a couch which was filled with spices and various kinds of aromatics compounded into an ointment. They also burned a very great funeral pyre for him — NAB

being laid on a bier which had been heaped with all kinds of spices skilfully compounded; and they kindled a great fire in his honour — NEB

CHAPTER 17

1. And Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

His son Jehoshaphat succeeded him and consolidated his power over Israel — Jerus

Asa was succeeded by his son Jehoshaphat, who determined to resist Israel by force — NEB

2. And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.

and put forces in all the fortified cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim which Asa his father had captured — Rhm

He put forces in all the walled towns of Judah, and responsible chiefs in the land of Judah and in the towns of Ephraim, which Asa his father had taken — Bas

He posted armed forces in every fortified town of Judah, setting military posts throughout the country of Judah and in the towns of Ephraim captured by his father Asa — Mof

3. And the LORD was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim;

The LORD was with Jehoshaphat, because he walked in the earlier ways of his father; he did not seek the Baals — RSV

The Lord was with Jehoshaphat because he followed in the good footsteps of his father's early years, and did not worship idols — Tay

4. But sought to the LORD God of his father, and walked in his commandments, and not after the doings of Israel.

but sought to the God of his father, and walked in his commandments, and not after the doings of Israel — ASV

Rather, he sought the God of his father and observed his commands, and not the practices of Israel — NAB

But turning to the God of his father and keeping his laws, and not doing as Israel did — Bas

5. Therefore the LORD stablished the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance.

Yahweh made the kingship secure in his hand; all Judah paid tribute to Jehoshaphat, and ample riches and honour were his — Jerus

So the LORD established the kingdom under his rule, and all Judah brought him gifts, and his wealth and fame became very great — NEB

6. And his heart was lifted up in the ways of the LORD: moreover he took away the high places and groves out of Judah.

He made it his ambition to live on the lines of the Eternal, and proceeded to remove the shrines and sacred poles from Judah — Mof

His heart was cheered and his courage was high in the ways of the Lord; moreover he took away the high places and Asherim out of Judah — Amp

Boldly he upheld the Lord's commandments, sweeping away hill-shrine and forest sanctuary from Juda — Knox

7. Also in the third year of his reign he sent to his princes, even to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah.

In the third year of his reign he sent his officers: Ben-hail, Obadiah, Zechariah, Nethanel and Michaiah, to give instruction in the towns of Judah — Jerus

8. And with them he sent Levites, even Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama and Jehoram, priests.

9. And they taught in Judah, and had the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

They taught in Judah, having with them the book containing the law of the LORD; they traveled through all the cities of Judah and taught among the people — NAB

10. And the fear of the LORD fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat.

The awe of the LORD had come over all the kingdoms of the land which surrounded Judah so that they did not make war against Jehoshaphat — Ber

So the dread of the LORD fell upon all the rulers of the lands surrounding Judah, and they did not make war on Jehoshaphat — NEB

11. Also some of the Philistines brought Jehoshaphat presents, and tribute silver;

and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats.

Some of the Philistines brought Jehoshaphat presents, and silver for tribute; and the Arabs also brought him seven thousand seven hundred rams and seven thousand seven hundred he-goats — RSV

Even some of the Philistines brought him presents and annual tribute, and the Arabs donated 7,700 rams and 7,700 male goats — Tay

12. And Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store.

Thus Jehoshaphat kept on becoming more and more powerful, so that he built in Judah castles and store-cities — AAT

Jehoshaphat grew steadily greater. He built strongholds and store cities in Judah — NAB

13. And he had much business in the cities of Judah: and the men of war, mighty men of valour, were in Jerusalem.

He had much property in the towns of Judah; he had forces of armed men, great and strong, in Jerusalem — Bas

He had strong formations in the towns of Judah and a garrison of valiant champions in Jerusalem — Jerus

He had much construction work in the cities of Judah and mighty, courageous warriors in Jerusalem — Ber

14. And these are the numbers of them according to the house of their fathers:

enrolled according to their clans in this way — NEB

This was their register, by families — Mof

Now this is how they were enrolled by their clans — Ber

Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour three hundred thousand.

Of Judah, the commanders of thousands: Adnah the commander, and with him three hundred thousand valiant warriors — NAB

15. And next to him was Jehohanan the captain, and with him two hundred and fourscore thousand.

and next to him Jehohanan a commander, with two hundred and eighty thousand — RSV

16. And next him was Amasiah the son of Zichri, who willingly offered himself unto the LORD; and with him two hundred thousand mighty men of valour.

and next to him Amasiah son of Zichri, who had volunteered for the service of the LORD, with two hundred thousand seasoned troops — NEB

Next was Amasiah (son of Zichri), a man of unusual piety, with 200,000 troops — Tay

17. And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield two hundred thousand.

Also of Benjamin: Eliada a distinguished warrior, and with him two hundred thousand furnished with bow and shield — AAT

from Benjamin: Eliada, a strong and brave man, and with him two hundred thousand equipped with bow and shield — Ber

18. And next him was Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war.

And after him Jehozabad, and with him a hundred and eighty thousand trained for war — Bas

and next to him Jehozabad, in command of a hundred and eighty thousand men all ready for the fray — Mof

19. These waited on the king, beside those whom the king put in the fenced cities throughout all Judah.

These were at the service of the king; in addition were those whom the king had placed in the fortified cities throughout all Judah — NAB

All these were close to the king's side, not counting those he had marshalled in the walled cities from end to end of Juda — Knox

CHAPTER 18

1. Now Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab.

. . . and he formed a marriage-alliance with Ahab — ABPS

. . . and allied himself by marriage by Ahab — Jerus

. . . and his son was married to Ahab's daughter — Bas

2. **And after certain years he went down to Ahab to Samaria.**
After some years he went down to Ahab at Samaria — NAB
And Ahab killed sheep and oxen for him in abundance, and for the people that he had with him, and persuaded him to go up with him to Ramoth-gilead.
And Ahab killed an abundance of sheep and oxen for him and for the people who were with him, and induced him to go up against Ramoth-gilead — RSV
and Ahab slaughtered many sheep and oxen for him and his retinue, and incited him to attack Ramoth-gilead — NEB

3. **And Ahab kind of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead?**
Ahab king of Israel said to Jehoshaphat king of Judah, Will you go with me to Ramoth-gilead? — Amp
And he answered him, I am as thou art, and my people as thy people; and we will be with thee in the war.
To this he responded, I am as you, and my people as your people, we will be with you in the war — Ber
Jehoshaphat answered the king of Israel, I am as ready for battle as you, my men as your men — Jerus
He replied, I am one with you, my men are one with your men; we will join you in the war — Mof

4. **And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the word of the LORD today.**
And Jehoshaphat said unto the king of Israel, Inquire first, I pray thee, for the word of Jehovah — ASV
Then said Jehoshaphat unto the king of Israel, Seek I pray thee some time today the word of Yahweh — Rhm
But Jehoshaphat also said to the king of Israel, Seek the word of the LORD at once — NAB

5. **Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear?**
The king of Israel assembled the prophets, some four hundred of them, and asked them, Shall I attack Ramoth-gilead or shall I refrain? — NEB
So the king of Israel got together all the prophets, four hundred men, and said to them, Am I to go to Ramoth-gilead to make war or not? — Bas
And they said, Go up; for God will deliver it into the king's hand.
Go up, they answered. God will deliver it over to the king — NAB
And they replied, Go ahead, for God will give you a great victory! — Tay

6. **But Jehoshaphat said, Is there not here a prophet of the LORD besides, that we might inquire of him?**
But Jehoshaphat said, Is there not another prophet of the Lord here, by whom we may inquire? — Amp
But Jehoshaphat queried, Isn't there another prophet of the LORD around here that we may inquire from him? — Ber

7. **And the king of Israel said unto Jehoshaphat, There is yet one man, by whom we may inquire of the LORD: but I hate him; for he never prophesied good unto me, but always evil: the same is Micaiah the son of Imla.**
The king of Israel answered Jehoshaphat, There is one more man through whom we can consult Yahweh, but I hate him because he never has a favourable prophecy for me, always unfavourable ones; he is Micaiah son of Imlah — Jerus
There is one more, the king of Israel answered, through whom we may seek guidance of the LORD, but I hate the man, because he never prophesies any good for me; never anything but evil. His name is Micaiah son of Imla — NEB
And Jehoshaphat said, Let not the king say so.
Jehoshaphat exclaimed, My lord king, let no such word pass your lips! — NEB
Oh, come now, don't talk like that! Jehoshaphat exclaimed — Tay
'The king should not say such things' Jehoshaphat said — Jerus

8. **And the king of Israel called for one of his officers, and said, Fetch quickly Micaiah the son of Imla.**
Then the king of Israel summoned an officer and said, Bring quickly Micaiah the son of Imlah — RSV
Then the king of Israel sent for one of his unsexed servants and said, Go

quickly and come back with Micaiah, the son of Imla — Bas

9. And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in their robes,

The king of Israel and Jehoshaphat king of Judah were sitting each on his throne dressed in his robes — Ber

and they sat in a void place at the entering in of the gate of Samaria;

and they sat in a threshing-floor at the entrance of the gate of Samaria — JPS

and they were sitting in an open place at the entrance of the gate of Samaria — ASV

seated at the entry to the gate of Samaria — Mof

and all the prophets prophesied before them.

with all the prophets raving in front of them — Jerus

and there in their presence all the prophets said their say — Knox

10. And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria until they be consumed.

And Zedekiah, the son of Chenaanah made himself iron horns and said, The Lord says, Pushing back the Aramaeans with these, you will put an end to them completely — Bas

Then Zedekiah, Chenaanah's son, made iron horns for himself and said, This is what the LORD says: With these you will gore Syria until they are destroyed — Ber

11. And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver it into the hand of the king.

In the same vein all the prophets prophesied, Attack Ramoth-gilead and win the day; the LORD will deliver it into your hands — NEB

So said all the prophets, shouting, March to Ramoth-gilead and win; for the Eternal will put it into the hands of the king — Mof

12. And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets declare good to the king with one assent;

The messenger who had gone to call Micaiah said to him: Look now, the prophets unanimously predict good for the king — NAB

The messenger sent to fetch Micaiah told him that the prophets had with one voice given the king a favourable answer — NEB

Now the servant who had gone to get Micaiah said to him, See now, all the prophets with one voice are saying good things to the king — Bas

let thy word therefore, I pray thee, be like one of theirs, and speak thou good.

Try to speak like one of them and foretell success — Jerus

How about making your message like one of theirs and speaking favorably? — Ber

13. And Micaiah said, As the LORD liveth, even what my God saith, that will I speak.

But Micaiah replied, I vow by God that whatever God says is what I will say — Tay

Nay, answered he, as the Lord is a living God, the word I speak shall be the word he gives me — Knox

14. And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear?

When he came to the king, the king said, Micaiah, should we march to attack Ramoth-gilead, or should I refrain? — Jerus

When he came to the king, the king asked him, Micaiah, shall we march to attack Ramoth-gilead or give it up? — Mof

And he said, Go ye up, and prosper, and they shall be delivered into your hand.

Attack and win the day, he said, and it will fall into your hands — NEB

And he answered, Go up and triumph; they will be given into your hand — RSV

15. And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD?

And the king said to him, How many times shall I warn you to tell nothing but the truth to me in the name of the Lord? — Amp

But the king said, How often must I put you on oath to tell me nothing but the truth in the name of Yahweh — Jerus

16. Then he said, I did see all Israel scat-

tered upon the mountains, as sheep that have no shepherd:
Listen then, said he: I had a vision of all Israel straying over the mountains like sheep that had no shepherd — Knox
and the LORD said, These have no master; let them return therefore every man to his house in peace.
And the LORD said: These have no master. Let every one of them return to his own house in safety — Ber
and the Eternal said, These folk have no master; better let each of them go home in peace! — Mof

17. And the king of Israel said to Jehoshaphat, Did I not tell thee that he would not prophesy good unto me, but evil?
At this the king of Israel said to Jehoshaphat, Did I not tell you that he never gives me favourable prophecies but only unfavorable ones? — Jerus

18. Again he said, Therefore hear the word of the LORD; I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand and on his left.
. . . I saw Jehovah sitting upon his throne, and all the host of heaven standing on his right hand and on his left — ASV
. . . I saw the LORD seated on his throne, with all the host of heaven in attendance on his right and on his left — NEB
. . . I saw the Lord seated on his seat of power, and all the army of heaven in their places, at his right hand and at his left — Bas
. . . I saw him upon his throne surrounded by vast throngs of angels — Tay

19. And the LORD said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead?
The LORD asked, Who will deceive Ahab, king of Israel, so that he will go up and fall at Ramoth-gilead? — NAB
Yahweh said, Who will trick Ahab king of Israel into marching to his death at Ramoth-gilead? — Jerus
When the Eternal asked, Who will delude Ahab into marching to his death at Ramoth-gilead? — Mof
And one spake saying after this manner, and another saying after that manner.
And one said one thing, and another said another — RSV

20. Then there came out a spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith?
one spirit moved forward, stood before the LORD, and said, I will persuade him. The LORD quizzed him: In what way? — Ber
until a spirit came forth and stood before the LORD and said, I will deceive him, and the LORD said to him, By what means? — AAT

21. And he said, I will go out, and be a lying spirit in the mouth of all his prophets.
And he said, I will go out and be a spirit of deceit in the mouth of all his prophets — Bas
I will go abroad, said he, and on the lips of all his prophets I will make myself an influence to deceive — Knox
And the LORD said, Thou shalt entice him, and thou shalt also prevail: go out, and do even so.
You will succeed in persuading him, He answered. Go ahead and do this — Ber
The LORD agreed: You shall succeed in deceiving him. Go forth and do this — NAB

22. Now therefore, behold, the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.
You see, then, how the LORD has put a lying spirit in the mouth of all these prophets of yours, because he has decreed disaster for you — NEB
So you see, the Lord has put a lying spirit in the mouth of these prophets of yours, when actually he has determined just the opposite of what they are telling you — Tay

23. Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?
. . . Which way did the Spirit of the LORD cross over from me to speak to you? — Ber
. . . Where is the spirit of the Eternal that speaks through you? — Mof
. . . Has the spirit of the Lord passed me by, he asked, and spoken to none but thee? — Knox
. . . And how did the spirit of the LORD

pass from me to speak to you? he said — NEB

24. And Micaiah said, Behold, thou shalt see on that day when thou shalt go into an inner chamber to hide thyself.

And Micaiah said, Behold, thou shalt see on that day, when thou shalt go from inner chamber to inner chamber to hide thyself — ABPS

You shall find out, Micaiah replied, on that day when you enter an innermost chamber to hide — NAB

25. Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son;

And the king of Israel said, Seize Micaiah, and take him back to Amon the governor of the city and to Joash the king's son — RSV

26. And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace.

And say, By the king's order this man is to be put in prison, and given prison food until I come back in peace — Bas

And give them this royal command of mine, that they are to imprison him, and give him scant allowance of food and drink, till I come back safe and sound — Knox

Lock this fellow up, he said, and give him prison diet of bread and water until I come home in safety — NEB

27. And Micaiah said, If thou certainly return in peace, then hath not the LORD spoken by me.

Whereupon Micaiah said, If you do indeed return victorious, the LORD has not spoken by me — AAT

Micaiah said, If you come back safe and sound, Yahweh has not spoken through me — Jerus

And he said, Hearken, all ye people.

Hear this, all your peoples! he called — Ber

28. So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

29. And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes.

I will go into the fray disguised, said the king of Israel to Jehoshaphat, but you can put on your own robes — Mof

The king of Israel, moreover, proposed to Jehoshaphat, I will disguise myself and go into battle, but you wear your own regalia — Ber

So the king of Israel disguised himself; and they went to the battle.

30. Now the king of Syria had commanded the captains of the chariots that were with him, saying, Fight ye not with small or great, save only with the king of Israel.

The king of Aram had given his chariot commanders the following order: Do not attack anyone of whatever rank, except the king of Israel — Jerus

Now the king of Syria had issued these instructions to his charioteers: Ignore everyone but the king of Israel — Tay

31. And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It is the king of Israel. Therefore they compassed about him to fight:

So it happened that when the chariot captains saw Jehoshaphat, they concluded, That is the king of Israel, and encircled him to fight against him — Ber

When the commanders saw Jehoshaphat, they exclaimed, that must be the king of Israel! and shifted to fight him — NAB

but Jehoshaphat cried out, and the LORD helped him; and God moved them to depart from him.

but Jehoshaphat made outcry and Yahweh helped him, yea God allured them away from him — Rhm

Jehoshaphat give a shout, and the Eternal helped him; God moved them to leave him alone — Mof

But Jehoshaphat gave a shout and Yahweh came to his help. God drew them away from him — Jerus

32. For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him.

When the captains saw that he was not the king of Israel, they broke off the attack on him — NEB

For as soon as they realized he was not the king of Israel, they stopped chasing him — Tay

33. And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness:

And a certain man sent an arrow from his bow without thought of its direction, and gave the king of Israel a wound where his breastplate was joined to his clothing — Bas

Someone, however, drew his bow at random and hit the king of Israel between the joints of his breastplate — NAB

But one of the men took a shot with his bow at random and hit the king of Israel between the layers of breastplate and body armor — Ber

therefore he said to his chariot man, Turn thine hand, that thou mayest carry me out of the host; for I am wounded.

therefore he said to the driver of his chariot, Turn about, and carry me out of the battle, for I am wounded — RSV

then he said to the charioteer, Wheel about and take me out of the army; for I am badly wounded — AAT

34. And the battle increased that day: howbeit the king of Israel stayed himself up in his chariot against the Syrians until the even: and about the time of the sun going down he died.

But the battle grew fiercer as the day went on; until evening the king held himself upright in his chariot facing the Aramaeans, and at sunset he died — Jerus

When the day's fighting reached its height, the king of Israel was facing the Aramaeans, propped up in his chariot; he remained so till evening, and at sunset he died — NEB

And the battle grew hot that day, and the king of Israel propped himself up in his chariot facing the Syrians until evening; then at sunset he died — RSV

CHAPTER 19

1. And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

King Jehoshaphat of Judah returned in safety to his house in Jerusalem — NAB

2. And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD?

And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the wicked, and love them that hate Jehovah? — ASV

And Jehu, the son of Hanani the seer, went to King Jehoshaphat and said to him, Is it right for you to go to the help of evil-doers, loving the haters of the Lord? — Bas

therefore is wrath upon thee from before the LORD.

Because of this, indignation from the LORD shall come upon you — Ber

The LORD will make you suffer for this — NEB

Because of this, wrath has gone out against you from the LORD — RSV

3. Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God.

There is some good in you, however, since you have removed the sacred poles from the land and have set your heart on seeking God — Jerus

But there are good things found in you, for you have destroyed the Asheroth out of the land, and have set your heart to seek God — Amp

But there are some good things about you, in that you got rid of the shame-idols throughout the land, and you have tried to be faithful to God — Tay

4. And Jehoshaphat dwelt at Jerusalem: and he went out again through the people from Beer-sheba to mount Ephraim, and brought them back unto the LORD God of their fathers.

Jehoshaphat then settled down in Jerusalem and went out again among the people from Beer-sheba to the Ephraim hill country, turning them back to the LORD, the God of their fathers — Ber

Jehoshaphat had his residence in Jerusalem, but he went out again among his people from Beersheba to the hill-country of Ephraim and brought them back to the LORD the God of their fathers — NEB

5. And he set judges in the land throughout all the fenced cities of Judah, city by city,

He appointed judges in the land in all the fortified cities of Judah, city by city — RSV

6. And said to the judges, Take heed what ye do: for ye judge not for man, but for the LORD, who is with you in the judgment.

He said to these judges, Give due thought to your duties, since you are not judging in the name of men but in the name of Yahweh, who is with you whenever you pronounce sentence — Jerus

And he said to the judges, Consider what you do; for you do not judge for man but for the LORD, who is with you in the pronouncing of judgment — AAT

and said to them, Be careful what you do; you are there as judges, to please not man but the LORD, who is with you when you pass sentence — NEB

7. Wherefore now let the fear of the LORD be upon you;

So let awe for the Eternal control you — Mof

Now may reverence for the LORD come over you — Ber

Let the dread of the LORD be upon you — NEB

take heed and do it: for there is no iniquity with the LORD our God, nor respect of persons, nor taking of gifts.

take heed and do it: for there is no iniquity with Jehovah our God, nor respect of persons, nor taking of bribes — ASV

Keep the Law, apply it, for Yahweh our God has no part in fraud or partiality or the taking of bribes — Jerus

do your work with care; for in the Lord our God there is no evil, or respect for high position, or taking of payment to do wrong — Bas

do not spare yourselves any pains; when the Lord our God gives sentence, there is no wrongful award, no room for flattery of the great, or for bribery — Knox

8. Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem.

In addition, Jehoshaphat appointed priests, Levites and head of Israelite families in Jerusalem to pronounce the verdicts of Yahweh and to judge disputed cases. They lived in Jerusalem — Jerus

In Jerusalem Jehoshaphat appointed some of the Levites and priests and some heads of families by paternal descent in Israel to administer the law of the LORD and to arbitrate in lawsuits among the inhabitants of the city — NEB

9. And he charged them, saying, Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart.

These he charged, So shall you do, in reverence for the LORD, in faithfulness, and with a heart of integrity — Ber

and he commanded them, saying, Thus ye shall act in the fear of the LORD, in faithfulness and with singleness of mind — AAT

10. And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments,

Whenever a case comes before you from your fellows in any town, and you have to decide between manslaughter and murder, or to decide what law or command, what rule or regulation applies — Mof

And if any cause comes before from your brothers living in their towns, where the death punishment is in question, or where there are questions of law or order, or rules or decisions — Bas

Suits will be remitted to you by your brethren in the other cities, of feud between clan and clan, of issues between law and decree, between statute and award given — Knox

ye shall even warn them that they trespass not against the LORD, and so wrath come upon you, and upon your brethren:

you are to clarify these matters for them so that they do not incur guilt before Yahweh, whose wrath will otherwise come on you and your brothers — Jerus

you shall warn them to commit no offence against the LORD; otherwise you and your kinsmen will suffer for it — NEB

this do, and ye shall not trespass.

Do that and you shall be guiltless — NAB

Thus you shall do, and you will not incur guilt — RSV

11. And, behold, Amariah the chief priest is over you in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites shall be officers before you.

Note also: Amariah is high priest over you in all matters regarding the LORD, and Zebadiah, Ishmael's son, ruler of the house of Judah, in all matters regarding the king: the Levites are officials before you — Ber

Deal courageously, and the LORD shall be with the good.

Be strong in act, and Yahweh be with the good — Rhm

Be strong and resolute, and may the LORD be on the side of the good — NEB

Get to work, then, with courage; and may the Eternal be with each honest man — Mof

CHAPTER 20

1. It came to pass after this also, that the children of Moab, and the children of Ammon, and with them other beside the Ammonites, came against Jehoshaphat to battle.

After this the Moabites and Ammonites, and with them some of the Me-unites, came against Jehoshaphat for battle — RSV

After this the Moabites, the Ammonites, and with them some Meunites came to fight against Jehoshaphat — NAB

2. Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they be in Hazazon-Hazazon-tamar, which is Engedi.

Jehoshaphat received the following intelligence. A vast horde is advancing against you from Edom, from the other side of the sea; they are already at Hazazon-tamar, that is, En-gedi — Jerus

Word reached Jehoshaphat that "a vast army is marching against you from beyond the Salt Sea, from Syria. It is already at Hazazon-tamar" (also called Engedi) — Tay

3. And Jehoshaphat feared, and set himself to seek the LORD, and proclaimed a fast throughout all Judah.

And Jehoshaphat was afraid, and set his face to seek unto Yahweh, and proclaimed a fast for all Judah — Rhm

Then Jehoshaphat, in his fear, went to the Lord for directions, and gave orders all through Judah for the people to go without food — Bas

4. And Judah gathered themselves together, to ask help of the LORD: even out of all the cities of Judah they came to seek the LORD.

Judah gathered together to ask counsel of the LORD; from every city of the land they came to consult him — NEB

whereupon all Juda gathered to offer the Lord their plea; from every city they assembled to prefer their common request — Knox

5. And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court.

Then, in the house of the LORD in front of the new court, Jehoshaphat stood up in the congregation of Judah and Jerusalem — Ber

6. And said, O LORD God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen?

and he said, O Jehovah, the God of our fathers, art not thou God in heaven? and art not thou ruler over all the kingdoms of the nations? — ASV

and said, Yahweh, God of our ancesters, are you not the God who dwells in the heavens? Do you not rule over all the kingdoms of the nations? — Jerus

and in thine hand is there not power and might, so that none is able to withstand thee?

In thy hand are power and might, so that none is able to withstand thee — RSV

and in your hands are power and strength so that no one is able to keep his place against you — Bas

Such power and might is thine that no one can resist thee — Mof

7. Art not thou our God, who didst drive out the inhabitants of this land before

thy people Israel, and gavest it to the seed of Abraham thy friend for ever?

Did not You, O our God, drive out the inhabitants of this land before Your people Israel, and give it for ever to the descendants of Abraham your friend? — Amp

Are you not our God, you who have dispossessed the inhabitants of this land for Israel your people, and given it to the descendants of Abraham whom you will love for ever? — Jerus

8. And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,

Later they settled in it and built a sanctuary in it for Thy name, saying — Ber

9. If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence,

Should evil come upon us, war or flood, prestilence or famine, we will stand before this house and before thee — NEB

Should calamity befall us, or war, punishment, pestilence, or famine, then we shall stand before this Temple and before you — Jerus

(for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help.

for your name is in this house, and we will cry out to you in our affliction, and you will hear and save — NAB

for you are here in this Temple — and cry out to you to save us; and that you will hear us and rescue us — Tay

10. And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not;

. . . whom thou wouldest not let Israel invade when they came from the land of Egypt, and whom they avoided and did not destroy — RSV

. . . You wouldn't let our ancestors invade those nations when Israel left Egypt, so we went around and didn't destroy them — Tay

11. Behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.

Look how they reward us, coming to eject us from thy very own country which thou hast given us to be ours — Mof

See now, how as our reward they have come to send us out of your land which you have given us as our heritage — Bas

12. O our God, wilt thou not judge them? for we have no might against this great company that cometh against us;

Judge them, O God our God, for we have no strength to face this great horde which is invading our land — NEB

O our God, will you not pass judgment on them? We are powerless before this vast multitude that comes against us — NAB

neither know we what to do: but our eyes are upon thee.

and we are at a loss what to do: but our eyes are on you — Bas

We ourselves do not know what to do: we look to you — Jerus

despairing hearts, that know not where else to turn, we look to thee — Knox

13. And all Judah stood before the LORD, with their little ones, their wives, and their children.

All Judah was standing before the LORD, including their infants, wives, and children — Ber

14. Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the spirit of the LORD in the midst of the congregation;

In the middle of the assembly the spirit of Yahweh came on Jahaziel son of Zechariah, son of Benaiah, son of Jeiel, son of Mattaniah the Levite, one of the sons of Asaph — Jerus

15. And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's.

. . . Fear not, falter not before this vast army; it is for God, not for you, to fight them — Mof

. . . Have no fear; do not be dismayed by this great horde, for the battle is in God's hands, not yours — NEB

. . . Do not fear or lose heart at the sight of this vast multitude, for the battle is not yours but God's — NAB

16. Tomorrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel.

Go down against them tomorrow. Surely now they are going up by the upward slope of Ziz, and you will find them at the end of the valley in front of the wilderness of Jeruel — Ber

Tomorrow go down against them. See, they are coming up by the ascent; and you shall find them at the end of the valley in front of the desert of Jeruel — AAT

Go down against them tomorrow. You will see them coming up by the ascent of Ziz, and you will come upon them at the end of the wadi which opens on the wilderness of Jeruel — NAB

17. Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the LORD with you, O Judah and Jerusalem:

It is not for you to fight in this battle; take up your position, stand still and see the deliverance of the LORD, who is on your side, O Judah and Jerusalem — AAT

There will be no need for you to take up arms in this fight; put yourselves in position, and keep where you are, and you will see the salvation of the Lord with you, O Judah and Jerusalem — Bas

fear not, nor be dismayed; tomorrow go out against them: for the LORD will be with you.

Do not fear or be dismayed; go out tomorrow to face them; for the LORD is on your side — NEB

Fear not; be not perplexed; tomorrow go out before them, and the LORD be with you — Ber

be fearless, be dauntless; march out against them tomorrow and Yahweh will be with you — Jerus

18. And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.

Then King Jehoshaphat fell to the ground with his face to the earth, and all the people of Judah and the people of Jerusalem did the same, worshiping the Lord — Tay

19. And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high.

. . . began praising Yahweh the God of Israel at the tops of their voices — Jerus

. . . arose to praise the LORD, the God of Israel, with a very loud voice — Ber

. . . stood up to offer praise unto Yahweh, God of Israel, with an exceedingly loud voice — Rhm

. . . stood up and praised the LORD the God of Israel with a mighty shout — NEB

. . . cried aloud till the heavens rang, in praise of the Lord God of Israel — Knox

20. And they rose early in the morning, and went forth into the wilderness of Tekoa:

Early the next morning they got up and marched out to the wilderness of Tekoa — Ber

and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established;

As they were going out, Jehoshaphat halted and said: Listen to me, Judah and inhabitants of Jerusalem! Trust in the LORD, your God, and you will be found firm — NAB

and, as they were starting, Jehoshaphat took his stand and said, Hear me, O Judah and inhabitants of Jerusalem: hold firmly to your faith in the LORD your God and you will be upheld — NEB

believe his prophets, so shall ye prosper.

have faith in his prophets and all will go well for you — Bas

have faith in his prophets and you will be successful — Jerus

21. And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army,

And when he had taken counsel with the people, he appointed them that should sing unto Jehovah, and give praise in holy array, as they went out before the army — ASV

After consulting with the people, he appointed some to sing to the LORD and

some to praise the holy Appearance as it went forth at the head of the army — NAB

He took counsel with the people, appointing those who were to sing to the LORD and those who were to give praise in sacred vestments as they advanced in front of the troops — Ber

After consulting with the people, he appointed men to sing to the LORD and praise the splendour of his holiness as they went before the armed troops — NEB

and to say, Praise the LORD; for his mercy endureth for ever.

and say, Give thanks to the LORD, for his steadfast love endures for ever — RSV

saying, Praise the LORD because His loving-kindness is everlasting — Ber

22. And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten.

As they began to sing their joy and their praise, Yahweh laid an ambush for the Ammonites and Moab and the mountain folk of Seir who had come to attack Judah, and routed them — Jerus

As soon as their loud shouts of praise were heard, the LORD deluded the Ammonites and Moabites and the men of the hill-country of Seir, who were invading Judah, and they were defeated — NEB

23. For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them:

The Ammonites and the Moabites turned on the natives of mount Seir, determined to wipe them out — Mof

For the Ammonites and Moabites took up a position against the inhabitants of Mount Seir to wipe out and completely destroy them — AAT

and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

And when they had finished with the inhabitants of Seir, they began to destroy each other — NAB

24. And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped.

When Judah came to the watchtower of the wilderness, they looked toward the multitude; and behold, they were dead bodies lying on the ground; none had escaped — RSV

And Judah came to the watch-tower of the waste land, and looking in the direction of the army, they saw only dead bodies stretched on the earth: no living man was to be seen — Bas

25. And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels,

And when Jehoshaphat and his people came to take the spoil of them, they found among them in abundance both riches and dead bodies, and precious jewels — ASV

Jehoshaphat came with his troops to plunder them, and found quantities of cattle, goods, clothing and valuables — Jerus

When Jehoshaphat and his men came to collect the booty, they found a large number of cattle, goods, clothing, and precious things — NEB

Jehoshaphat and his people proceeded to collect the plunder and found much among them, including goods with the bodies and precious articles — Ber

which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.

They stripped off for themselves more than they could carry, spending three days collecting the loot, for it was enormous — Ber

26. And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, unto this day.

Then, on the fourth day, they mustered in the Valley a Blessing, which still bears the name they gave it when they returned thanks to the Lord there — Knox

On the fourth day they mustered in the valley of Berakah (Blessvale), where they blessed the Eternal; hence to this day it is called Blessvale — Mof

On the fourth day they gathered in the Valley of Blessing, as it is called today, and how they praised the LORD — Tay

27. Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the LORD had made them to rejoice over their enemies.

Then all the men of Judah and Jerusalem, with Jehoshaphat at their head, turned back toward Jerusalem celebrating the joyful victory the LORD had given them over their enemies — NAB

28. And they came to Jerusalem with psalteries and harps and trumpets unto the house of the LORD.

They entered Jerusalem with lutes, harps, and trumpets playing, and went into the house of the LORD — NEB

To the music of harp and lyre and trumpet they came to Jerusalem and to the Temple of Yahweh — Jerus

29. And the fear of God was on all the kingdoms of those countries, when they had heard that the LORD fought against the enemies of Israel.

So the Lord struck terror into the hearts of the heathen, with the news that he himself had fought against Israel's enemies — Knox

Again the awe of God came over all the kingdoms of the lands when they heard that the LORD had fought against the enemies of Israel — Ber

30. So the realm of Jehoshaphat was quiet: for his God gave him rest round about.

and the realm of Jehoshaphat was at peace, God giving him security on all sides — NEB

The kingdom of Jehoshaphat was calm, his God granting him peace on all his frontiers — Jerus

31. And Jehoshaphat reigned over Judah: he was thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem.

Thus Jehoshaphat reigned over Judah. He was thirty-five years old when he began to reign, and he reigned twenty-five years in Jerusalem — RSV

And his mother's name was Azubah the daughter of Shilhi.

32. And he walked in the way of Asa his father, and departed not from it, doing that which was right in the sight of the LORD.

He followed in the footsteps of Asa his father and did not swerve from them; he did what was right in the eyes of the LORD — NEB

He was a good king, just as his father Asa was. He continually tried to follow the Lord — Tay

33. Howbeit the high places were not taken away: for as yet the people had not prepared their hearts unto the God of their fathers.

except that the high places were not removed and the people still would not fix their heart on the God of their fathers — Ber

Still the shrines were not removed, nor had the nation as yet turned to the God of their fathers — Mof

34. Now the rest of the acts of Jehoshaphat, first and last, behold, they are written in the book of Jehu the son of Hanani, who is mentioned in the book of the kings of Israel.

Now the rest of the acts of Jehoshaphat, first and last, behold, they are written in the history of Jehu the son of Hanani, which is inserted in the book of the kings of Israel — ASV

The other events of Jehoshaphat's reign, from first to last, are recorded in the history of Jehu son of Hanani, which is included in the annals of the kings of Israel — NEB

35. And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly:

After this, Jehoshaphat king of Judah allied himself with Ahaziah king of Israel, who led him into evil ways — Jerus

Later on, Jehoshaphat king of Judah made an alliance with Ahaziah king of Israel, who acted wickedly — Ber

36. And he joined himself with him to make ships to go to Tarshish: and they made the ships in Ezion-geber.

He joined with him in building ships to sail to Tarshish: the fleet was built at Ezion-geber — NAB

37. Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works.

But Eliezer son of Dodavahu of Mareshah denounced Jehoshaphat with this prophecy: Because you have joined with Ahaziah, the LORD will bring your work to nothing — NEB

Then Eliezer the son of Dodavahu of Mareshah prophesied against Jehoshaphat, saying, Because you have joined with Ahaziah, the LORD will destroy what you have made — RSV

And the ships were broken, that they were not able to go to Tarshish.

The ships broke up and were never fit to sail for Tarshish — Jerus

So the ships were so damaged that they could not sail to Tarshish — Ber

So the ships met disaster and never arrived at Tarshish — Tay

CHAPTER 21

1. Now Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son reigned in his stead.

Jehoshaphat went to rest with his fathers, was buried with his fathers in the city of David, and Jehoram his son became king in his place — Ber

2. And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these were the sons of Jehoshaphat king of Israel.

He had brothers, the sons of Jehoshaphat; Azariah, Jehiel, Zechariah, Azariah, Michael, and Shephatiah; all these were the sons of Jehoshaphat king of Judah — RSV

3. And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah:

. . . with cities of defence in Judah — Rhm

. . . with fortified cities in Juda — ASV

. . . walled cities . . . — Knox

but the kingdom gave he to Jehoram; because he was the firstborn.

4. Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and divers also of the princes of Israel.

. . . and had strengthened his position . . . — Ber

When Jehoram had ascended the throne of his father and was established, he slew all his brothers with the sword, and also some of the princes of Israel — RSV

5. Jehoram was thirty and two years old when he began to reign, and he reigned eight years in Jerusalem.

6. And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife:

. . . as the house of Ahab had done; for the daughter of Ahab was his wife. — RSV

and he wrought that which was evil in the eyes of the LORD.

so he wrought wickedness in the eyes of Yahweh — Rhm

7. Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons for ever.

. . . a lamp to him . . . — AAT

But it was not the Lord's purpose to send destruction on the family of David, because of the agreement he had made with David, when he said he would give to him and to his sons a light for ever — Bas

. . . had promised David and his descendants a dynasty for all time — Mof

. . . promising to keep a lamp of his line unquenched for ever — Knox

. . . to give him and his sons a flame, to burn for all time — NEB

8. In his days the Edomites revolted from under the dominion of Judah, and made themselves a king.

9. Then Jehoram went forth with his princes, and all his chariots with him:

. . . with his commanders . . . — AAT

So Jehoram passed over with his captains, and all his chariots with him — Rhm

and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.

. . . the Edomites who had surrounded him and his chariot commanders — RSV

10. So the Edomites revolted from under the hand of Judah unto this day.

So Edom has remained independent of Judah to this day — NEB

The same time also did Libnah revolt from under his hand; because he had forsaken the LORD God of his fathers.

Then Libnah also revolted from Jehoram's rule, because he had forsaken the Lord, the God of his fathers — Amp

11. Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto.

. . . and caused the inhabitants of Jerusalem to be unchaste, and seduced Judah — Rhm

. . . led the inhabitants of Jerusalem into idolatry and seduced Judah — NAB

. . . built hill-shrines in the hill-country of Judah . . . seduced the inhabitants of Jerusalem into idolatrous practices and corrupted Judah — NEB

What's more, Jehoram constructed idol shrines in the mountains of Judah, and lead the people of Jerusalem in worshiping idols; in fact, he compelled his people to worship them — Tay

He also set up high places in the highlands of Judah and caused the inhabitants of Jerusalem to prostitute themselves, and Judah to go astray — Jerus

12. And there came a writing to him from Elizah the prophet,

A letter, too, was brought to him written by the prophet Elias — Knox

saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,

13. But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab,

. . . and hast caused Judah and the inhabitants of Jerusalem to be unchaste, after the unchastities of the house of Ahab — Rhm

. . . and have lead Judah and the inhabitants of Jerusalem into idolatry, as did the house of Ahab — NAB

. . . and have seduced Judah and the inhabitants of Jerusalem, as the house of Ahab did — NEB

. . . and have caused Judah and the inhabitants of Jerusalem to prostitute themselves, just as the House of Ahab did — Jerus

and also hast slain thy brethren of thy father's house, which were better than thyself:

14. Behold, with a great plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods:

15. And thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

and you shall have severe pains from a disease in your bowels, while your bowels issue forth because of the disease, day after day — NAB

You will be stricken with an intestinal disease and your bowels will rot away — Tay

16. Moreover the LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that were near the Ethiopians:

. . . and of the Arabians who are located beside the Ethiopians — Ber

17. And they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz, the youngest of his sons.

. . . so that no son was left to him, except Jehoahaz his youngest — AAT

18. And after all this the LORD smote him in his bowels with an incurable disease.

And after all this the Lord smote [Jehoram] with an incurable intestinal disease — Amp

19. And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases.

. . . and he died in intense suffering — Ber

In the process of time, at the end of two years, his intestines came out and he died in terrible suffering — Tay

And his people made no burning for him, like the burning of his fathers.

And his people made no funeral fire to honor him, like the fires for his fathers — Amp

. . . as they did for his ancestors — Knox

The people did not light a fire for him as they had for his father — Jerus

20. Thirty and two years old was he when he began to reign, and he reigned in Je-

rusalem eight years, and departed without being desired.
. . . he died with no one to regret him — Mof
. . . He departed without being lamented — AAT
. . . — and went his way — unregretted — Rhm
. . . He departed unloved — NAB
. . . and died unmourned — Tay
. . . His passing went unsung — NEB
. . .; a life ill lived — Knox
Howbeit they buried him in the city of David, but not in the sepulchres of the kings.
. . . but not in the tombs of the kings — RSV

CHAPTER 22

1. And the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest.
. . . All his elder brothers had been killed by Arab freebooters, that fell on the camp where they were lodged — Knox
. . . for all his older sons had been killed by the band of marauders that had come with the Arabians against the camp — Ber
So Ahaziah the son of Jerhoram king of Judah reigned.

2. Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also was Athaliah the daughter of Omri.
. . .: and his mother's name was Athaliah the daughter of Omri — ASV

3. He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly.
He too walked in the ways of the house of Ahab, — for his mother became his counsellor to work lawlessness — Rhm
. . . his mother prompting him to impious deeds — Knox

4. Wherefore he did evil in the sight of the LORD like the house of Ahab: for they were his counsellors after the death of his father to his destruction.
Yes, he was as evil as Ahab, for Ahab's family became his advisors after his father's death, and they led him on to ruin — Tay

5. He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram.
. . . Hazael king of Aram at Ramath-gilead; and the Arameans smote Joram — Lam
. . . and the Syrians wounded Je[ho]ram, — Amp

6. And he returned to be healed in Jezreel because of the wounds which were given him at Ramah, when he fought with Hazael king of Syria.
. . . to recover from the wounds which were inflicted on him at Ramoth in battle with Hazael king of Aram — NEB
And Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

7. And the destruction of Ahaziah was of God by coming to Joram:
But the destruction of Ahaziah was ordained of God in his coming to visit Je[ho]ram — Amp
But it was ordained by God that the downfall of Ahaziah should come about through his going to visit Joram — RSV
for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed to cut off the house of Ahab.
. . . had anointed to destroy the house of Ahab — RSV

8. And it came to pass, that, when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them.
So it came about that Jehu, who was then at variance with the house of Ahab, found the officers of Judah and the kinsmen of Ahaziah who were his attendants, and killed them — NEB
While Jehu was hunting down and killing the family and friends of Ahab, he met King Ahaziah's nephews, the princes of Judah, and killed them — Tay

9. And he sought Ahaziah:
Then he searched out Ahaziah himself — NEB
Then he looked for Ahaziah himself — NAB
and they caught him, (for he was hid in Samaria,) and brought him to Jehu: and when they had slain him, they buried him: Because, said they, he is the son of Jehoshaphat, who sought the LORD with all his heart.
they found him hiding in the city of Samaria, and brought him to Jehu, who killed him. Even so, Ahaziah was given a royal burial because he was the grandson of King Jehoshaphat — a man who enthusiastically served the Lord — Tay
So the house of Ahaziah had no power to keep still the kingdom.
None of his sons, however, except for Joash, lived to succeed him as king — Tay
So the house of Ahaziah had no one left able to rule the kingdom — Amp

10. But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah.
. . . she arose and destroyed all the royal family of the house of Judah — RSV
The more so because his mother, Athalia, no sooner heard the news of her son's death, than she set about exterminating all the blood royal of Joram's dynasty — Knox

11. But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bedchamber.
. . . and put him and his nurse in a bedroom — NAB
. . . stole him away while all the other princes were being slain, and hid him, with his nurse, in the room where the bedding was stored up — Knox
So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not.
So Jehosheba daughter of King Jehoram, sister of Ahaziah, and wife of Jehoiada the priest, hid [Joash] from [his grandmother] Athaliah, so that she did not slay him — Amp

12. And he was with them hid in the house of God six years: and Athaliah reigned over the land.
Joash remained hidden in the Temple for six years while Athaliah reigned as queen — Tay

CHAPTER 23

1. And in the seventh year Jehoiada strengthened himself,
. . . took courage — RSV
. . . was emboldened to act — Knox
. . . felt himself strong enough — NEB
and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him.
and took the rulers of hundreds — . . . — unto himself in covenant — Rhm
. . . the commanders of hundreds . . . — AAT
and made an agreement with the captains of hundreds, Azariah, . . . — Bas
He took some of the captains into his confidence, Azarias . . . — Knox

2. And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.
. . . and gathered together the Levites out of all the cities of Judah and the ancestral chiefs of Israel, — and they came into Jerusalem — Rhm
These men traveled out across the nation secretly, to tell the Levites and clan leaders about his plans and to summon them to Jerusalem — Tay

3. And all the congregation made a covenant with the king in the house of God.
and this whole assembly made a pact with the king in the Temple of God — Jerus
. . . made an agreement with the king in the house of God — Bas
And he said unto them, Behold, the king's son shall reign, as the LORD hath said of the sons of David.
And Jehoiada said to them, "Behold, the

king's son! Let him reign, as the LORD spoke concerning the sons of David — RSV

4. This is the thing that ye shall do; A third part of you entering on the sabbath, of the priests and of the Levites, shall be porters of the doors;

. . . shall be porters of the thresholds — ASV

This is the thing that you shall do: of the priests and Levites who come off duty on the Sabbath, one third shall be gatekeepers. — RSV

This is what you must do: a third of your number, both priests and Levites, who come in on the Sabbath must guard the thresholds — NAB

5. And a third part shall be at the king's house; and a third part at the gate of the foundation:

A [second] third shall be at the king's house, and [the final] third at the Foundation Gate — Amp

. . . the Lower Gate — Tay

and all the people shall be in the courts of the house of the LORD.

and all the people shall be in the courts [only] of the house of the Lord — Amp

All the rest are to be in the temple courts — Knox

. . . in the courts of the house of Yahweh — Rhm

. . . Jehovah — ASV

6. But let none come into the house of the LORD, save the priests, and they that minister of the Levites;

. . . except the priests and the ministering Levites — AAT

they shall go in, for they are holy: but all the people shall keep the watch of the LORD.

. . . the charge of the LORD — AAT

. . . the orders of the Lord — Bas

. . . the Lord's command — Knox

. . . the prescriptions of the LORD — NAB

7. And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever else cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

The Levites shall surround the king, each with his weapons in his hand; and whoever enters the house shall be slain. Be with the king when he comes in, and when he goes out. " — RSV

8. So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go out on the sabbath:

All the commands which the high priest Joiada gave them, the Levites, and the rest of Juda with them, faithfully carried out: mustered their men, alike those who mounted guard and those who were relieved of duty that week. — Knox

for Jehoiada the priest dismissed not the courses.

since the high priest would not let the companies who finished go home — Knox

for Jehoiada the priest did not dismiss the divisions — RSV

9. Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that had been king David's, which were in the house of God.

. . . the spears and body-covers which had been King David's and which were kept in the house of God — Bas

. . . the spears, shield and the smaller shields that were in the temple of God and had been King David's — Ber

Then Jehoiada issued spears and shields to all the army officers. These had once belonged to King David and were stored in the Temple — Tay

10. And he set all the people, every man having his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and the temple, by the king round about.

and he set all the people as a guard for the king, every man with his weapon in his hand, from the south side of the house to the north side of the house, around the altar and the house — RSV

and he posted all the people, each man carrying his weapon at the ready, from corner to corner of the house to north and south, surrounding the king — NEB

He drew all the people up, each man with his weapon in his hand from the south corner to the north corner of the Temple, surrounding the altar and the Temple, to form a circle round the king — Jerus

11. Then they brought out the king's son, and put upon him the crown, and gave him the testimony, and made him king. And Jehoiada and his sons anointed him, and said, God save the king.

Then Jehoiada brought out the king's son, crowned him, and imposed the Law on him; and they proclaimed him king. Jehoiada and his sons then anointed him and shouted, 'Long live the king!' — Jerus

. . . gave him the crown and the pledge that went with it — Knox

. . . put the crown and the armlet upon him . . . — AAT

12. Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD:

meanwhile, the noise of all this stir and shouting reached the ears of Athalia, and she made her way into the temple, where the crowd was gathered — Knox

13. And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king:

and found the king standing on the dais at the entrance, amidst outbursts of song and fanfares of trumpets in his honour — NEB

and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of music, and such as taught to sing praise.

. . . and such as led the offering of praise — Rhm

Then Athaliah rent her clothes, and said, Treason, Treason.

Well might she rend her clothes, and cry out, Treason, treason! — Knox

14. Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them,

. . . gave orders to the captains of hundreds who had authority over the army, saying, — Bas

Have her forth of the ranges:

Take her forth within the ranks — Rhm

Have her forth between the ranks — ASV

Take her outside through the ranks — NAB

Take her outside the precincts — Jerus

. . . beyond the temple precincts — Knox

and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD.

15. So they laid hands on her; and when she was come to the entering of the horse gate by the king's house, they slew her there.

16. And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the LORD'S people.

And Jehoiada made an agreement . . . — Bas

17. Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and slew Mattan the priest of Baal before the altars.

18. Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had distributed in the house of the LORD,

Then Joiada set up officers to look after the Lord's temple; but under the direction of those priests and Levites to whom David had assigned their tasks there — Knox

Then Jehoiada appointed watchmen over the house of the LORD under the authority of the priests and the Levites whom David had apportioned over the house of the LORD — AAT

And Jehoiada put the oversight of the house of Yahweh in the hand of the priests and the Levites whom David set by courses over the house of Yahweh — Rhm

to offer the burnt offerings of the LORD, as it is written in the law of Moses, with rejoicing and with singing, as it was ordained by David.

that they might offer up the ascending-sacrifices of Yahweh as it is written in the law of Moses with rejoicing and with song, — under the direction of David — Rhm

. . . as Moses bade them, and singing praise after David's own fashion — Knox

19. And he set the porters at the gates of the house of the LORD, that none which was unclean in any thing should enter in.

He stationed the gate-keepers at the gates . . . — RSV

20. And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land,

Then he took the commanders of hundreds and the nobles and those who ruled the people and all the people of the land — AAT

and brought down the king from the house of the LORD: and they came through the high gate into the king's house,

. . . the Upper Gate to the royal palace — NEB

and set the king upon the throne of the kingdom.

21. And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

All through the land were great rejoicings, and the city had rest, now that Athalia lay dead — Knox

CHAPTER 24

1. Joash was seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also was Zibiah of Beer-sheba.

. . .: and his mother's name was . . . — ASV

2. And Joash did that which was right in the sight of the LORD all the days of Jehoiada the priest.

Joash tried hard to please the Lord all during the lifetime of Jehoiada the priest — Tay

3. And Jehoiada took for him two wives; and he begat sons and daughters.

Jehoiada chose him two wives, and he had a family of sons and daughters — NEB

Jehoiada arranged two marriages for him: and he had sons and daughters — Tay

4. And it came to pass after this, that Joash was minded to repair the house of the LORD.

After this Joash decided to . . . — RSV

. . . to restore the house of Jehovah — ASV

. . . it was near the heart of Joash to renew the house of Yahweh — Rhm

5. And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter.

. . . over the years. You must hasten this affair — NAB

. . . collect enough money from all the Israelites to make possible annual repairs to the Temple of Yahweh. Do this quickly — Jerus

. . . and collect the annual tax from all the Israelites for the restoration of the house of your God, and do it quickly — NEB

Howbeit the Levites hastened it not.

But the Levites went about their work slowly — Knox

6. And the king called for Jehoiada the chief, and said unto him,

The king then called for Jehoida the chief priest . . . — NEB

Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, according to the commandment of Moses the servant of the LORD, and of the congregation of Israel, for the tabernacle of witness?

. . . the tribute money of Moses the servant of Yahweh, and of the convocation of Israel, — for the tent of testimony — Rhm

Why hast thou been at no pains, he asked, to make the Levites collect money throughout Juda and Jerusalem, the same money which the Lord's servant Moses bade all Israel devote to the needs of the tabernacle? — Knox

Why have you not give the Levites orders that the tax fixed by Moses, the servant of the Lord, and by the meeting of Israel, for the Tent of witness, is to be got in from Judah and Jerusalem and handed over? — Bas

. . . the assessment of Moses the LORD's servant, which was levied on the congregation of Israel for the tent of testimony — Ber

7. For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the LORD did they bestow upon Baalim.

For as for Athaliah the Lawless her sons brake up the House of God, — moreover all the hallowed things of the

house of Yahweh offered they unto the Baalim — Rhm

(For that iniquitious woman Athaliah and her priests had plundered the temple of the Eternal and bestowed on the Baals all the votive offerings in the temple of the Eternal.) — Mof

(The followers of wicked Athaliah had ravaged the Temple, and everything dedicated to the worship of God had been removed to the temple of Baalam.) — Tay

8. And at the king's commandment they made a chest, and set it without at the gate of the house of the LORD.

. . ., and this they put by the outer gate of the Lord's house — Knox

. . . which they put outside the gate of the LORD's temple — NAB

9. And they made a proclamation through Judah and Jerusalem, to bring in to the LORD the collection that Moses the servant of God laid upon Israel in the wilderness.

Then a proclamation was sent to all the cities of Judah and throughout all Jerusalem telling the people to bring to the Lord the tax that Moses the servant of the Lord had assessed upon Israel — Tay

And proclamation was made throughout Judah and Jerusalem, to bring in for the LORD the tax that Moses the servant of God laid upon Israel in the wilderness — RSV

10. And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.

And all the rulers and all the people rejoiced — and brought in and cast into the chest until they had finished — Rhm

. . . rejoiced and brought their tax and dropped it into the chest until they had finished — RSV

11. Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites,

Whenever the chest was brought to the royal officials by the Levites — NAB

and when they saw that there was much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again.

when they saw that there was much money in it, the king's secretary and the officer of the chief priest would come and empty the chest and take it and return it to its place — RSV

Thus they did day by day, and gathered money in abundance.

. . . and collected silver in abundance — Rhm

12. And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD.

. . . masons and carpenters . . . fashioners of iron and bronze . . . — Rhm

. . . and they hired masons and carpenters to restore the house of the LORD, and also workers in iron and bronze to repair the house of the LORD — RSV

13. So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it.

So the workmen wrought, and the work of repairing went forward in their hands, and they set up the house of God in its state, and strengthened it — ASV

. . . and the work of restoration went forward in their hand, — and they caused the house of God to stand forth according to its due proportions and made it strong — Rhm

14. And when they had finished it, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, even vessels to minister, and to offer withal, and spoons, and vessels of gold and silver.

When they had finished, they brought in to the king and to Jehoiada what was left of the silver, and it was made into utensils for the LORD's temple — instruments for serving and for making sacrifices, bowls, and gold and silver items — Ber

And they offered burnt offerings in the house of the LORD continually all the days of Jehoiada.

They continued sacrificing burnt offerings in the LORD's house regularly throughout Jehoiada's lifetime — Ber

15. But Jehoiada waxed old, and was full of

days when he died; an hundred and thirty years old was he when he died.
Jehoiada, however, grew old and advanced in years and died . . . — Ber
but at last he grew old, and the full tale of his years was complete . . . — Knox
. . . waxed old and became satisfied with days and died . . . — Rhm
Jehoiada lived to a ripe old age; he was a hundred and thirty years old when he died — NAB

16. And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house.
and they buried him with the kings in the Citadel of David because he had served God and his Temple well in Israel — Jerus

17. Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them.
Now after the death of Jehoiada came the rulers of Judah, and bowed themselves down unto the king, — then hearkened the king unto them — Rhm
. . . the chiefs of Judah came and went down on their faces before the king. Then the king gave ear to them — Bas
Now after the death of Jehoiada the priest [who had hidden Joash] the princes of Judah came and made obeisance . . . — Amp
. . ., and the king then listened to them — NAB

18. And they left the house of the LORD God of their fathers, and served groves and idols:
and they forsook the house of Yahweh God of their fathers, and served the Sacred Stems and the images — Rhm
. . . and served the Asherim and the idols — ASV
. . . forest shrines . . . carved images — Knox
. . . sacred poles and idols — NEB
. . . shame images and idols — Ber
and wrath came upon Judah and Jerusalem for this their trespass.

19. Yet he sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear.
. . ., but their protest went unheeded — Knox

20. And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper?
At last the divine spirit fell on the high priest Zacharias, that was son to Joiada; full in the presence of the people he stood up and gave them a message from the Lord God: What means it that you so transgress the Lord's command, to your peril — Knox
because ye have forsaken the LORD, he hath also forsaken you.

21. And they conspired against him, and stoned him with stones at the commandment of the king, in the court of the house of the LORD.
But they made common cause against him, and on orders from the king . . . — NEB

22. Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son.
Thus Joash the king remembered not the lovingkindness which Jehoiada his father had done for him . . . — Rhm
That was how King Joash repaid Jehoiada for his love and loyalty — by killing his son — Tay
And when he died, he said, The LORD look upon it, and require it.
And when he was dying, he said, "May the LORD see and avenge!" — RSV
Zechariah's last words as he died were "Lord, see what they are doing and pay them back." — Tay

23. And it came to pass at the end of the year, that the host of Syria came up against him;
Now in the spring, the army of the Arameans came up against him — Bas
and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus.

24. For the army of the Syrians came with a small company of men, and the LORD delivered a very great host into their hand, because they had forsaken the LORD God of their fathers.
For though the army of Aram was only a small one, the Lord gave a very great army into their hands. . . . — Bas

So they executed judgment against Joash.
So punishment was meted out to Joash — NAB

25. And when they were departed from him, (for they left him in great diseases,)
After he Arameans had departed from him, leaving him in grievous suffering, — NAB
his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

26. And these are they that conspired against him; Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of Shimrith a Moabitess.
And these are they that conspired against him: Zabad . . . — ASV

27. Now concerning his sons, and the greatness of the burdens laid upon him, and the repairing of the house of God, behold, they are written in the story of the book of the kings.
Accounts of his sons, and of the many oracles against him, and of the rebuilding of the house of God are written in the Commentary on the Book of the Kings — RSV
And Amaziah his son reigned in his stead.

CHAPTER 25

1. Amaziah was twenty and five years old when he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem.

2. And he did that which was right in the sight of the LORD, but not with a perfect heart.
. . . — only not with a whole heart — Rhm
. . . though not wholeheartedly — NAB
. . . yet not with a blameless heart — RSV
. . . but not with an undivided mind — Mof
. . . but not with a perfect or blameless heart — Amp
. . . but not with full obedience — Knox
. . . but his heart was not completely true with the Lord — Bas

3. Now it came to pass, when the kingdom was established to him, that he slew his servants that had killed the king his father.
Once his power was firmly established, he put his father's murderers to death — Knox

4. But he slew not their children, but did as it is written in the law in the book of Moses, where the LORD commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

5. Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of their fathers, throughout all Judah and Benjamin:
And Amaziah gathered Judah together, and appointed them by their ancestral houses as rulers of thousands and as rulers of hundreds, for all Judah and Benjamin, — Rhm
Then Amaziah assembled the men of Judah and drew them up by families, all Judah and Benjamin as well, under officers over units of a thousand and a hundred. — NEB
and he numbered them from twenty years old and above, and found them three hundred thousand choice men, able to go forth to war, that could handle spear and shield.
. . . who could grasp spear and shield — Rhm
He mustered those of twenty years old and upwards and found their number to be three hundred thousand, all picked troops, ready for service, able to handle spear and shield — NEB

6. He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver.
To these he added a force of a hundred thousand warriors from Israel, hired for a hundred talents of silver — Knox
He also paid $200,000 to hire 100,000 experienced mercenaries from Israel — Tay

7. But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the LORD is not with

Israel, to wit, with all the children of Ephraim.

But now a messenger from God came and told him, "My lord king, this force of Israelites must not march with thee; to Israel, to the whole kingdom of Ephraim, the Lord denies his aid — Knox

But a prophet arrived with this message from the Lord: "Sir, do not hire troops from Israel, for the Lord is not with them — Tay

8. But if thou wilt go, do it, be strong for the battle: God shall make thee fall before the enemy: for God hath power to help, and to cast down.

. . . for there is strength in God to help or to cause to fall — Rhm

Instead, go on your own, strongly prepared for the conflict; otherwise the LORD will defeat you in the face of the enemy. It is God who has the power to reinforce or to defeat — NAB

Count as thou wilt on the strength of thy array, God will give thy enemies the mastery; he alone sends victory and defeat — Knox

Go by yourself, strike your own blow, be brave in battle; God will not let you fall before the foe, for God has power to help and to hurl down — Mof

For if you go [in spite of warning], no matter how strong you are for battle, God will cast you down before the enemy; for God has power to help and to cast down — Amp

But if you suppose that in this way you will be strong for war, God will cast you down before the enemy; for God has power to help or to cast down — RSV

9. And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The LORD is able to give thee much more than this.

And when Amasias asked what was to become of the hundred talents he had spent on the mercenaries from Israel, the answer came, Worse losses yet the Lord can make good to thee — Knox

10. Then Amaziah separated them, to wit, the army that was come to him out of Ephraim, to go home again:

So Amaziah dismissed them to return home, those troops which had come to him from Ephraim — Ber

wherefore their anger was greatly kindled against Judah, and they returned home in great anger.

but they were highly incensed at Judah and returned home burning with rage — Ber

. . . in a heat of anger — Rhm

. . . and returned home blazing with resentment — NAB

11. And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir ten thousand.

And Amaziah took courage and led forth his people . . . — Rhm

Amaziah now assumed command of his army. They proceeded to the Valley of Salt, and there they killed ten thousand men of Seir — NAB

. . . 10,000 of the men of Seir [Edom] — Amp

12. And other ten thousand left alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.

Another 10,000 were taken alive to the top of a cliff and thrown over, so that they were crushed upon the rocks below — Tay

13. But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Bethhoron, and smote three thousand of them, and took much spoil.

But meanwhile the army which Amasias had sent home, instead of taking them into battle with him, scattered here and there among the cities of Juda, all the way (from Samaria) to Bethoron, killing three thousand of the inhabitants, and carrying away great store of plunder — Knox

14. Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense unto them.

And so it was after Amaziah came in from smiting the Edomites that he brought in the gods of the sons of Seir,

and set them up for himself as gods, — and before them used he to bow himself down and unto them used he to burn a perfume — Rhm

. . . and these gods he made his own, worshipping them himself and burning incense before them — Knox

15. Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people,

Wherefore the anger of Jehovah . . . — ASV

which could not deliver their own people out of thine hand?

which have not delivered . . . — ASV

16. And it came to pass, as he talked with him, that the king said unto him, Art thou made of the king's counsel?

"Since when have I asked your advice?" the king retorted, — Tay

And it came to pass as he spake unto him that he said to him, To be counsellor to the king have we appointed thee? — Rhm

forbear; why shouldest thou be smitten?

Peace, or thy life shall pay for it! — Knox

Be quiet now, before I have you killed. — Tay

Be silent! Why should it be necessary to kill you? — NAB

Then the prophet forbare, and said, I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

The prophet left with this parting warning: "I know that God has determined to destroy you because you have worshiped these idols, and have not accepted my counsel." — Tay

17. Then Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another in the face.

. . . Come, let us look one another in the face — RSV

. . . Come, let us have a trial of strength! — Knox

After consultation, Amaziah, Judah's king, sent a challenge of Joash son of Jehoahaz, Jehu's son, king of Israel, "Come, let us face each other in battle!" — Ber

King Amaziah of Judah now took the advice of his counselors and declared war on King Joash of Israel (son of Jehoahaz, grandson of Jehu) — Tay

18. And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife:

King Joash replied with this parable: "Out in the Lebanon mountains a thistle demanded of a cedar tree, 'Give your daughter in marriage to my son.' — Tay

and there passed by a wild beast that was in Lebanon, and trode down the thistle.

Just then a wild animal came by and stepped on the thistle, crushing it! — Tay

But down came wild beasts from Lebanon forest, and all the thistle got was, he was trampled underfoot — Knox

19. Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast:

You say to yourself, you have indeed conquered Edom: and now your heart has stirred you up to seek renown. — AAT

You say, 'See, I have smitten Edom,' and your heart has lifted you up in boastfulness — RSV

abide now at home; why shouldest thou meddle to thine hurt, that thou shouldest fall, even thou, and Judah with thee?

Stay at home; why provoke trouble, to the ruin of yourself, and of Judah with you — Mof

But now stay at home; why should you provoke trouble so that you fall, you and Judah with you? — RS

20. But Amaziah would not hear; for it came of God, that he might deliver them into the hand of their enemies, because they sought after the gods of Edom.

But Amasiah would have his way; the Lord's will was that he should fall into his enemy's hands, to punish him for worshipping the gods of Edom — Knox

But Amaziah wouldn't listen, for God was arranging to destroy him for worshipping the gods of Edom — Tay

21. So Joash the king of Israel went up; and they saw one another in the face, both

he and Amaziah king of Judah, at Beth-shemesh, which belongeth to Judah.
So Joash, Israel's king, marched up and he and Amaziah, Judah's king, faced each other in battle at Beth-shemesh which belongs to Judah — Ber

22. And Judah was put to the worse before Israel, and they fled every man to his tent.
Then was Judah defeated before Israel. — and they fled every man to his own home — Rhm
here the men of Juda were routed by the Israelites, and scattered to their homes in flight — Knox

23. And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits.
. . . Then he tore down the wall of Jerusalem from the Ephraim Gate to the Corner Gate, a distance of four hundred cubits — NAB
. . . Then King Joash ordered two hundred yards of the walls of Jerusalem dismantled, from the gate of Ephraim to the Corner Gate — Tay

24. And he took all the gold and the silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria.
. . . all the gold and silver and other ware that was to be found in the temple, in the treasury of Obed-Edom, and in the royal treasury, took hostages besides, and so made his way back to Samaria — Knox
He carried off all the treasures and golden bowls from the Temple, as well as the treasures from the palace; and he took hostages, including Obed-Edom, and returned to Samaria — Tay
He took all the gold and silver, and all the furnishings to be found with Obed-edom in the Temple of God, the treasures of the royal palace, and hostages besides, and then returned to Samaria — Jerus
And he seized all the gold and silver, and all the vessels that were found in the house of God, and Obed-edom with them; he seized also the treasuries of the king's house, and hostages, and he returned to Samaria — RSV

25. And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years.
However, King Amaziah of Judah lived on for fifteen years after the death of King Joash of Israel — Tay

26. Now the rest of the acts of Amaziah, first and last, behold, are they not written in the book of the kings of Judah and Israel?

27. Now after the time that Amaziah did turn away from following the LORD they made a conspiracy against him in Jerusalem:
Now from the time that Amaziah did turn away from following Jehovah . . . — ASV
But ever since he forsook the Lord, fresh troubles befell him. A conspiracy was made against him in Jerusalem — Knox
This account includes a report of Amaziah's turning away from God, and how is people conspired against him in Jerusalem — Tay
and he fled to Lachish: but they sent to Lachish after him, and slew him there.
. . . and assassinated him there — Ber
and how he fled to Lachish — but they went after him and killed him there — Tay

28. And they brought him upon horses, and buried him with his fathers in the city of Judah.
And they brought him back on horses to Jerusalem and buried him in the royal cemetery — Tay

CHAPTER 26

1. Then all the people of Judah took Uzziah, who was sixteen years old, and made him king in the room of his father Amaziah.
. . . instead of his father Amaziah — Rhm
. . . in place of his father Amaziah — Bas

2. He built Eloth, and restored it to Judah, after that the king slept with his fathers.
He was the builder of Eloth, which he got back for Judah after the death of the king — Bas
After his father's death, he rebuilt the

city of Eloth and restored it to Judah — Tay

He rebuilt Elath and restored it to Judah: this was after King Amaziah had gone to rest with his ancestors — NAB

3. Sixteen years old was Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also was Jecoliah of Jerusalem.

. . . and the name of his mother was Jechiliah of Jerusalem — Rhm

4. And he did that which was right in the sight of the LORD, according to all that his father Amaziah did.

. . ., just as Amaziah his father did — AAT

5. And he sought God in the days of Zechariah, who had understanding in the visions of God:

And it came to pass that he set himself to seek God, in the days of Zechariah who gave understanding in the seeing of God — Rhm

He set himself to seek God in the days of Zechariah, who instructed him in the fear of God — RSV

He made a point of seeking God during the lifetime of Zechariah, who had insight in divine visions — Ber

He set himself to seek God in the days of Zechariah who instructed him in the things of God — Amp

. . . a man who had special revelations from God — Tay

and as long as he sought the LORD, God made him to prosper.

and throughout the days of his seeking Yahweh God prospered him — Rhm

and as long as he had recourse to the Lord, all went well with him — Knox

6. And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines.

. . .; and he built cities in the country of Ashdod, and among the Philistines — ASV

. in the territory of Ashdod and elsewhere among the Philistines — RSV

7. And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims.

. . ., and the Meunim — ASV

. . . and against the Me-unites — RSV

8. And the Ammonites gave gifts to Uzziah: and his name spread abroad even to the entering in of Egypt; for he strengthened himself exceedingly.

. . ., for he shewed exceeding great strength — Rhm

And the Ammonites gave tribute to Uzziah: and his name spread abroad even to the entrance to Egypt; for he waxed exceeding strong — ASV

. . . and his fame spread as far as Egypt, for he grew stronger and stronger — NAB

9. Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them.

. . ., — and he made them strong — Rhm

For Uzziah built towers in Jerusalem on the corner gate, on the valley gate and at the corner buttress, thus strengthening each — Ber

Also Uzziah built towers in Jerusalem at the Corner Gate, the Valley Gate, and the Angle of the Wall, and fortified them — Amp

10. Also he built towers in the desert, and digged many wells:

Towers, too, he built out in the desert, and dug cisterns in plenty — Knox

He also constructed forts in the Negeb, and made many water reservoirs — Tay

for he had much cattle, both in the low country, and in the plains:

for he had large herds, both in the Shephelah and in the plain, — RSV

for he had great herds of cattle out in the valleys and on the plains. — Tay

husbandmen also, and vine dressers in the mountains, and in Carmel: for he loved husbandry.

— husbandmen and vinedressers in the mountains and in the fruitful field, for a lover of the soil was he — Rhm

and he had farmers and vinedressers in the hills and in the fertile lands, for he loved the soil — RSV

and he had farmers and vinedressers in the hills and in the fertile fields [of Carmel], for he loved farming — Amp

11. Moreover Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler,

In addition, Uzziah had an army of fighting-men who went out to war in bands, as they had been listed by Jeiel the scribe and Maaseiah the ruler — Bas

under the hand of Hananiah, one of the king's captains.

under the authority of . . . — Bas

under the direction of Hananiah, one of the king's commanders — RSV

12. The whole number of the chief of the fathers of the mighty men of valour were two thousand and six hundred.

The whole number of the ancestral chiefs pertaining to the heroes of valour was two thousand and six hundred — Rhm

The total number of the clan leaders, strong and courageous men, was . . . — Ber

The heads of families, the strong men of war, were . . . — Bas

The entire number of family heads over these valiant warriors was . . . — NAB

13. And under their hand was an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

and the whole force under their command was one of three hundred and seven thousand five hundred fighting men, to maintain the king against his enemies — Knox

and at their disposal was a mighty army of three hundred seven thousand five hundred fighting men of great valor to help the king against his enemies — NAB

14. And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, and slings to cast stones.

Uzziah prepared shields, spears, helmets, coats of armor, bows, and slingstones for these men who made up the entire army — Ber

15. And he made in Jerusalem engines, invented by cunning men,

. . . invented by skilful men — ASV

And he produced engines of war manufactured in Jerusalem, invented by brilliant men — Tay

In Jerusalem he had machines designed by engineers — NEB

And in Jerusalem he made machines, the invention of expert men — Bas

to be on the towers and upon the bulwarks, to shoot arrows and great stones withal.

to stand on the towers and at the angles of the walls to shoot arrows and cast large stones — NAB

to shoot arrows and huge stones from the towers and battlements — Tay

for use upon towers and bastions, made to discharge arrows and large stones — NEB

And his name spread far abroad; for he was marvellously helped, till he was strong.

His fame spread far and wide, and his power was ascribed to the marvelous help he had received — NAB

His fame spread far and wide, for he was so wonderfully gifted that he became very powerful — NEB

Far spread his fame, such help the Lord gave him, and such greatness — Knox

So he became very famous, for the Lord helped him wonderfully until he was very powerful — Tay

16. But when he was strong, his heart was lifted up to his destruction:

But this greatness of his made his heart proud to his own undoing. — Knox

for he trangressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense.

for he acted unfaithfully against Yahweh his God, — and entered into the temple of Yahweh, to burn incense upon the altar of incense — Rhm

he sinned against the Lord his God by entering the forbidden sanctuary of the Temple and personally burning incense upon the altar — Tay

17. And Azariah the priest went in after him, and with him fourscore priests of the LORD, that were valiant men:

. . . men of courage — Amp

Close at his heels the high priest Azarias entered, and eighty priests with him, strong men all, to withstand the royal will. — Knox

18. And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense:

And they made protests to Uzziah the

king, and said to him, The burning of perfumes, Uzziah, is not your business but that of the priests, the sons of Aaron, who have been made holy for this work — Bas

. . . the priests, the sons of Aaron, that are set apart for this office — Knox

go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the LORD God.

Go forth out of the sanctuary for thou hast acted unfaithfully, and not to thee for an honour [shall it be] from Yahweh Elohim — Rhm

Leave the sanctuary: for you have offended, and that will certainly bring you no honour from the LORD God — NEB

. . .; you have trespassed, and that will not be to your credit and honor before the Lord God — Amp

. . . This will bring you no glory from the LORD God — Ber

19. Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests, in the house of the LORD, from beside the incense altar.

. . . and when he was wroth with the priests a leprosy shot forth in his forehead before the priests in the house of Yahweh, from off the altar of incense — Rhm

At this, Ozias turned round in anger, the censer already in his hand with the incense ready for lighting, and began to threaten them. And with that, in the priests' presence, there in the Lord's house, by the censing-altar, the mark of leprosy started out on his brow — Knox

20. And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence;

When Azariah the chief priest and all the priests turned towards him lo! he was leprous in his forehead, so they hastened him from thence — Rhm

. . . So they hurried him from there — AAT

. . . They pushed him quickly outside; — Mof

yea, himself hasted also to go out, because the LORD had smitten him.

indeed he hurried out, of his own accord, since the Eternal had struck him — Mof

. . . because the LORD had struck him with the disease — NEB

21. And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper;

. . . and dwelt in a separate house, being a leper — ASV

. . . and dwelt in a house apart — a leper — Rhm

. . . As a leper he dwelt in a segregated house — NAB

. . .; he lived in his own house as a leper — NEB

for he was cut off from the house of the LORD: And Jotham his son was over the king's house, judging the people of the land.

for he was excluded from the house of the LORD. Therefore his son Jotham was regent of the palace and ruled the people of the land — NAB

relieved of all duties and excluded from the house of the LORD, while his son Jotham was comptroller of the household and regent — NEB

22. Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write.

The other events of Uzziah's reign, from first to last, are recorded by the prophet Isaiah son of Amoz — NEB

23. So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which belonged to the kings; for they said, He is a leper;

Uzziah rested with his ancestors; he was buried with them in the field adjoining the royal cemetery, for they said, "He was a leper." — NAB

When Uzziah died, he was buried in the royal cemetery even though he was a leper — Tay

So he rested with his forefathers and was buried in a burial-ground, but not that of the kings; for they said, 'He is a leper' — NEB

and Jotham his son reigned in his stead.

CHAPTER 27

1. Jotham was twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also was Jerushah, the daughter of Zadok.

. . . His mother's name was Jerushah . . . — ASV

2. And he did that which was right in the sight of the LORD, according to all that his father Uzziah did: howbeit he entered not into the temple of the LORD. And the people did yet corruptly.

. . . — only he did not invade the temple of the LORD. But the people still followed corrupt practices — RSV

He did what is pleasing to Yahweh, just as his father Uzziah had done. But he did not enter the sanctuary of Yahweh. As for the people, they were still corrupt — Jerus

He followed the generally good example of his father Uzziah — who had, however, sinned by invading the Temple — but even so his people became very corrupt — Tay

3. He built the high gate of the house of the LORD, and on the wall of Ophel he built much.

He built the upper gate of the house of Yahweh, — and on the wall of Ophel built he extensively — Rhm

. . . and built extensively on the wall of Ophel — NEB

He was the one who constructed the upper gate of the LORD's temple, and on the walls of the citadel hill he built extensively — Ber

4. Moreover he built cities in the mountains of Judah, and in the forests he built castles and towers.

. . . and in the thick woods built he fortresses and towers — Rhm

. . . and fortified places and towers in the arable lands — Jerus

5. He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. So much did the children of Ammon pay unto him, both the second year, and the third.

. . . The men of Ammon brought this to him in the second and third years, too — Ber

His war against the Ammonites was successful, so that for the next three years he received from them an annual tribute of $200,000 in silver, 10,000 sacks of wheat, and 10,000 sacks of barley — Tay

6. So Jotham became mighty, because he prepared his ways before the LORD his God.

. . . because he ordered his ways before Jehovah his God.— ASV

So Jotham strengthened himself, — for he fixed his ways before Yahweh his God — Rhm

So Jotham became mighty, for he established his ways before the LORD his God — Ber

Jotham became very powerful because he maintained a steady course of obedience to the LORD his God — NEB

Thus Jotham continued to grow strong because he lived resolutely in the presence of the LORD, his God — NAB

7. Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they are written in the book of the kings of Israel and Judah.

. . . his wars and his activities . . . — NAB

8. He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

9. And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

CHAPTER 28

1. Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not that which was right in the sight of the LORD, like David his father:

. . . but he was an evil king, unlike his ancestor King David. — Tay

2. For he walked in the ways of the kings of Israel, and made also molten images for Baalim.

For he followed the example of the kings over in Israel and worshiped the idols of Baal — Tay

3. Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel.

He also burnt sacrifices in the Valley of Ben-hinnom; he even burnt his sons in the fire according to the abominable practice of the nations whom the LORD had dispossessed in favour of the Israelites — NEB

4. He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

He slaughtered and burnt sacrifices at the hill-shrines and on the hill-tops and under every spreading tree — NEB

. . . and under every leafy tree — NAB

5. Wherefore the LORD his God delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought them to Damascus. And he was also delivered into the hand of the king of Israel, who smot him with a great slaughter.

Therefore the LORD, his God, delivered him into the power of the king of Aram. The Arameans defeated him and . . . — NAB

So the Lord his God left him at the mercy of the king of Syria, who defeated him, and robbed his kingdom of rich spoils, which he carried off to Damascus. The king of Israel, too, had the mastery of him, and inflicted grievous loss — Knox

6. For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, which were all valiant men;

. . . all courageous men — Amp

. . . all tried warriors — Knox

. . . all stout fighting men — Jerus

. . . all able men — Ber

. . . all of them men of valor — ASV

because they had forsaken the LORD God of their fathers.

. . . Yahweh, the God of their ancestors — Jerus

7. And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah that was next to the king.

And Zichri a hero of Ephraim . . . — Rhm

. . . and Azrikam the commander of the palace and Elkanah the next in authority to the king — RSV

8. And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

And the sons of Israel carred away captive among their brethren two hundred thousand wives, sons and daughters, . . . — Rhm

The Israelites took captive from their kinsmen two hundred thousand women and children; they also took a large amount of booty and brought it to Samaria — NEB

The Israelites took two hundred thousand of their brothers captive, with wives, sons, daughters; they also took quantities of booty, carrying everything off to Samaria — Jerus

9. But a prophet of the LORD was there, whose name was Oded: and he went out before the host that came to Samaria, and said unto them,

. . . and he went out in front of the army which was coming into Samaria and said to them — Bas

Behold, because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage that reacheth up unto heaven.

. . ., he gave them into your hand, but you have slain them in a rage which has reached up to heaven — RSV

. . ., but you have butchered them without mercy, and all heaven is disturbed — Tay

10. And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: but are there not with you, even with you, sins against the LORD your God?

That is not enough for you; against all right, you would seize bondmen and bondwomen from Juda and Jerusalem. What, have you no sins of your own to account for? — Knox

And now you are planning to make the children of Judah and Jerusalem your slaves and bondwomen. Are not you yourselves, therefore, guilty of a crime against the LORD, your God? — NAB

11. Now hear me therefore, and deliver the captives again, which ye have taken cap-

tive of your brethren: for the fierce wrath of the LORD is upon you.

. . . and restore the captives whom ye have taken captive from among your brethren, — for the glow of the anger of Yahweh is over you — Rhm

Now listen to me: release the prisoners you have taken of your brothers, for the fierce anger of Yahweh hangs over you — Jerus

. . . for the anger of the LORD is roused against you — NEB

12. Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war,

Then rose up certain of the chiefs of the sons of Ephraim-Azariah son of Jehohanan . . . — against them who were coming in from the army: — Rhm

. . . put themselves against those who had come from the war — Bas

13. And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD already, ye intend to add more to our sins and to our trespass: for our trespass is great, and there is fierce wrath against Israel.

Never offend the Lord, they cried, by bringing in these captives with you! Will you add sin to sin, crown the guilt that long stands at our door? Here is grievous wrong: here is a bitter punishment from the Lord threatening Israel! — Knox

14. So the armed men left the captives and the spoil before the princes and all the congregation.

So the armed men left the captives and the plunder, before the rulers and all the convocation — Rhm

So the army officers turned over the captives and booty to the political leaders to decide what to do — Tay

15. And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them,

Then the men just named proceeded to help the captives. All of them who were naked they clothed from the booty: — NAB

Then the men already mentioned by name got up and took charge of the prisoners, giving clothing from the loot to the naked. — Ber

and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, to their brethren: then they returned to Samaria.

They clothed them and gave them sandals, fed them, and gave them water. They anointed them and led the feeble on donkeys. So they took them back to the side of their fellow tribesmen at Jericho, the city of palm trees, and then returned to Samaria — Ber

16. At that time did king Ahaz send unto the kings of Assyria to help him.

17. For again the Edomites had come and smitten Judah, and carried away captives.

18. The Philistines also had invaded the cities of the low country, and of the south of Judah,

And the Philistines had made raids on the cities in the Shephelah and the Negeb of Judah — RSV

and had taken Bethshemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there.

and had captured Beth-shemesh and Aijalon and Gederoth and Soco with its villages and Timnah with its villages, and Gimzo with its villages, — and dwelt there — Rhm

. . .: and they settled there — RSV

19. For the LORD brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the LORD.

Thus did the Lord humble Juda, . . . — Knox

For the Lord brought Judah very low on account of the evil deeds of King Ahaz of Israel, for he had destroyed the spiritual fiber of Judah and had been faithless to the Lord — Tay

For Yahweh humbled Judah on account of Ahaz king of Israel, since he neglected Judah and was unfaithful to Yahweh — Jerus

. . . for he had dealt wantonly in Judah,

and transgressed sore against Jehovah — ASV

. . . for he had given the rein in Juda, and been greviously unfaithful with Yahweh — Rhm

. . . because he had acted wantonly with Judah and had behaved very treacherously toward the LORD — AAT

20. And Tilgath-pilneser king of Assyria came unto him, and distressed him, but strengthened him not.

Tilgath-pilneser, king of Assyria, did indeed come to him, but to oppress him rather than to help him — NAB

. . . but he proved a burden to him instead of giving him strength — AAT

21. For Ahaz took away a portion out of the house of the LORD, and out of the house of the king, and of the princes, and gave it unto the king of Assyria: but he helped him not.

Though Ahaz plundered the LORD's house and the houses of the king and the princes to make payment to the king of Assyria, it availed him nothing — NAB

So even though Ahaz had given him the Temple gold and the palace treasures, it did no good — Tay

22. And in the time of his distress did he trespass yet more against the LORD: this is that king Ahaz.

. . . . this same king Ahaz — ASV

And in the time of his distress he yet further acted unfaithfully with Yahweh, — he King Ahaz! — Rhm

During the time he was under siege he made his faithlessness graver still, this King Ahaz — Jerus

23. For he sacrificed unto the gods of Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me.

He sacrificed to the gods of Damascus who had defeated him, saying, "Since it was the gods of the kings of Aram who helped them, I will sacrifice to them that they may help me also." — NAB

But they were the ruin of him, and of all Israel.

But they served to seduce him and all Israel — Rhm

But in fact they caused his downfall and that of all Israel — NEB

24. And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem.

And Ahaz gathered together the utensils of the house of God and brake away the fittings of the house of God, and shut up the doors of the house of Yahweh, — and made for himself altars at every corner in Jerusalem — Rhm

All the ornaments of the Lord's house he had already taken away and broken up; now he closed the temple doors, and built altars of his own in every corner of Jerusalem — Knox

And Ahaz collected the utensils of the house of God, and cut them in pieces, and shut up the doors of the Lord's temple [the holy place and the holy of holies], and he made himself altars in every corner of Jerusalem — Amp

25. And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the LORD God of his fathers.

and at every single city of Judah he made hillshrines to burn sacrifices to other gods and provoked the anger . . . — NEB

In every city of Judah he made high places . . . — RSV

26. Now the rest of his acts and of all his ways, first and last, behold, they are written in the book of the kings of Judah and Israel.

The other acts and all the events of his reign, from first to last, are recorded in the annals of . . . — NEB

27. And Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

. . . was laid to rest with his fathers, with the city of Jerusalem for his burying-place; but among the tombs of Israel's kings they would not lay him. And the throne passed to . . . — Knox

CHAPTER 29

1. Hezekiah began to reign when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name was Abijah, the daughter of Zechariah.

. . . when he was twenty-five years old, and he reigned twenty-nine years in Jerusalem. His mother's name was . . . — Amp

2. And he did that which was right in the sight of the LORD, according to all that David his father had done.

3. He in the first year of his reign, in the first month, opened the doors of the house of the LORD, and repaired them.

In the very first month of the first year of his reign, he reopened the doors of the Temple and repaired them — Tay

. . . he opened the doors of the house of the Lord [which his father had closed] and repaired them — Amp

4. And he brought in the priests and the Levites, and gathered them together into the east street,

. . . and assembled them in the square on the east — RSV

5. And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy place.

. . . Now hallow yourselves and hallow the house of Yahweh God of your fathers, and take forth the impure thing out of the holy place — Rhm

. . . and remove the pollution from the sanctuary — NEB

. . . — clean all the debris from the holy place — Tay

6. For our fathers have trespassed, and done that which was evil in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and turned their backs.

For our fathers have acted unfaithfully and done the thing that was wicked in the eyes of Yahweh our God and have forsaken him, — and have turned round their faces from the habitation of Yahweh and have offered their backs — Rhm

Ours in an inheritance of guilt, from fathers who have disobeyed the Lord our God, and forsaken him: turned their backs on his dwelling-place, where their eyes should ever be — Knox

7. Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy place unto the God of Israel.

But they also shut the doors of the vestibule . . . — RSV

The doors have been shut tight, the perpetual flame has been put out, and the incense and burnt offerings have not been offered — Tay

8. Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes.

Thus hath it come to pass that the wrath of Yahweh hath been upon Judah and Jerusalem, — and he hath delivered them up as a terror and as an astonishment and as a hissing, even as ye can see with your own eyes — Rhm

. . . and he made them repugnant, an object of horror and derision, as you see for yourselves — NEB

. . . He has caused us to be objects of horror, amazement, and contempt, as you see us today — Tay

9. For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this.

10. Now it is in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us.

Now it is my purpose to make an agreement with the Lord, the God of Israel, so that the heat of his wrath may be turned away from us — Bas

Now is it near my heart, to solemnise a covenant unto Yahweh God of Israel — that he may turn from him the glow of his anger — Rhm

11. My sons, be not now negligent: for the LORD hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense.

My children, by not indifferent . . . — Mof

My sons! now do not be faulty, — for of you hath Yahweh made choice to stand

for him and to wait upon him, and to be his attendants and burners of incense — Rhm

As my own sons I charge you, do not stand by with folded hands; on you the Lord's choice has fallen, to wait upon his presence, ministering, and doing worship, and burning incense before him — Knox

So, my sons, let no time be lost; . . . — NEB

12. Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah:

Then the Levites went into action: From the Kohath clan, Mahath (son of Amasai) and Joel (son of Azariah); / From the Merari clan, Kish (son of Abdi) and Azariah (son of Jehallelel); / From the Gershon clan, Joah (son of Zimmah) and Eden (son of Joah). — Tay

13. And of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah:

From the Elizaphan clan, Shimri and Jeuel; / From the Asaph clan, Zechariah and Mattaniah — Tay

14. And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel.

From the Hemanite clan, Jehuel and Shime-i; / From the Jeduthun clan, Shemaiah and Uzziel — Tay

15. And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the LORD, to cleanse the house of the LORD.

and they gathered together their brethren who hallowed themselves, and came in according to the command of the king in the things of Yahweh, — to purify the house of Yahweh — Rhm

They in turn summoned their fellow Levites and sanctified themselves . . . — Tay

16. And the priests went into the inner part of the house of the LORD, to cleanse it, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took it to carry it out abroad into the brook Kidron.

So the priests entered into the inner part of the house of Yahweh to make purification, and they brought out every unclean thing which they found in the temple of Yahweh, into the court of the house of Yahweh, — where the Levites received it to carry it forth to the Kidron ravine outside — Rhm

17. Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD:

They began the rites on the first day of the first month, and on the eighth day they reached the porch — NEB

. . . and on the eighth day of the month they came to the vestibule of the LORD — RSV

This all began on the first day of April, and by the eighth day they had reached the outer court — Tay

so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end.

then for eight days they sanctified the house of the LORD, and on the sixteenth day of the first month they finished — RSV

18. Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof.

. . . We have purified all the house of Yahweh, — the altar of ascending-sacrifice and all the utensils thereof, and the table for setting in array and all the utensils thereof — Rhm

. . . We have cleansed the Lord's house, they told him, and the altar of burnt-sacrifice, with all that belongs to it, the table of hallowed loaves and all that belongs to the table — Knox

19. Moreover all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they are before the altar of the LORD.

All the utensils which King Ahaz discarded in his reign when he was faithless, we have made ready and sanctified; and behold, they are before the altar of the LORD — RSV

20. Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the LORD.

. . . and gathered the princes of the city, and went up to the house of Jehovah — ASV

. . . the house of Yahweh — Rhm

21. And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a sin offering for the kingdom, and for the sanctuary, and for Judah.

. . . and seven he-goats for bearing sin, for the kingdom and for the sanctuary and for Judah — Rhm

They brought seven bulls, seven rams, and seven lambs for the whole-offering, and seven he-goats as a sin-offering for the kingdom, for the sanctuary, and for Judah — NEB

And he commanded the priests the sons of Aaron to offer them on the altar of the LORD.

22. So they killed the bullocks, and the priests received the blood, and sprinkled it on the altar:

So they slaughtered the bullocks, and the priests received the blood, and dashed it against the altar — Rhm

So they killed the bulls, and the priests received the blood and threw it against the altar — RSV

likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

and they killed the rams and their blood was thrown against the altar; and they killed the lambs and their blood was thrown against . . . — RSV

23. And they brought forth the he goats for the sin offering before the king and the congregation; and they laid their hands upon them:

And they brought near the he-goats for bearing sin, before the king and the convocation, — and they leaned their hands upon them — Rhm

Then the he-goats for the sin offering were brought to the king and the assembly, and they laid . . . — RSV

24. And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel:

and the priests slaughtered them, and sin-cleansed with their blood their altar, to put a propitiatory-covering over all Israel — Rhm

and the priests killed them and made a sin offering with their blood on the altar, to make atonement . . . — RSV

for the king commanded that the burnt offering and the sin offering should be made for all Israel.

For the king had commanded that the whole-offering and the sin-offering should be made for . . . — NEB

25. And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for so was the commandment of the LORD by his prophets.

And he stationed the Levites in the house of the LORD with cymbals, harps, and lyres, according to the commandment of David and of Gad the king's seer and of Nathan the prophet; for the commandment was from the LORD through his prophets — RSV

He posted the Levites in the house of the LORD with cymbals, lutes, and harps, according to the rule prescribed by David, by Gad the king's seer and Nathan the prophet; for their rule had come from the LORD through his prophets — NEB

26. And the Levites stood with the instruments of David, and the priests with the trumpets.

The Levites stood ready with the instruments of David, and the priests with the trumpets — NEB

27. And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the LORD began also with the trumpets, and with the instruments ordained by David king of Israel.

and when Ezechias gave the word, and the burnt-sacrifice began, loud echoed their praises to the Lord, loud the trumpets blew, loud rang the music planned by David, king of Israel, long ago — Knox

. . . — and when the ascending-sacrifice began the singing unto Yahweh began and the trumpets, even under the direction of the instruments of David, king of Israel — Rhm

Hezekiah gave the order that the whole-offering should be offered on the altar. At the moment when the whole-offering began, the song of the LORD began too, with the trumpets, led by the instruments of David king of Israel — NEB

28. And all the congregation worshipped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt offering was finished.

And all the convocation were bowing themselves in prostration, and the song was resounding and the trumpets were blowing, — the whole until the completing of the ascending-sacrifice — Rhm

The whole assembly worshiped, and the singers sang . . . — RSV

29. And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshipped.

When the offering was finished, the king and . . . — RSV

. . . the king and all his company bowed down and prostrated themselves — NEB

30. Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer.

And King Hezekiah and his officers . . . — NEB

And they sang praises with gladness, and they bowed their heads and worshipped.

. . . — so they offered praise right joyfully, and bent their heads and bowed themselves in prostration — Rhm

Praise him they did with hearts full of joy, and they too bowed down to worship — Knox

31. Then Hezekiah answered and said, Now ye have consecrated yourselves unto the LORD, come near and bring sacrifices and thank offerings into the house of the LORD.

. . . 'You have now given to the LORD with open hands; approach with your sacrifice and thank-offerings for the house of the LORD' — NEB

And the congregation brought in sacrifices and thank offerings; and as many as were of a free heart burnt offerings.

so the convocation brought sacrifices and thank-offerings, and everyone of a willing heart brought ascending-sacrifices — Rhm

and the assembly . . . — RSV

32. And the number of the burnt offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, and two hundred lambs:

The number of the burnt offerings which the assembly brought was seventy bulls, a hundred rams, and two hundred lambs; — RSV

all these were for a burnt offering to the LORD.

all these made a whole-offering to the LORD — NEB

33. And the consecrated things were six hundred oxen and three thousand sheep.

But the hallowed beasts were six hundred bullocks, and three thousand sheep — Rhm

And the consecrated offerings were six hundred bulls and three thousand sheep — RSV

34. But the priests were too few, so that they could not flay all the burnt offerings:

But there were too few priests to prepare the burnt offerings — Tay

There were not enought priests for the work of cutting up all the burned offerings — Bas

wherefore their brethren the Levites did help them, till the work was ended, and until the other priests had sanctified themselves:

so their brothers the Levites helped them until the work was finished — and until more priests had reported to work — Tay

so their brothers the Levites gave them help till the work was done and the priests had made themselves holy — Bas

so their colleagues . . . helped them until the work was completed and all the priests had hallowed themselves — NEB

for the Levites were more upright in heart to sanctify themselves than the priests.

such cleansing is an easier matter for Levite than for priest — Knox

the Levites, in fact, were more willing than the priests to sanctify themselves — NAB

for the Levites had been more scrupulous than the priests in hallowing themselves — NEB

35. And also the burnt offerings were in abundance, with the fat of the peace offerings, and the drink offerings for every burnt offering.

There were indeed whole-offerings in abundance, besides the fat of the shared-offerings and the drink-offerings for the whole-offerings — NEB

There was an abundance of burnt offerings, and the usual drink offering with each, and many peace offerings — Tay

Besides the great number of burnt offerings there was the fat of the peace offerings, and there were the libations for the burnt offerings — RSV

So the service of the house of the LORD was set in order.

thus was established the service of the house of Yahweh — Rhm

Thus the service of the house of the LORD was reestablished — NAB

And so the liturgy of Yahweh's Temple was restored — Jerus

Thus was the worship of the Lord's house restored in full — Knox

In this way . . . — NEB

36. And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly.

Hezekiah and all the people rejoiced over what God had reestablished for the people, and at how suddenly this had been done — NAB

And Hezekiah and all the people rejoiced because of what God had done for the people; for the thing came about suddenly — RSV

. . . were very happy because of what God had accomplished so quickly — NEB

CHAPTER 30

1. And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel.

. . . that they should come to the house of Jehovah at Jerusalem, to keep the passover unto Jehovah, the God of Israel — ASV

. . . to celebrate the Passover in honor of the LORD, the God of Israel — NAB

. . . inviting everyone to come to the Temple at Jerusalem for the annual Passover celebration — Tay

2. For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month.

The king, his princes, and the entire assembly in Jerusalem had agreed to celebrate the Passover during the second month — NAB

For the king and his princes and all the assembly in Jerusalem, took counsel to keep the passover in the second month. [Postponement permitted, Numbers 9:10, 11.] — Amp

The king, his aides, and all the assembly of Jerusalem had voted to celebrate the Passover in May this time, rather than at the normal time in April — Tay

3. For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

For they were unable to keep it at that time, — because the priests had not hallowed themselves in sufficient numbers, and the people had not gathered themselves unto Jerusalem — Rhm

4. And the thing pleased the king and all the congregation.

And the thing was right in the eyes of the king and of all the assembly — ASV

This arrangement seemed fitting to the king and to all the assembly — Jerus

5. So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem:

So it was ordered that word was to be sent out through all Israel, from Beer-sheba to Dan, that they would come to keep the Passover to the Lord, the God of Israel, at Jerusalem — Bas

for they had not done it of a long time in such sort as it was written.

becaue they had not kept it in great numbers in agreement with the law — Bas

for they had not kept it collectively as prescribed for a long time — Amp

for not many had kept it in the manner prescribed — NAB

for few had observed the prescribed regulations — Jerus
Never before had so many kept it according to a prescribed form — NEB

6. So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying,
So the couriers went with the letters from the king and his princes through all Israel and Judah, . . . — AAT
The runners therefore went with the letters from the hand of the king and his rulers throughout all Israel and Judah . . . — Rhm
So runners went with the letters from the king and his chiefs through all Israel and Judah, by the order of the king, saying — Bas
Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria.
Sons of Israel, come back to Yahweh, the God of Abraham, of Isaac, of Israel, and he will come back to those of you who are left and have escaped the grasp of the kings of Assyria — Jerus

7. And be not like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, who therefore gave them up to desolation, as ye see.
See how your fathers have deserted the Lord, the God of their race, and been left to their doom; be wiser than they — Knox
Do not be like your forefathers and your kinsmen, who were unfaithful to the LORD the God of their fathers, so that he made them an object of horror, as you yourselves saw — NEB
. . . — who therefore delivered them up for an astonishment, as ye yourselves can see — Rhm

8. Now be ye not stiffnecked, as your fathers were, but yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever:
Now then, do not stiffen your necks like your fathers did, but yield to the LORD and attend His sanctuary which He has sanctified forever — Ber
Do not rebel, as your fathers did, against his yoke; surrender to the Lord, and come up to this sanctuary, which he has hallowed for all time — Knox
and serve the LORD your God, that the fierceness of his wrath may turn away from you.
and serve Yahweh your God that he may turn from you the glow of his anger — Rhm
and worship the LORD your God, so that his anger may be averted from you — NEB

9. For if ye turn again unto the LORD, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land:
For by returning unto Yahweh your brethren and your children shall find compassion before their captors, so as to return unto this land — Rhm
When you have come back to the Lord, the victors will relent, and allow your banished sons and brethren to return home — Knox
For if you turn to the Lord again, your brothers and your children will be treated mercifully by their captors, and they will be able to return to this land — Tay
for the LORD your God is gracious and merciful, and will not turn away his face from you, if ye return unto him.
For gracious and compassionate is Yahweh your God, and will not turn away his face from you, if ye will return unto him — Rhm
so gracious the Lord is, so merciful: turn back to him, and his face shall be hidden from you no more — Knox

10. So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun:
So the runners went from town to town through all the country of Ephraim and Manasseh as far as Zebulun — Bas
but they laughed them to scorn, and mocked them.
but they were laughed at and made sport of — Bas
but the people derided them and scoffed at them — Mof
but people made fun of them and mocked them — Ber
but for the most part they were received with laughter and scorn! — Tay

11. Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem.

Yet a few of Asher, Manasseh, and Zebulun humbled themselves and came to Jerusalem — Amp

12. Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the LORD.

Also upon Judah came the hand of God, to give them one heart, — to keep the commandment of the king and the rulers as the word of Yahweh — Rhm

In Juda, such was the Lord's enabling power, they had but one thought, to obey the Lord's will, obey the command of the king and of his nobles — Knox

Further, the hand of God moved the people in Judah with one accord to carry out what the king and his officers had ordered at the LORD's command — NEB

It was in Judah, rather, that the hand of God worked to inspire them with a united will to obey the order of the king and the officials as contained in the word of Yahweh — Jerus

13. And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.

So it was a great throng that came to Jerusalem to keep this feast of unleavened bread in the second month — Knox

And so it was that a very large crowd assembled at Jerusalem in the month of May for the Passover celebration — Tay

14. And they arose and took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron.

First they set about destroying the altars up and down Jerusalem, overthrowing all the shrines at which incense had been burned to false gods and they threw these down into Cedron valley — Knox

. . . into the Kidron ravine — Rhm

15. Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the LORD.

. . . — and the priests and the Levites were put to shame and hallowed themselves, and brought in the ascending-sacrifices of the house of Yahweh — Rhm

. . . Priest and Levite, cleansed of their defilement at last, offered burnt-sacrifice in the Lord's house — Knox

. . . and the priests and the Levites were bitterly ashamed. They hallowed themselves and brought whole-offerings to the house of the LORD — NEB

. . . Then the priests and Levites became ashamed of themselves for not taking a more active part, so they sanctified themselves and brought burnt offerings into the Temple — Tay

16. And they stood in their place after their manner, according to the law of Moses the man of God:

. . . after their order, according to the law of Moses the man of God — ASV

. . . according to their regulation, according to the law of Moses the man of God — Rhm

They stood in the places prescribed for them according to the law of Moses, the man of God — NAB

They took their accustomed places, according to the direction laid down for them in the law of Moses the man of God — NEB

the priests sprinkled the blood, which they received of the hand of the Levites.

The priests sprinkled the blood given them by the Levites — NAB

17. For there were many in the congregation that were not sanctified:

for there was a large number in the assembly who had not sanctified themselves — AAT

For there were still a number of the people there who had not made themselves holy — Bas

therefore the Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the LORD.

So the Levites had to kill the passover lambs for all who were not clean, to make them holy to the Lord — Amp

18. For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves,

yet did they eat the passover otherwise than it was written.

For a majority of the people, many from Ephraim, Manasseh, Issachar, and Zebulun, had not kept themselves ritually clean, and therefore kept the Passover irregularly — NEB

But Hezekiah prayed for them, saying, The good LORD pardon every one

May Yahweh the Good put a propitiatory-covering about every one — Rhm

19. That prepareth his heart to seek God, the LORD God of his fathers, though he be not cleansed according to the purification of the sanctuary.

who makes a practice of seeking guidance of God, the LORD the God of his fathers, even if he has not observed the rules for the purification of the sanctuary — NEB

20. And the LORD hearkened to Hezekiah, and healed the people.

In answer to this prayer, the Lord gave his people quittance — Knox

And the Lord listened to Hezekiah's prayer and did not destroy them — Tay

21. And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness:

. . . with great rejoicing — Rhm

So, amid great rejoicing, for seven days together, all the Israelites assembled at Jerusalem kept the feast of unleavened bread — Knox

So the people of Israel celebrated the Passover at Jerusalem for seven days with great joy — Tay

and the Levites and the priests praised the LORD day by day, singing with loud instruments unto the LORD.

and the Levites and the priests were offering praise unto Yahweh day by day with loud instruments unto Yahweh — Rhm

and the Levites and the priests sang the praises of the LORD day after day with all their strength — NAB

. . . with unrestrained fervour — NEB

22. And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the LORD:

Accordingly Hezekiah spoke encouragingly to all the Levites who had shown good skill in the service of the LORD — AAT

. . . who had good understanding in the Lord's work — Amp

And Hezekiah spake unto the heart of all the Levites who were giving good instruction respecting Yahweh — Rhm

And Hezekiah said kind words to the Levites who were expert in the ordering of the worship of the Lord — Bas

and they did eat throughout the feast seven days, offering peace offerings, and making confession to the LORD God of their fathers.

So they did eat throughout the feast for the seven days, offering sacrifices of peace-offerings, and making confession to Jehovah, the God of their fathers — ASV

So, for seven days the observance continued, and peace offerings were sacrificed, and the people confessed their sins to the Lord God of their fathers — Tay

23. And the whole assembly took counsel to keep other seven days:

The enthusiasm continued, so it was unanimously decided to continue the observance for another seven days — Tay

and they kept other seven days with gladness.

and so they kept seven days more with gladness — AAT

. . . with rejoicing — Rhm

24. For Hezekiah king of Judah did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep:

for Hezekiah, king of Judah, presented to the assembly a thousand bulls and seven thousand sheep . . . — AAT

and a great number of priests sanctified themselves.

task enough for the many priests that had cleansed themselves by now — Knox

and priests in great numbers hallowed themselves — Rhm

And a great number of priests sanctified themselves [for service] — Amp

And at this time another large group of priests stepped forward and sanctified themselves — Tay

25. And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and

the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.

. . . . and the sojourners that came out of the land of Israel, and that dwelt in Judah, rejoiced — ASV

So the whole assembly of Judah, including the priests and the Levites, rejoiced, together with all the assembly which came out of Israel, and the resident aliens from Israel and those who lived in Judah — NEB

Then the people of Judah, together with the priests, the Levites, the foreign residents, and the visitors from Israel, were filled with deep joy — Tay

26. So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem.

. . . there had been nothing like this in Jerusalem — AAT

there was loud joy in Jerusalem, for never since the days of Solomon the son of David, king of Israel, had there been a festival like this in Jerusalem — Mof

27. Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy dwelling place, even unto heaven.

Then priests and Levites stood up to bless the people, nor did their voices go unheard; heaven's holy dwelling-place echoed to their prayer — Knox

The Levitical priests pronounced the benediction over the people, so loudly that their voices resounded to heaven, God's sacred dwelling — Mof

CHAPTER 31

1. Now when all this was finished, all Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all.

. . . and brake in pieces the pillars, and hewed down the Asherim, and brake down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had destroyed them all — ASV

. . . smashed the sacred pillars, hacked down the sacred poles and broke up the hill-shrines and the altars throughout Judah and Benjamin, Ephraim and Manasseh, until they had made an end of them — NEB

After all this was over, those Israelites who had been present went forth to the cities of Judah and smashed the sacred pillars, cut down the sacred poles, and tore down the high places and altars throughout Judah, Benjamin, and Manasseh, until all were destroyed — NAB

Afterwards a massive campaign against idol worship was begun. Those who were at Jerusalem for the Passover went out to the cities of Judah, Benjamin, Ephraim, and Manasseh and tore down the idol altars, the obelisks, shame-images, and other heathen centers of worship — Tay

Then all the children of Israel returned, every man to his possession, into their own cities.

then all the men of Israel went home, each to his own property and city — Ber

Whereupon the men of Israel all went back to their towns, every man to his own home — Mof

2. And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD.

And Hezekiah appointed the courses of the priests and the Levites over their courses, every man according to the requirements of his service, both priests and Levites, for ascending-sacrifice and for peace offerings, — to be in attendance and to give thanks and to offer praise, in the gates of the camps of Yahweh: — Rhm

Hezekiah reestablished the classes of the priests and the Levites according to their former classification, assigning to each priest and Levite his proper service, whether in regard to holocausts or peace offerings, thanksgiving or

praise, or ministering in the gates of the encampment of the LORD — NAB

Hezekiah re-established the priestly and levitical orders, each man in his proper order according to his duties, whether priest or Levite, whether for holocaust, communion sacrifice, liturgical service, thanksgiving or praise, within the gates of the camp of Yahweh — Jerus

Then Hezekiah installed the priests and the Levites in office, division by division, allotting to each priest or Levite his own particular duty, for whole-offerings or shared-offerings, to give thanks or to sing praise, or to serve in the gates of the several quarters in the LORD'S house — NEB

3. He appointed also the king's portion of his substance for the burnt offerings, to wit, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as it is written in the law of the LORD.

also the portion of the king out of his own substance for the ascending-sacrifices — [even] for the ascending-sacrifices of the morning and of the evening, and the ascending sacrifices for the appointed feasts, — as written in the law of Yahweh — Rhm

The king provided from his own resources, as the share due from him, the whole-offerings for both morning and evening, and for sabbaths, new moons, and appointed seasons, as prescribed in the law of the LORD — NEB

He also made a personal contribution of animals for the daily morning and evening burnt offerings, as well as for the weekly Sabbath and monthly new moon festivals, and for the other annual feasts as required in the law of God — Tay

4. Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the LORD.

. . . — to the end they might persevere in the law of Yahweh — Rhm

. . . that they might stand firm in the Law of the LORD — Ber

He ordered the citizens of Jerusalem to provide the supplies for the priests and the Levites, that they might devote themselves to the law of the Eternal — Mof

He ordered the people living in Jerusalem to provide the share due from the priests and the Levites, so that they might devote themselves entirely to the law of the LORD — NEB

. . . so that they might devote all their time to the demands of the Lord's law — Knox

5. And as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly.

And as soon as the things spread abroad the sons of Israel caused to abound the first-fruit of corn, new wine and oil and honey, and all the increase of the field, — yea the tithe of all in abundance brought they in — Rhm

As soon as the king's order was issued to the Israelites, they gave generously from the firstfruits of their corn and new wine, oil and honey, all the produce of their land; they brought a full tithe of everything — NEB

. . . brought generously of the firstfruits of grain, new wine, oil, honey, and all their field crops; indeed, they brought an abundant tithe of everything — Ber

. . .; they gave a generous tithe of everything — NAB

The people responded immediately and generously with the first of their crops and grain, new wine, olive oil, money, and everything else — a tithe of all they owned — Tay

6. And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the LORD their God, and laid them by heaps.

The Israelites and Judaeans living in the towns of Judah also brought in the tithe of cattle and sheep, and the tithe of the holy things dedicated to Yahweh their God, piling them up, heap after heap — Jerus

. . . also brought a tithe of cattle and sheep, and a tithe of all produce as offerings dedicated to the LORD their

God, and they stacked the produce in heaps — NEB

7. In the third month they began to lay the foundation of the heaps, and finished them in the seventh month.

It was in the third month that they began to establish these heaps, and they completed them in the seventh month — NAB

The first of these tithes arrived in June, and the piles continued to grow until October — Tay

8. And when Hezekiah and the princes came and saw the heaps, they blessed the LORD, and his people Israel.

When Hezekiah and the nobles came and saw the piles, . . . — Mof

Hezekiah and his officials came to inspect the heaps and blessed Yahweh and his people Israel — Jerus

And when Hezekiah and the princes saw that the tithe of the priests was so abundant, they blessed the Lord and prayed for Israel — Lam

9. Then Hezekiah questioned with the priests and the Levites concerning the heaps.

. . . asked the priets and Levites why the offerings were left to lie in heaps thus — Knox

"Where did all this come from?" Hezekiah asked the priests and Levites — Tay

Then Hezekiah put questions to the priests and Levites about the store of goods — Bas

10. And Azariah the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty:

. . . "Since they began to bring the contribution to the house of the LORD, there has been sufficient and there has been a large amount left, — AAT

. . . "These are tithes! We have been eating from these stores of food for many weeks, but all this is left over — Tay

for the LORD hath blessed his people; and that which is left is this great store.

for the LORD has blessed His people, and this large quantity is left over — Ber

for Yahweh has blessed his people; this huge pile is what is left — Jerus

11. Then Hezekiah commanded to prepare chambers in the house of the LORD; and they prepared them,

Hezekiah then ordered them to have rooms prepared in the Temple of Yahweh. They did this — Jerus

Then Hezekiah ordered store-rooms to be prepared, and this was done: — NEB

. . . bade them make granaries in the Lord's house . . . — Knox

12. And brought in the offerings and the tithes and the dedicated things faithfully:

and the people honestly brought in their contributions, the tithe, and their dedicated gifts — NEB

over which Cononiah the Levite was ruler, and Shimei his brother was the next.

The overseer in charge of them was Conaniah the Levite, with Shimei his brother as his deputy — NEB

The overseer of these things was Conaniah the Levite, and his brother Shimei was second in charge — NAB

13. And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, were overseers under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God.

. . . and Azariah the chief officer of the house of God — Amp

. . . were appointed overseers under the command of Conaniah and his brother Shimei, by order of King Hezekiah and of Azariah, ruler of the house of God — Jerus

14. And Kore the son of Imnah the Levite, the porter toward the east, was over the freewill offerings of God, to distribute the oblations of the LORD, and the most holy things.

. . . the doorkeeper on the east was over the freewill offerings of God, — to give the heave-offering of Yahweh, and the most holy things — Rhm

. . . who was the gatekeeper at the East Gate, was put in charge of distributing the offerings to the priests — Tay

And Kore the son of Imnah the Levite, keeper of the east gate, was over the freewill offerings to God, to apportion the contribution reserved for the LORD and the most holy offerings — RSV

15. And next him were Eden, and Miniamin, and Jeshua, and Shermaiah, Amariah, and Shecaniah, in the cities of the priests, in their set office, to give to their brethren by courses, as well to the great as to the small:

Under thim were Eden, . . . , faithful men for making allocations in the priests' cities to their brothers by divisions, to great and small. — Ber

Eden, Miniamin, . . . and Shecaniah were faithfully assisting him in the cities of the priests, to distribute the portions to their brethren, old and young alike, by divisions. — RSV

16. Beside their genealogy of males, from three years old and upward, even unto every one that entereth into the house of the LORD, his daily portion for their service in their charges according to their courses;

with the exception of all those males on the genealogical register from three years old and above, who went to the LORD's temple for their daily portions, while serving by their assignments according to their divisions. — Ber

except those enrolled by genealogy, males from three years old and upwards, all who entered the house of the LORD as the duty of each day required, for their service according to their offices, by their divisions. — RSV

Irrespective of their registration, shares were distributed to all males three years of age and upwards who entered the house of the LORD to take their daily part in the service, according to their divisions, as their office demanded. — NEB

There was also a register by ancestral houses of males thirty years of age and over, for all priests who were eligible to enter the house of the LORD according to the daily rule to fulfill their service in the order of their classes. — NAB

17. Both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges by their courses;

The enrollment of the priests was according to their fathers' houses; that of the Levites from twenty years old and upwards was according to their offices, by their divisions. — RSV

The priests were registered by families, the Levites from twenty years of age and upwards by their offices in their divisions. — NEB

In the genealogical register the priests were listed according to their clans and the Levites from twenty years old and above, according to their ministries by their divisions. — Ber

18. And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their set office they sanctified themselves in holiness:

There was also the purpose of registering all their children, their wives, their sons, and daughters throughout all the assembly, for they devoted themselves faithfully to the holy things. — AAT

A distribution was also made to all who were inscribed in the family records, for their little ones, wives, sons and daughters — thus for the entire assembly, since they were to sanctify themselves by sharing faithfully in the consecrated things — NAB

And there was the registration of all their little ones, their wives, their older sons and daughters, through all the congregation; for in their office of trust they cleansed themselves and set themselves apart in holiness. — Amp

The priests were enrolled with all their little children, their wives, their sons, and their daughters, the whole multitude; for they were faithful in keeping themselves holy. — RSV

19. Also of the sons of Aaron the priests, which were in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

As regards the sons of Aaron, the priests in their city-suburb fields, men were appointed by name for each city to give out portions to every male of the priests, and to all those registered of the Levites — Ber

As for the priests for Aaron's line in the common lands attached to their cities, in every city men were nominated to distribute portions to every male among the priests and every one who was registered with the Levites — NEB

20. And thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the LORD his God.

. . . — and he did that which was good and right and faithful, before Yahweh his God — Rhm

Hezekiah enforced these arrangements throughout Judah. He did what is good and right and loyal before Yahweh his God — Jerus

21. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered.

Everything that he undertook, for the service of the house of God or for the law and the commandments, was to do the will of his God. He did this wholeheartedly, and he prospered — NAB

such loving care he bestowed on the Lord's house, its laws and observances, resolved to make God his whole heart's quest; and so doing he reigned prosperously — Knox

And for everything he undertook in connection with the work of the house of God and his law and orders, he got directions from God and did it with serious purpose; and things went well for him — Bas

CHAPTER 32

1. After these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself.

Now after these things and this true-hearted work . . . — Bas

After these things and these acts of faithfulness Sennacherib king of Assyria came and invaded Judah and encamped against the fortified cities, thinking to win them for himself — RSV

. . . He invaded Judah, beseiged the fortified cities, and proposed to take them by storm — NAB

After these events and this example of loyal conduct, Sennacherib king of Assyria invaded Judah and encamped against the fortified cities, believing that he could attach them to himself — NEB

. . . planning to place them under tribute — Tay

2. And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem,

. . . was coming with the intention of attacking Jerusalem — NAB

3. He took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city: and they did help him.

. . . His military staff supported this plan — Jerus

he decided in counsel with his princes and warriors to stop the waters of the springs outside the city. When they had pledged him their support. — NAB

4. So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

a large crowd was gathered which stopped all the springs and also the running stream in the valley nearby. For they said, "Why should the kings of Assyria come and find an abundance of water?" — NAB

5. Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo in the city of David, and made darts and shields in abundance.

And he took courage and built all the wall that was broken down and carried up thereon towers and on the outside another wall, and strengthened Millo the city of David, — and made weapons in abundance and bucklers — Rhm

No pains did he spare to rebuild the wall where it had fallen into disrepair, with powers to crown it and a second wall within; Mello, too, in the keep of David he fortified anew, and prepared shields and all other weapons of defence — Knox

Then the king acted boldly: he made good every breach in the city wall and erected towers on it; he built another

wall outside it and strengthened the Millo of the city of David; he also collected a great quantity of weapons and shields — NEB

. . . strengthened the Millo of the Citadel of David and made quantities of missiles and shields — Jerus

Then Hezekiah further strengthened his defenses by repairing the wall wherever it was broken down and by adding to the fortifications, and constructing to a wall outside it. He also reinforced Fort Millo in the City of David, and manufactured large numbers of weapons and shields — Tay

6. And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably to them, saying,

Then he appointed commanders for his army; and these he bade assembly in the open space by the city gate, where he spoke to them for their encouragement — Knox

7. Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him:

Be strong and bold, do not fear neither be dismayed because of the king of Assyria, nor because of the multitude that is with him, — for with us is One greater than with him — Rhm

"Be strong! Stand firm! Be not afraid or disheartened because of the king of Assyria, or in the face of all the throng that is with him, for there are more with us than with him. — Ber

Be strong and stand firm; be fearless, be undaunted when you face the king of Assyria and the horde he brings with him; since he that is with us is stronger then he that is with him. — Jerus

8. With him is an arm of flesh; but with us is the LORD our God to help us, and to fight our battles.

with him is an arm of flesh but with us is Yahweh our God to help us and to fight our battles. — Rhm

Theirs is but mortal strength; we have the Lord our God to aid us, and fight on our side — Knox

He has only an arm of flesh, but we have Yahweh our God to help us and fight our battles — Jerus

And the people rested themselves upon the words of Hezekiah king of Judah.

And the people leaned upon the words of Hezekiah king of Judah — Rhm

The people put reliance on what Hezekiah king of Judah said — Mof

And the people took confidence from the words of Hezekiah king of Judah — RSV

The people took heart at the words of . . . — Jerus

9. After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he himself laid siege against Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that were at Jerusalem, saying,

After this Senecherib king of Assyria, who was beseiging Lachish with all his forces, sent his servants to Jerusalem to Hezekiah king of Judah and to all the people of Judah that were in Jerusalem, saying — RSV

After this, Sennacherib, king of Assyria, sent his servants of Jerusalem (at that time he was stationed with all his army in front of Lachish), to say to Hezekiah . . . — Bas

10. Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the siege in Jerusalem?

Word to you, they said, from the king of Assyria. What confidence is it that makes you so bold, cooped up there in Jerusalem? — Knox

. . . In what are you placing your hope, waiting here in the walled town of Jerusalem? — Bas

. . . 'What gives you the confidence to stay in Jerusalem under siege? — Jerus

11. Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The LORD our God shall deliver us out of the hand of the king of Assyria?

Will you die there of hunger and thirst, deluded by Ezechias' promise that the Lord your God will deliver you from the power of the Assyrian king? — Knox

Is not Hezekiah deluding you? Is he not condemning you to die of hunger and thirst when he says: Yahweh our God will save us from the king of Assyria? — Jerus

12. Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem saying, Ye shall worship before one altar, and burn incense upon it?

Don't you realize that Hezekiah is the very person who destroyed all the idols, and commanded Judah and Jerusalem to use only the one altar at the Temple, and to burn incense upon it alone? — Tay

13. Know ye not what I and my fathers have done unto all the people of other lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?

Will ye not take note what I have done, I and my fathers, to all the peoples of the countries? . . . — Rhm

See how I and my fathers have subdued the world, and the gods of a whole world could not rescue it from me! — Knox

Do you not know what I have done, I and my ancestors, to all the peoples of other countries? Have the gods of any single matron in those countries ever been able to save them from me? — Jerus

14. Who was there among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?

Of all the gods of those nations devoted to the ban by my father, name a single one who has been able to save his people from me! So how could your God save you? — Jerus

15. Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?

Let not Hezekiah mislead you further and deceive you in any such way. Do not believe him! Since no other god of any other nation or kingdom has been able to save his people from my hand or the hands of my fathers, how much the less shall your god save you from my hand! — NAB

16. And his servants spake yet more against the LORD God, and against his servant Hezekiah.

And yet more spake his servants, against Yahweh God, — and against Hezekiah his servant — Rhm

17. He wrote also letters to rail on the LORD God of Israel, and to speak against him, saying, As the gods of the nations of other lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

Letters also wrote he, to scoff at Yahweh God of Israel, and to speak against him saying . . . — Rhm

And the king himself wrote a letter to defy the LORD the God of Israel, in these terms: . . . — NEB

There was a letter, too, Sennacherib wrote, full of blasphemy against the Lord God of Israel, boasting that . . . — Knox

. . . 'Just as the gods of the nations in other countries have failed to save their peoples from me, so will the god of Hezekiah fail to save his people'. — Jerus

18. Then they cried with a loud voice in the Jews' speech unto the people of Jerusalem that were on the wall, to affright them, and to trouble them; that they might take the city.

They also shouted loudly in the Jewish language to the people of Jerusalem who were on the wall, to frighten and demoralize them, so that they might capture the city — Ber

. . . to confuse and frighten them . . . — Jerus

. . . to frighten and terrify them . . . — RSV

. . . to frighten and dishearten them . . . — Tay

19. And they spake against the God of Jerusalem, as against the gods of the people of the earth, which were the work of the hands of man.

They talked about the God of Jerusalem as one of the gods of the nations on earth, mere handmade idols! — Mof

Lightly did they speak of Jerusalem's God, as if he had been all one with those old gods the Chanaanites worshipped, idols made by human hands — Knox

These messengers talked about the God

of Jerusalem just as though he were one of the heathen gods — a handmade idol! — Tay

20. And for this cause Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.

. . . and made outcry unto the heavens — Rhm

21. And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria.

So Yahweh sent a messenger, who cut off every hero of valour and chief ruler and captain, in the camp of the king of Assyria — Rhm

Yahweh sent an angel who massacred all the mighty warriors, commanders and officers in the camp of the king of Assyria — Jerus

Then the LORD sent an angel who destroyed every valiant warrior, leader and commander in the camp of the Assyrian king — NAB

So he returned with shame of face to his own land.

till he had to go home in disgrace — Mof

And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword.

and when he entered the house of his god then the issue of his own body — there caused him to fall by the sword — Rhm

. . . some of his own offspring struck him down there with the sword — NAB

22. Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side.

. . . on every side he kept them free from alarm — Knox

. . . and he gave them respite on every side — NEB

. . . for He gave them rest on all sides — Ber

Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hands of Sennacherib the king of Assyria and from the hand of all those who invaded their borders — Lam

That is how the Lord saved Hezekiah and the people of Jerusalem. And now there was peace at last throughout his realm — Tay

23. And many brought gifts unto the LORD to Jerusalem, and presents to Hezekiah king of Judah:

And many brought gifts unto Jehovah to Jerusalem, and precious things to Hezekiah king of Judah: — ASV

Many people brought oblations to Yahweh in Jerusalem and gifts for Hezekiah king of Judah — Jerus

so that he was magnified in the sight of all nations from thenceforth.

so that he was exalted in the eyes of all the nations from thenceforth — Rhm

whom all the nations held thenceforward in high renown — Knox

From then on he was held in high honour by all the nations — NEB

24. In those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he gave him a sign.

. . . and a wonderful token he gave him — Rhm

And now Ezechias fell sick, and was at death's door; but he prayed to the Lord and the Lord answered his prayer, giving him a sign of his recovery — Knox

. . . and the Lord replied with a miracle — Tay

25. But Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up:

Hezekiah, however, did not then discharge his debt of gratitude, for he had become proud — NAB

However, Hezekiah didn't respond with true thanksgiving and praise, for he had become proud, — Tay

But, being a proud man, he was not grateful for the good done to him, — NEB

therefore there was wrath upon him, and upon Judah and Jerusalem.

and Judah and Jerusalem suffered for it — NEB

Therefore anger descended upon him and upon Judah and Jerusalem — NAB

26. Notwithstanding Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah.

Then, proud as he was, Hezekiah submitted, and the people of Jerusalem with him, and the LORD's anger did not fall on them again in Hezekiah's time — NEB

But finally Hezekiah and the residents of Jerusalem humbled themselves, so the wrath of the Lord did not fall upon them during Hezekiah's lifetime — Tay

27. And Hezekiah had exceeding much riches and honour:

And it came to pass that Hezekiah had riches and honour in great abundance — Rhm

Hezekiah possessed very great wealth and glory — NAB

and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels;

and treasuries made he for himself — for silver and for gold and for costly stones and for spices and for precious things, and for all utensils to be coveted — Rhm

. . . and for all manner of goodly vessels — ASV

. . . and other precious things of all kinds — NAB

. . . gems and every sort of valuable — Jerus

28. Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.

store-houses also for the increase of grain and new wine and oil; and stalls for all manner of beasts, and flocks in folds — ASV

. . . and cribs for every kind of beast, and cribs for the flocks — Rhm

. . . stables full of beasts, and folds full of flocks — Knox

. . . and stalls for every kind of cattle, as well as sheepfolds — NEB

29. Moreover he provided him cities; and possessions of flocks and herds in abundance: for God had given him substance very much.

He built cities for himself, and he acquired sheep and oxen in great numbers, for God gave him very great riches — NAB

30. This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David.

It was Hezekiah who stopped the upper outlet of the waters of Gihon and directed them down to the west side of the Citadel of David — Jerus

. . . and conveyed them under ground into the western part of the Keep of David — Knox

. . . and directed them downwards and westwards to the city of David — NEB

He dammed up the Upper Spring of Gihon and brought the water down through an aqueduct to the west side of the City of David sector in Jerusalem — Tay

And Hezekiah prospered in all his works.

Indeed, Hezekiah was successful in all his undertakings — Ber

31. Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart.

Yet verily with regard to the ambassadors of the rulers of Babylon who sent unto him to enquire concerning the wonderful token which came to pass in the land God left him, — to prove him, to take note of all that was in his heart — Rhm

Nevertheless, in respect to the ambassador's [princes] sent to him from Babylon to investigate the sign that had occurred in the land, God forsook him to test him, that he might know all that was in his heart — NAB

. . . God left him to himself, in order to try him and to know all that was in his heart — RSV

32. Now the rest of the acts of Hezekiah, and his goodness, behold, they are written in the vision of Isaiah the prophet, the son of Amoz, and in the book of the kings of Judah and Israel.

The rest of the story of Hezekiah and all of the good things he did are written in *The Book of Isaiah* (the prophet, the son of Amoz), and *The Annals of the Kings of Judah and Israel* — Tay

33. And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David:

Hezekiah rested with his ancestors; he was buried at the approach to the tombs of the descendants of David — NAB

. . . and they buried him on the slope going up to the tombs of the sons of David — Jerus

. . . was laid to rest with his fathers, on the slope where the tombs of David's sons are — Knox

. . . was buried in the royal hillside cemetery among the other kings — Tay

and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead.

All Judah and the residents of Jerusalem honored him at his death. His son Manasseh became king in his place — Ber

CHAPTER 33

1. Manasseh was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem:

. . . and fifty-five years reigned he in Jerusalem. — Rhm

2. But did that which was evil in the sight of the LORD, like unto the abominations of the heathen, whom the LORD had cast out before the children of Israel.

. . . following the abominable practices of the nations whom the LORD had cleared out of the way of the Israelites — NAB

. . . the detestable practices of the nations . . . — Ber

And he did the thing that was wicked in the eyes of Yahweh, — according to the abominable ways of the nations, whom Yahweh dispossed from before the sons of Israel — Rhm

But it was an evil reign, for he encouraged his people to worship the idols of the heathen nations destroyed by the Lord when the people of Israel entered the land — Tay

3. For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them.

. . . and he made altars for the Baals, and pillars of wood, and was a worshipper and servant of all the stars of heaven — Bas

For he built again the [idolatrous] high places which Hezekiah his father broke down, and he reared altars for the Baals, and made Asheroth [fem. plur.] and worshiped all the host of the heavens and served them — Amp

he rebuilt the shrines which his father Hezekiah had demolished, he erected altars to Baals, made images of Astarte, and worshipped all the stars and did homage to them — Mof

And he again built the high places, which Hezekiah his father had thrown down, — and set up altars to the Baalim and made Sacred Stems, and bowed in prostration unto all the army of the heavens, and served them — Rhm

He restored once again the hill-shrines which his father . . . — Knox

4. Also he built altars in the house of the LORD, whereof the LORD had said, In Jerusalem shall my name be for ever.

Also he built [heathen] altars in the Lord's house . . . — Amp

He built altars in the very temple of the LORD about which the LORD had said: My name shall be in Jerusalem forever — Ber

5. And he built altars for all the host of heaven in the two courts of the house of the LORD.

. . . of the house of Jehovah — ASV

Yea he built altars unto all the army of the heavens, — in the two courts of the house of Yahweh — Rhm

And he made altars for all the stars of heaven in the two outer squares of the house of the Lord — Bas

6. And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards:

And he burned his sons as an offering in the valley of the son of Hinnom, and practiced soothsaying and augury and sorcery, and dealt with mediums and with wizards. — RSV

He caused his sons to pass through the fire in the Valley of Benhinnom. He practised soothsaying, magic and witchcraft, and introduced necromancers and wizards. — Jerus

. . . he practised soothsaying, divination, and sorcery, and dealt with ghosts and spirits. — NEB

He made his sons pass through fire in the valley of the son of Hinnom; he practiced spiritism, fortune-telling, and sorcery, as well as encouraging mediums and wizards. — Ber

And he burned his children as an offering [to his god] in the valley of the son of Hennom . . . — Amp

And he caused his sons to pass through the fire in the valley of the son of Hinnom and practised hidden arts and used divination and practised sorcery, and appointed a necromancer and a wizard, — Rhm

he wrought much evil in the sight of the LORD, to provoke him to anger.

— he exceeded in doing the thing that was wicked in the eyes of Yahweh, to provoke him to anger — Rhm

until this defiance of his provoked the Lord's anger — Knox

He did very many more things displeasing to Yahweh, thus provoking his anger — Jerus

7. **And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son,**

and he set a resemblance-image which he had made . . . — Rhm

And the image of the idol which he had made he set in the house of God, of which God had said to David and to Solomon his son, — RSV

He carved an image, too, and cast a sheath for it, and set this up in the Lord's house — Knox

Think of it! He placed an idol in the very Temple of God where God had told David and his son Solomon, — Tay

In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever:

. . . My name [and presence] for ever: — Amp

8. **Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses.**

and I will no more remove the foot of Israel from the land which I appointed for your fathers, if only they will be careful to do all that I have commanded them, all the law, the statues, and the ordinances given through Moses — RSV

And if you will only obey my commands — all the laws and instructions given to you by Moses — I won't ever again exile Israel from this land which I gave your ancestors — Tay

9. **So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the LORD had destroyed before the children of Israel.**

10. **And the LORD spake to Manasseh, and to his people: but they would not hearken.**

. . . but they gave no heed — RSV

Warnings from the Lord were ignored by both Manasseh and his people — Tay

11. **Wherefore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.**

. . . who took Manasseh with hooks and in fetters, and brought him to Babylon — Amp

. . . who took Manasseh in chains, and bound him with fetters, and carried him to Babylon — ASV

. . . and they captured Manasseh with hooks, — and bound him captive with a pair of bronze fetters, and took him away to Babylon — Rhm

So the Lord sent against them the captains of the army of Assyria, who made Manasseh a prisoner and took him away in chains to Babylon — Bas

So the Eternal brought the generals of the king of Assyria against them, who caught and chained Manasseh, shackling him in fetters and carrying him off to Babylon — Mof

12. **And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers.**

It was to his own God, the Lord, that he turned in this time of distress; before him, the God of his fathers, he made humble amends, and sought his favour with earnest prayer — Knox

In his distress he sought to appease Yahweh his God, humbling himself deeply before the God of his ancestors; — Jerus

Then at last he came to his senses and cried out humbly to God for help — Tay

13. **And prayed unto him: and he was intreated of him, and heard his supplica-**

tion, and brought him again to Jerusalem into his kingdom.

He prayed, and God accepted his petition and heard his supplication. He brought him back to Jerusalem and restored him to the throne — NEB

That prayer the Lord answered, and restored him to his throne at Jerusalem — Knox

Then Manasseh knew that the LORD he was God.

Then Manasseh understood that the LORD is indeed God — NAB

and so Manasseh came to know, that Yahweh is God — Rhm

14. Now after this he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish gate, and compassed about Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.

Now after this he built an outer wall to the city of David, on the west side of Gihon, in the valley, even to the entrance at the fish gate: . . . — ASV

And he built an outer wall to the city of David west of Gihon, in the valley, to the entrance of the Fish Gate, and ran it around Ophel, raising it to a very great height; and he put commanders of the army in all the fortified cities of Judah — Amp

It was after this that he rebuilt the outer wall of the City of David and the wall from west of the Spring of Gihon in the Kidron Valley, and then to the Fish Gate, and around Citadel Hill, where it was built very high. And he stationed his army generals in all the fortified cities of Judah — Tay

15. And he took away the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast them out of the city.

He removed the foreign gods and the image from the LORD's temple, all the altars too which he had built on the hill of the LORD's temple and in Jerusalem; he dumped them outside the city — Ber

16. And he repaired the altar of the LORD, and sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the LORD God of Israel.

And he built the altar of Yahweh, and sacrificed thereon peace-offerings and thanksgiving sacrifices, — and gave word to Judah to serve Yahweh God of Israel — Rhm

He rebuilt the altar of Yahweh and offered sacrifices of communion and of praise on it, and ordered Judah to offer worship to Yahweh the God of Israel — Jerus

17. Nevertheless the people did sacrifice still in the high places, yet unto the LORD their God only.

But the people still continued to sacrifice at the hill-shrines, though only to the LORD their God — NEB

However, the people still sacrificed upon the altars on the hills, but only to the Lord their God — Tay

18. Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the LORD God of Israel, behold, they are written in the book of the kings of Israel.

19. His prayer also, and how God was intreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled: behold, they are written among the sayings of the seers.

His prayer and how his supplication was heard, all his sins and his infidelity, the sites where he built high places and erected sacred poles and carved images before he humbled himself, all can be found written down in the history of his seers — NAB

. . . and the locations where he built high places and erected shame images and idols before he humbled himself — see, these are written among the words of the seer — Ber

His prayer, and how God heard him, and all his sin and unfaithfulness, and the sites on which he built high places and set up Asherim and graven images before he humbled himself, behold, they are written in the Chronicles of the Seers — Amp

His prayer, and the way God answered, and a frank account of his sins and errors, including a list of the locations where he built idols on the hills and set up shame-idols and graven images

(this of course was before the great change in his attitude) is recorded in *The Annals of the Prophets* — Tay

20. So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

. . . and they buried him in his palace . . . — Jerus

And Manasseh slept with his fathers, and they buried him in the garden of his own house, — and Amon his son reigned in his stead — Rhm

21. Amon was two and twenty years old when he began to reign, and reigned two years in Jerusalem.

Twenty-two years old was Amon . . . — Rhm

22. But he did that which was evil in the sight of the LORD, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them;

23. And humbled not himself before the LORD, as Manasseh his father had humbled himself; but Amon trespassed more and more.

. . . for Amon made guilt abound — Rhm

. . . rather he outwent him in guilt — Knox

. . . it was this very Amon who made the guilt of Judah so grave — Jerus

. . . his guilt was much greater — NEB

24. And his servants conspired against him, and slew him in his own house.

. . . and put him to death in his own house — Rhm

He was slain in his own house, through a conspiracy among his own servants — Knox

25. But the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

but the commonfolk put them to death, and gave the crown to the son of Amon, that was called Josias — Knox

But the country people struck down all those who had plotted against King Amon and proclaimed his son Josiah as his successor — Jerus

but the nation . . . — Mof

CHAPTER 34

1. Josiah was eight years old when he began to reign, and he reigned in Jerusalem one and thirty years.

. . . and thirty-one years reigned he in Jerusalem — Rhm

2. And he did that which was right in the sight of the LORD, and walked in the ways of David his father, and declined neither to the right hand, nor to the left.

. . . and turned not aside to the right hand or to the left — ASV

. . . he followed in the footsteps of his forefather David swerving neither right nor left — NEB

He did what is pleasing to Yahweh, and followed the example of his ancestor David, not deviating from it to right or left — Jerus

3. For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father:

In the eighth year of his reign, while he was still a youth, he began to seek out the God of his forefather David, — NAB

For when he was sixteen years old, in the eighth year of his reign, he began to search for the God of his ancestor David: — Tay

and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.

and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the Asherim, and the graven images, and the molten images — ASV

. . . he began to purify Judah and Jerusalem from the high places and the Sacred Stems and the carved images and the molten images — Rhm

. . . he began to clean up Judah and Jerusalem from the high places, shame images, and carved and molten images — Ber

. . . the sacred poles and the carved and molten images — NAB

. . . the sacred poles, the carved idols, and the metal gods — Mof

. . . he undertook the clearing away of all the high places and the pillars and the images of wood and metal from Judah and Jerusalem — Bas

. . . he began to clean up Judah and Je-

rusalem, destroying the heathen altars and the shame-idols on the hills — Tay

4. And they brake down the altars of Baalim in his presence; and the images, that were on high above them, he cut down;

And they threw down before him the altars of the Baalim and the sun-pillars which were on high above them he hewed down — Rhm

He saw to it that the altars for the Baalim were destroyed and he hacked down the incense-altars which stood above them — NEB

He went out personally to watch as the altars of Baal were knocked apart, the obelisks above the altars chopped down, — Tay

and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed unto them.

and the asherim, and the graven images, and the molten images, he brake in pieces, and made dust of them . . . — ASV

and the Sacred Stems and the carved images and the molten images brake he in pieces and ground to dust, and tossed over the face of the graves of them who had been sacrificing unto them — Rhm

and the shame-idols ground into dust and scattered over the graves of those who had sacrificed to them — Tay

5. And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

Josiah burned the bones of the [idolatrous] priests upon their altars, and cleansed Judah and Jerusalem — Amp

6. And so did he in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks round about.

. . . even to Naphtali, in their ruins round about [with their axes] — Amp

. . . even unto Naphtali, in their ruins round about — ASV

He did likewise in the cities of Manasseh, Ephraim, Simeon, and in the ruined villages of the surrounding country as far as Naphtali — NAB

He did the same in the towns of Manasseh, Ephraim, Simeon, and even Naphtali, and in the ravaged districts round them — Jerus

7. And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

When he had beaten the images to powder and chopped down all the incense stands in all the land of Israel, he returned to Jerusalem — Ber

And when he had thrown down the altars and the Sacred Stems and the images he had beaten to powder and the sun-pillars he had hewn down throughout all the land of Israel then returned he to Jerusalem — Rhm

And he brake down the altars, and beat the Asherim and the graven images into powder, and hewed down all the sun-images throughout all the land of Israel, and returned to Jerusalem — ASV

8. Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Masseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.

. . . to repair the house of Jehovah his God — ASV

. . . to repair the Temple of Yahweh his God — Jerus

9. And when they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.

They went to Hilkiah the high priest and turned over the money brought to the house of God which the doorkeepers, the Levites, had gathered from the hand of Manasseh and Ephraim and from the whole remnant of Israel, and from all Judah, Benjamin, and the residents of Jerusalem — Ber

. . . and from the inhabitants of Jerusalem. — RSV

These went to the high priest Hilkiah and handed over the money that had been brought to the Temple of God and that the Levites, the guardians of the threshold, had collected; the money had come from Manasseh, Ephraim and all the rest of Israel, and from all

the Judaeans and Benjaminites who lived in Jerusalem — Jerus

10. And they put it in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house:

And the overseers in the house of Yahweh delivered it into the hand of the doer of the work, — yea they delivered it to the doers of the work because they were working in the house of Yahweh, in searching and repairing the house; — Rhm

They turned it over to the master workmen in the house of the LORD, and these in turn used it to pay the workmen in the LORD's house who were restoring and repairing the temple — NAB

11. Even to the artificers and builders gave they it, to buy hewn stone, and timber for couplings, and to floor the houses which the kings of Judah had destroyed.

even to the carpenters and to the builders gave they it, to buy hewn stone, and timber for couplings, and to make beams for the houses which the kings of Judah had destroyed — ASV

That is, they handed it to the carpenters and builders to purchase quarried stones and lumber for couplings and to furnish beams for the buildings which the kings of Judah had abandoned to ruin — Ber

12. And the men did the work faithfully: and the overseers of them were Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set it forward;

And the men did the work faithfully. Over them were set Jahath and Obadiah the Levites, of the sons of Merari, and Zechariah and Meshullam, of the sons of the Kohathites, to have oversight. — RSV

The workmen were energetic under the leadership of Jahath and Obadiah, Levites of the subclan of Merari. Zechariah and Meshullam, of the subclan of Kohath were the building superintendents. — Tay

The men did their work honestly, supervised by . . . — Mof

And the men did the work well . . . — Bas

The men were conscientious in doing their work; to supervise them they had Jahath and Obadiah, Levites of the sons of Merari; Zechariah and Meshullam of the sons of Kohath, who were masters of works; — Jerus

and other of the Levites, all that could skill of instruments of music.

The Levites, all who were skilful with instruments of music, — RSV

The Levites who were skilled musicians played background music while the work progressed. — Tay

Levites who were all skilled liturgical musicians; — Jerus

13. Also they were over the bearers of burdens, and were overseers of all that wrought the work in any manner of service:

were over the burden bearers and directed all who did work in every kind of service: — RSV

others who were in charge of the carriers; others who gave instructions to the masters of works of the various undertakings; — Jerus

were in charge of the men who carried the burdens, and they directed all the workers in every kind of labor. — NAB

and of the Levites there were scribes, and officers, and porters.

— and of the Levites were scribes and officers and doorkeepers — Rhm

Some of the other Levites were scribes, officials and gatekeepers — NAB

14. And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest found a book of the law of the LORD given by Moses.

Now as they were bringing out the money which had been brought to the LORD's temple, Hilkiah the priest found the book of the Law of the LORD given through Moses — Ber

One day when Hilkiah, the High Priest, was at the Temple recording the money collected at the gates, he found an old scroll which turned out to be the laws of God as given to Moses! — Tay

Now as they were taking out the silver which had been brought to the house of Yahweh Hilkiah the priest found the Book of the Law of Yahweh, by the hand of Moses. — Rhm

15. And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD.

. . . in the house of Jehovah — ASV

At once Hilkiah told Shaphan the secretary, 'I have found the Book of the Law in the temple of Yahweh' — Jerus

And Hilkiah delivered the book to Shaphan.

16. And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed to thy servants, they do it.

Shaphan in turn brought the book to the king when he reported to the king again, saying, "Everything that was made your servants' responsibility, they have accomplished; — Ber

. . . "Your servants are doing everything that has been entrusted to them, — NAB

17. And they have gathered together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.

for they have taken out the money found in the LORD's house and have turned it over to the supervisors and the workers on the job." — Ber

they have turned into bullion the metals deposited in the LORD's house and have handed it over to the overseers and the workmen." — NAB

and they have poured out the silver that was found in the house of Yahweh, and have delivered it into the hand of the overseers, and into the hand of the doers of the work — Rhm

18. Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read it before the king.

Then Shaphan the secretary told the king, "Hilkiah the priest has given me a book." And Shaphan read it before the king — RSV

Shaphan the adjutant-general also told the king that . . . — NEB

Then he mentioned the scroll, and how Hilkiah had discovered it. So he read it to the king — Tay

19. And it came to pass, when the king had heard the words of the law, that he rent his clothes.

When the king heard the words of the law, he tore his garments — NAB

When the king heard these laws required of God's people, he ripped his clothing in despair. — Tay

20. And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying,

and summoned Hilkiah, Ahikam (son of Shaphan), Abdon (son of Micah), Shaphan the treasurer, and Asaiah, the king's personal aide. — Tay

and ordered . . . Shaphan the adjutant-general, and Asaiah the king's attendant — NEB

21. Go, enquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found:

"On behalf of myself and those who are left in Israel and Judah, Go, consult the LORD concerning the words of the book that has been found. — NAB

for great is the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book.

For the anger of the LORD has been set furiously ablaze against us, since our fathers have not kept the word of the LORD and have not done all that is written in this book." — NAB

For the LORD's indignation is great which is poured out on us, because our fathers have not kept the word of the LORD to do according to all that is written in this book." — Ber

What wonder if the Lord should rain down vengeance on us, a race that has left his warnings unheeded, his bidding undone? — Knox

Great indeed must be the anger of Yahweh pouring down on us because our ancestors did not observe the word of Yahweh by practising everything written in this book.' — Jerus

22. And Hilkiah, and they that the king had appointed, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hasrah, keeper of the wardrobe; (now she dwelt in Jerusalem in the college:) and they spake to her to that effect.

. . . keeper of the wardrobe (now she dwelt in Jerusalem in the second quarter); and they spake to her to that effect — ASV

So the men went to Huldah the prophetess, the wife of Shallum (son of Tokhath, son of Hasrah). (Shallum was the king's tailor, living in the second ward.) When they told her of the king's trouble — Tay

. . . the keeper of the wardrobe, and consulted her at her home in the second quarter of Jerusalem — NEB

. . . the guardian of the wardrobe: she dwelt in Jerusalem, in the new quarter. They spoke to her as they had been instructed — NAB

. . . her dwelling was at Jerusalem, in the new part of the city. So they told her their business — Knox

. . . and they spoke to her about this — AAT

. . . the keeper of the vessels (now she dwelt in Jerusalem in meditation) and they spoke to her according to the king's command — Lam

23. And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me,

And she said unto them, Thus saith Yahweh God of Israel, — Say ye unto the man who hath sent you unto me: — Rhm

24. Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah:

Thus saith Jehovah, . . . — ASV

Thus saith Yahweh, Behold me bringing in calamity upon this place and upon the inhabitants thereof . . . — Rhm

"This is the word of the LORD: I am bringing disaster on this place and its inhabitants, fulfilling all the imprecations recorded in the book which was read in the presence of the king of Judah — NEB

25. Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

Because they have abandoned me and have offered incense to other gods, provoking me by every deed that they have performed, my anger is a blaze against this place and cannot be extinguished — NAB

26. And as the the king of Judah, who sent you to enquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel concerning the words which thou hast heard;

But unto the king of Judah, who sent you to inquire of Jehovah, thus shall ye say to him, Thus saith Jehovah, the God of Israel: As touching the word which thou hast heard, — ASV

"But to the king of Judah who sent you to consult the LORD, give this response: 'Thus says the LORD, the God of Israel, concerning the threats which you have heard: — NAB

27. Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard thee also, saith the LORD.

You have listened to my words and shown a willing heart, you humbled yourself before God when you heard what I said about this place and its inhabitants: you humbled yourself and rent your clothes and wept before me. Because of all this, I for my part have heard you. This is the very word of the LORD. — NEB

. . . and have ripped your clothing in despair and wept for me — I have heard you, says the Lord — Tay

Well for thee that they heart failed thee, and thou didst humble thyself before God, at hearing him threaten city and citizens with doom; that thou didst make amends, by tearing thy garments about thee, and hadst recourse to me with tears. And thou hast won my audience, the Lord says — Knox

because your heart was receptive and you humbled yourself before God . . . — Ber

. . . your heart was penitent . . . — Mof

Because your heart was humbled, and you did tremble before the LORD . . . — Lam

28. Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

. . . And they brought back word to the king — ASV

Behold me! gathering thee unto thy fathers and thou shalt be gathered unto thy sepulchres in peace, and thine eyes shall not look upon all the calamity which I am bringing in upon this place and upon the inhabitants thereof — Rhm

I will lay thee to rest with thy fathers, in quiet times thou shalt go to thy grave. Not for thy eyes the great calamities I mean to bring on cities and citizens of thine — Knox

29. Then the king sent and gathered together all the elders of Judah and Jerusalem.

30. And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small:

And the king went up to the house of Yahweh — and all the men of Judah and the inhabitants of Jerusalem — and the priests and the Levites, and all the people, from the great even unto the small — Rhm

. . . and all the people, young and old — Mof

. . . and all the people, of high or low degree — Jerus

. . . and common folk high and low — Knox

and he read in their ears all the words of the book of the covenant that was found in the house of the LORD.

There the king read the scroll to them — the covenant of God that was found in the Temple — Tay

31. And the king stood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.

And the king stood in his place, and made a covenant before Jehovah . . . — ASV

Standing at his post, the king made a covenant . . . — NAB

Standing on the dais, he made a promise there in the Lord's presence; they would make the Lord their leader, holding fast by command and decree and observance of his, heart and soul, obeying all the terms of the law they had listened to — Knox

The king stood beside the pillar, and in the presence of Yahweh he made a covenant to follow Yahweh and enforce the terms of the covenant as written in that book with all his heart and soul — Jerus

and, standing on the platform, the king made a compact, in presence of the Eternal . . . — Mof

Then the king stood at his place and renewed the covenant . . . — Ber

And the king stood in his place and solemnised the covenant before Yahweh, to walk after Yahweh . . . — Rhm

32. And he caused all that were present in Jerusalem and Benjamin to stand to it.

Also he had all who were present in Jerusalem and Benjamin accept it; — Ber

He made everyone in Jerusalem and Benjamin adhere to it — Mof

And he caused all that were present in Jerusalem and Benjamin to stand in confirmation of it — Amp

And he required everyone in Jerusalem and Benjamin to subscribe to this pact with God, and all of them did — Tay

And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

33. And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the LORD their God.

So Josiah got rid of all the detestable things from the lands belonging to the people of Israel. He also led all who were in Israel to serve the LORD their God — Ber

Josiah removed all the abominable idols from every district belonging to Israel, and made everyone within Israel offer worship to the Eternal their God — Mof

And all his days they departed not from following the LORD, the God of their fathers.

His whole life long he made sure that every member of Israel served their God. They did not fail to follow Yahweh, the God of their ancestors — Jerus

CHAPTER 35

1. Moreover Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the fourteenth day of the first month.

And Josiah kept a passover unto Jehovah . . . — ASV

Josiah celebrated in Jerusalem a Passover to honor the LORD; the Passover sacrifice was slaughtered on the fourteenth day of the first month — NAB

Then Josiah announced that the Passover would be celebrated on the first day of April, in Jerusalem. The Passover lambs were slain that evening — Tay

2. And he set the priests in their charges, and encouraged them to the service of the house of the LORD,

And he set the priests in their offices, and encouraged them to the service of the house of Jehovah. — ASV

He assigned the priests their duties . . . — Mof

. . . and encouraged them to perform the service of the house of the LORD — NEB

He reappointed the priests to their duties and encouraged them in the service of the LORD's house. — NAB

To the priests, he assigned their several tasks, and put heart into them for their long ministrations in the Lord's house. — Knox

He re-established the priests in their functions and made it possible for them to discharge the duties of the Temple of Yahweh. — Jerus

3. And said unto the Levites that taught all Israel, which were holy unto the LORD,

He said to the Levites who were to instruct all Israel, and who were consecrated to the LORD: — NAB

He said to the Levites, the teachers of Israel, who were dedicated to the LORD. — NEB

and said to the Levites who gave instruction to all Israel as to the things which were hallowed unto Yahweh, — Rhm

Put the holy ark in the house which Solomon the son of David king of Israel did build;

Let the ark of God rest in its shrine, in the temple David's son Solomon, that was king of all Israel, built for it: — Knox

it shall not be a burden upon your shoulders: serve now the LORD your God, and his people Israel,

It shall no more be a burden on your shoulders. Now serve the LORD your God and his people Israel, — AAT

it will no longer have to be transported on your backs: now be the servants of the Lord your God and his people Israel. — Bas

no need any longer for you to carry it this way and that. You have tasks to perform for the Lord your God, and for his people Israel. — Knox

4. And prepare yourselves by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son.

and prepare yourselves by your ancestral houses according to your courses, — by the writing of David king of Israel, and by what has been written by Solomon his son — Rhm

And make yourselves ready in your divisions, by your families, as it is ordered in the writings of David, king of Israel, and of Solomon his son: — Bas

. . . after the directions of David king of Israel and of Solomon his son — Amp

and prepare yourselves by your clans, according to your divisions as written by David king of Israel and as written by Solomon his son — Ber

Take your places by families according to your orders, in compliance with the written decree of David king of Israel and his son Solomon — Jerus

Form yourselves into the traditional service corps of your ancestors, as first organized by King David of Israel and by his son Solomon — Tay

5. And stand in the holy place according to the divisions of the families of the fathers of your brethren the people, and after the division of the families of the Levites.

And stand in the holy place according to the groupings of the fathers' houses of your brethren the lay people, and let there be for each a part of the father's house of the Levites — RSV

Stand in the sanctuary according to the divisions of the ancestral houses of your brethren, the common people, so that the distribution of the Levites and

the families may be the same — NAB
and stand in the Holy Place as representatives of the family groups of the lay people, your brothers, one division of Levites to each family group — NEB

6. So kill the passover, and sanctify yourselves, and prepare your brethren, that they may do according to the word of the LORD by the hand of Moses.

And kill the passover lamb, and sanctify yourselves, and prepare for your brethren, to do according to the word of the LORD by Moses — RSV

Slay the Passover sacrifice, sanctify yourselves, and be at the disposition of your brethren, that all may be carried out according to the word of the LORD — NAB

Kill the passover lamb and hallow yourselves and prepare for your brothers to fulfil the word of the LORD given through Moses — NEB

kill the passover lamb, then purify yourselves and prepare the passover, that your kinsmen may celebrate according to the Eternal's instructions given by Moses — Mof

7. And Josiah gave to the people, of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these were of the king's substance.

Then Josiah contributed to the lay people, as passover offerings for all that were present, lambs and kids from the flock to the number of thirty thousand, and three thousand bulls; these were from the king's possessions — RSV

Then the king contributed 30,000 lambs and young goats for the people's Passover offerings, and 3,000 young bulls — Tay

8. And his princes gave willingly unto the people, to the priests, and to the Levites:

And his princes gave for a free-will offering unto the people, to the priests, and to the Levites. — ASV

His officials, for their part, made provision for the voluntary offerings on behalf of the people, the priests and the Levites. — Jerus

Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the passover offerings two thousand and six hundred small cattle, and three hundred oxen.

Hilkiah and Zechariah and Jehiel, chief rulers of the house of God . . . — Rhm
. . . the chief officers of the house of God . . . — RSV
. . . readers in God's temple . . . — Ber
. . . gave on behalf of the priests two thousand six hundred small cattle for the Passover, in addition to three hundred bulls — NEB

The senior officers gave the priests of the Temple of God, Hilkiah, Zechariah and Jehiel, two thousand six hundred lambs and kids and three hundred bulls as Passover victims — Jerus

9. Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave unto the Levites for passover offerings five thousand small cattle, and five hundred oxen.

The heads of the Levites, Conaniah, Shemaiah and his brother Nathanel, Hashabiah, Jeiel and Jozabad, provided five thousand lambs and kids and five hundred bulls as Passover victims for the Levites — Jerus

And Conaniah, Shemaiah and Nethaneel his brothers, and Hashabiah, Jeiel, and Jozabad, the chiefs of the Levites, gave on behalf of the Levites for the Passover five thousand small cattle in addition to five hundred bulls — NEB
. . . as well as 500 cattle — Ber

10. So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment.

When the service had been arranged, the priests took their places, as did the Levites in their classes according to the king's command — NAB

Thus preparation was made for the ceremony, and the priests stood ready for their task, with the Levites to aid them, ranged at the king's bidding in their several companies — Knox

11. And they killed the passover, and the priests sprinkled the blood from their hands, and the Levites flayed them.

And they put the Passover lambs to death, the blood being drained out by the priests when it was given to them, and the Levites did the skinning — Bas

. . . and the Levites dismembered the victims — Jerus

Thus they slew the passover, and the priests sprinkled the blood from their hands while the Levites skinned the victims — AAT

So they slaughtered the passover, and the priests dashed [the blood received] at their hand, and Levites were flaying [the offerings] — Rhm

12. And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as it is written in the book of Moses.

Then they removed the ascending-sacrifice that they might give them — by the divisions of each ancestral house — unto the sons of the people, to offer unto Yahweh as it is written in the Book of Moses — Rhm

They separated what was destined for the holocaust and gave it to various groups of the ancestral houses of the common people to offer to the LORD, as is prescribed in the book of Moses — NAB

And they set aside the burnt offerings that they might distribute them according to the groupings of the fathers' houses of the lay people, to offer to the LORD, as it is written in the book of Moses — RSV

As so did they with the oxen.

And so they did with the bulls — RSV

They did this also with the cattle — Ber

13. And they roasted the passover with fire according to the ordinance: but the other holy offerings sod they in pots, and in caldrons, and in pans, and divided them speedily among all the people.

. . .: and the holy offerings boiled they in pots, and in cauldrons, and in pans, and carried them quickly to all the children of the people — ASV

They cooked the Passover on the fire as prescribed, and also cooked the sacred meals in pots, cauldrons and pans, then brought them quickly to all the common people — NAB

. . . to all the lay people — RSV

. . . and served them quickly to all the people — NEB

Then, as directed by the laws of Moses, they roasted the Passover lambs and boiled the holy offerings in pots, kettles, and pans, and hurried them out to the people to eat — Tay

14. And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron was busied in offering of burnt offerings and the fat until night;

Afterward they prepared some for themselves and for the priests, because the priests, the sons of Aaron, were occupied in offering up the burnt-offerings and the fat pieces until night — AAT

Afterward they prepared the Passover for themselves and for the priests. Indeed the priests, the sons of Aaron, were busy offering holocausts and the fatty portions until night; — NAB

After that they made the necessary preparations for themselves and the priests, because the priests of Aaron's line was engaged till nightfall in offering whole-offerings and the fat portions — NEB

. . . because the priests the sons of Aaron had been engaged in offering up the ascending-sacrifice and the fat pieces, until night — Rhm

therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

. . . both for themselves and for the priests, the sons of Aaron — Ber

that was why the Levites prepared the passover for themselves and for the priests, the sons of Aaron — Jerus

so the Levites made the necessary preparations for themselves and for the priests of Aaron's line — NEB

15. And the singers the sons of Asaph were in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer;

Also the singers, the sons of Asaph, stayed at their posts according to the orders of David, Asaph, Heman, and Jeduthun, the king's seer — Ber

and the porters waited at every gate; they might not depart from their service; for their brethren the Levites prepared for them.

and the doorkeepers stayed by each door; they did not need to leave their stations because their fellow tribesmen, the Levites, made preparation for them — Ber

all the doorkeepers had remained on

guard at their several gates, never released from duty for an instant; for these, too, their brother Levites must needs make ready the feast — Knox

16. So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of the LORD, according to the commandment of king Josiah.

Thus was all the service of Yahweh prepared on that day . . . — Rhm

In this manner all the service of the LORD was arranged that day . . . — NEB

17. And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days.

Everyone present at Jerusalem took part in the Passover observance, and this was followed by the Feast of Unleavened Bread for the next seven days — Tay

. . . and the pilgrim-feast of Unleavened Bread for seven days — NEB

18. And there was no passover like to that kept in Israel from the days of Samuel the prophet;

Indeed there was no passover like that kept in Israel since . . . — AAT

No such Passover had been observed in Israel since the time of the prophet Samuel — NAB

Never since the time of Samuel the prophet had there been such a Passover — Tay

neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

no king of Israel had ever celebrated a Passover like the one celebrated by Josiah with the priests, the Levites, all of Judah and all of Israel who were present, and the inhabitants of Jerusalem — Jerus

not one of the kings of Israel could vie with King Josiah in this respect, involving so many of the priests, Levites, and people from Jerusalem and from all parts of Judah, and from over in Israel — Tay

for none of the kings of Israel had kept such a Passover as Josiah did, involving the priests and Levites, all Judah and Israel who were present, and the residents of Jerusalem — Ber

19. In the eighteenth year of the reign of Josiah was this passover kept.

20. After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Charchemish by Euphrates: and Josiah went out against him.

. . . Neco king of Egypt went up to fight against Carchemish by the Euphrates: and Josiah went out against him — ASV

Afterwards King Neco of Egypt led his army [against the Assyrians] at Carchemish on the Euphrates River and Josiah declared war on him — Tay

21. But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah?

But King Neco sent ambassadors to Josiah with this message: "I don't want to fight with you, O king of Judah! — Tay

I come not against thee this day, but against the house wherewith I have war: for God commanded me to make haste: forbear thee from meddling with God, who is with me, that he destroy thee not.

I have come only to fight the king of Assyria! Leave me alone! God has told me to hurry! Don't meddle with God or he will destroy you, for he is with me." — Tay

. . . Do not interfere with God who is with me, as otherwise he will destroy you — NAB

I have not come today to attack you; my quarrel is with another dynasty, and God has told me to hurry. Do not oppose the God who is with me any more, or else he may destroy you — Jerus

I have no quarrel with you today, only with those with whom I am at war. God has purposed to speed me on my way, and God is on my side; do not stand in his way, or he will destroy you — NEB

. . . cease thou from [provoking] God who is with me lest he destroy thee — Rhm

22. Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

But Josiah would not withdraw from him,

for he had sought a pretext for fighting with him. Therefore he would not listen to the words of Neco that came from the mouth of God, but went out to fight in the plain of Magiddo — NAB

But Josiah refused to turn back. Instead he lead his army into the battle at the Valley of Megiddo. (He laid aside his royal robes so that the enemy wouldn't recognize him.) Josiah refused to believe that Neco's message was from God — Tay

Josiah would not be deflected from his purpose but insisted on fighting; he refused to listen to Necho's words spoken at God's command, and he sallied out to join battle in the vale of Megiddo — NEB

23. And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore wounded.

. . . "Take me away, for I am badly wounded." — RSV

24. His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah.

So his servants took him out of the chariot and carried him in his second chariot and brought him to Jerusalem. And he died, and was buried in the tombs of his fathers. All Judah and Jerusalem mourned for Josiah — RSV

25. And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel:

And Jeremiah chanted a dirge over Josiah, and all the singing men and singing women in their dirges have spoken concerning Josiah until this day, and they appointed them by statute for Israel. — Rhm

. . . and to this day the minstrels, both men and women, commemorate Josiah in their lamentations. Such lamentations have become traditional in Israel — NEB

And Jeremiah made a song of grief for Josiah; and to this day Josiah is named by all the makers of melody, men and women, in their songs of grief; they made it a rule in Israel; — Bas

and, behold, they are written in the lamentations.

and they are found in the written collections — NEB

behold, they are written in the Laments — RSV

Note that they are written in the lamentations — Ber

and the songs are recorded among the songs of grief — Bas

behold, they are written in the Laments. [Lam. 4:20.] — Amp

— and there they are written among the dirges — Rhm

26. Now the rest of the acts of Josiah, and his goodness, according to that which was written in the law of the LORD,

But the rest of the story of Josiah and his lovingkindness — according to that which is written in the law of Yahweh: — Rhm

The rest of the chronicle of Josiah, his pious deeds in regard to that which is written in the law of the LORD, — NAB

. . . all his acts of piety in carrying out the terms of the divine law, — Knox

. . . and his good deeds according to what is written in the law of the LORD, — RSV

Now the rest of the affairs of Josiah and his acts of faithful love in accord with what is written in the Law of the LORD, — Ber

27. And his deeds, first and last, behold, they are written in the book of the kings of Israel and Judah.

even his story, first and last there it is written in the book of the Kings of Israel and Judah — Rhm

and his acts, from first to last, are recorded in the annals of the kings of Israel and Judah — NEB

CHAPTER 36

1. Then the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.

. . . made him king in Jerusalem in the place of his father — Ber

2. Jehoahaz was twenty and three years old

when he began to reign, and he reigned three months in Jerusalem.
Jehoahaz . . . — RSV
He was twenty-three years old when he came to the throne, and his reign at Jerusalem lasted but three months — Knox

3. **And the king of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver and a talent of gold.**
Then he was deposed by the king of Egypt, who demanded an annual tribute from Judah of $250,000 — Tay
. . . and fined the land a hundred talents of silver and a talent of gold — Amp
Then the king of Egypt deposed him at Jerusalem and put the land under tribute for $200,000 in silver and $30,000 in gold — Ber

4. **And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim.**
. . . and changed his name to Jehoiakim — ASV
And Necho took Jehoahaz his brother, and carried him to Egypt.
And Neco took Joahaz his brother, and carried him to Egypt — ASV

5. **Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did that which was evil in the sight of the LORD his God.**
. . . in the sight of Jehovah his God — ASV

6. **Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon.**
Nebuchadrezzar king of Babylon advanced against him and bound him in brass chains to take him to Babylon — Ber

7. **Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.**
. . . and put them in his temple or palace there — Amp
. . . and put them in the house of his god in Babylon — Bas
To Babylon Nebuchadnezzar also carried off part of the furnishings of the Temple of Yahweh and put them in his palace at Babylon — Jerus

8. **Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they are written in the book of the kings of Israel and Judah:**
Now the rest of the affairs of Jehoiakim, his detestable practices and the things found against him, see, they are written in the book of the kings of Israel and Judah. — Ber
The other events of Jehoiakim's reign, including the abominations he committed, and everything of which he was held guilty, are recorded in the annals of the kings of Israel and Judah. — NEB
The rest of the history of Jehoiakim, the shameful things he did and those discovered to his discredit, these are recorded . . . — Jerus
Now the rest of the acts of Jehoiakim, and the disgusting things he did, and all there is to be said against him, are recorded . . . — Bas
and Jehoiachin his son reigned in his stead.
. . . became king in his place — Ber

9. **Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did that which was evil in the sight of the LORD.**
Jehoiachin was eighteen years old . . . — Ber
Jehoiachin was eight[een] years old . . . — Amp
. . . and he did the thing that was wicked in the eyes of Yahweh — Rhm

10. **And when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels of the house of the LORD,**
The following spring, king Nebuchadnezzar sent . . . — Mof
At the turn of the year, King Nebuchadrezzar sent to bring him to Babylon, with the precious utensils from the LORD's temple. — Ber
. . . with the precious furnishings of the Temple of Yahweh — Jerus
. . . with the costly vessels of the temple of the Eternal — Mof
. . . the choicest vessels of the house of the LORD — NEB
and made Zedekiah his brother king over Judah and Jerusalem.
He appointed his uncle Zedekiah as king over Judah and Jerusalem — Ber

and made Zedekiah the [boy's] brother king over Judah and Jerusalem — Amp
and made his father's brother Zedekiah king over . . . — NEB

11. Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

12. And he did that which was evil in the sight of the LORD his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the LORD.
And he did the thing that was wicked in the eyes of Yahweh his God, — he humbled not himself before Jeremiah the prophet from the mouth of Yahweh — Rhm
He defied the Lord's will, nothing abashed by the prophet Jeremias, that carried threats to him from the Lord's own lips — Knox

13. And he also rebelled against king Nebuchadnezzar, who had made him swear by GOD:
He rebelled against King Nebuchadnezzar, even though he had taken an oath of loyalty — Tay
He also rebelled against King Nebuchadnezzar, who had laid on him a solemn oath of allegiance — NEB
but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel.
He was obstinate and stubborn and refused to return to the LORD the God of Israel — NEB
Zedekiah was a hard and stubborn man so far as obeying the Lord God of Israel was concerned, for he refused to follow him — Tay
and he stiffened his neck, and emboldened his heart, from turning unto Yahweh God of Israel — Rhm
refused ever the yoke, steeled ever his heart, and would not come back to the Lord, the God of Israel — Knox

14. Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen;
All the leading priests and the people likewise were exceedingly unfaithful, following all the abominations of the nations — RSV
All the chiefs of Judah and the priests and the people became more and more unfaithful, following all the abominable practices of the other nations — NEB
All the important people of the nation, including the High Priests, worshiped the heathen idols of the surrounding nations — Tay
All the leaders too of the priests and people acted more unfaithfully by taking part in all the detestable practices used by the nations — Ber
. . . abounded in committing treachery, according to all the abominable ways of the nations — Rhm
. . . added infidelity to infidelity, practicing all the abominations of the nations — NAB
and polluted the house of the LORD which he had hallowed in Jerusalem.
and they desecrated . . . — Ber
. . . which he had consecrated in Jerusalem — NAB
. . . had set apart for himself at Jerusalem — Knox
thus polluting the Temple of the Lord in Jerusalem — Tay

15. And the LORD God of their faters sent to them by his messengers, rising up betimes, and sending;
Nevertheless, the LORD God of their fathers sent to them by the hand of His messengers, rising early and sending them — Ber
Still the LORD, the God of their fathers, eagerly sent to them by his messengers, — AAT
. . . sent persistently to them by . . . — RSV
Yahweh, the God of their ancestors, tirelessly sent them messenger after messenger, — Jerus
He, the God of their fathers, sent messengers to warn them; never a day dawned but he was already pleading with them, — Knox
. . . sent word to them by his servants, sending early and frequently, — Bas
Early and often did the LORD, the God of their fathers, send his messengers to them, — NAB
because he had compassion on his people, and on his dwelling place:
so well he loved his people and his dwelling-place — Knox
since he wished to spare his people and his house — Jerus

16. But they mocked the messengers of God,

and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till there was no remedy.

But they repeatedly mocked the messengers of God, despised His words, and made sport of His prophets until the LORD's indignation was stirred up against His people beyond remedy — Ber

. . . until there was no healing — Rhm

And they? They mocked the Lord's own messengers, made light of his warnings, derided his prophets, until at last the Lord's anger was roused against his people, past all assuaging — Knox

. . . until the anger of the LORD burst out against his people and could not be appeased — NEB

. . . until the anger of the LORD against his people was so inflamed that there was no remedy — NAB

. . . until at last the wrath of Yahweh rose so high against his people that there was no further remedy — Jerus

17. **Therefore he brought upon them the king of the Chaldees, who slew their young men with a sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand.**

So he brought up against them the king of the Chaldeans who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or virgin, elder or ancient, — all delivered he into his hand — Rhm

. . . he delivered all of them over into his grip — NAB

Then it was that he embroiled them with the king of Babylon, who came and put their young men to the sword in the sanctuary itself, pitying neither young man nor maid, old man nor cripple; none might escape his attack — Knox

He summoned against them the king of the Chaldaeans who put their young warriors to the sword within their sanctuary; he spared neither youth nor virgin, neither old man nor aged cripple — Jerus

18. **And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all these he brought to Babylon.**

Also all the utensils of the house of God . . . — AAT

. . . and the stored wealth of the Lord's house and the wealth of the king and his chiefs, he took away to Babylon — Bas

19. **And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.**

They burned the temple of God and broke down the wall of Jerusalem, setting fire to all the palaces and destroying all its precious utensils — Ber

Enemy hands set fire to the Lord's house, pulled down Jerusalem's walls, burnt its towers to the ground, destroyed all that was of price — Knox

20. **And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:**

As for the rest, who were spared from the sword, he took them captive to Babylon, where they became servants to him and to his sons until the kingdom of Persia came to power. — Ber

. . . and they became slaves to him and his sons until the sovereignty passed to the Persians. — NEB

21. **To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths; for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.**

This was to fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed its Sabbaths: for as long as it lay desolate it had a Sabbath-rest, fulfilling seventy years — Ber

Thus the word of the Lord spoken through Jeremiah came true, that the land must rest for seventy years to make up for the years when the people refused to observe the Sabbath — Tay

22. **Now in the first year of Cyrus king of Persia, that the word of the LORD spoken by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,**

kingdom, and put it also in writing, saying,

In the first year of Cyrus, king of Persia, in order to fulfill the word of the LORD spoken by Jeremiah, the LORD inspired King Cyrus of Persia to issue this proclamation throughout his kingdom, both by word of mouth and in writing: — NAB

. . ., the Eternal moved Cyrus king of Persia to issue a proclamation throughout all his realm, and to put it in writing. — Mof

23. Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah.

A message, it said, rom Cyrus, king of Persia. The Lord God of Heaven has made me master of the world, and now he will have me rebuild his own temple for him in Jerusalem, a city of Judaea — Knox

. . ., and he has commissioned me to build him a house in Jerusalem, which is in Judah — AAT

Who is there among you of all his people: The LORD his God be with him, and let him go up.

Whoever is among you of any of His people, may the LORD his God be with him, and let him go up — Ber

Who is left among you of his own people? Let him go to the task, with the Lord his God to speed him — Knox

To every man of his people now among you I say, the LORD his God be with him, and let him go up — NEB

THE BOOK OF EZRA

CHAPTER 1

1. Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled,
. . . that the word of Jehovah . . . might be accomplished — ASV
. . . to fulfil the word of Yahweh, that was spoken through Jeremiah — Jerus
. . . the Lord fulfilled the promise which he had made through Jeremias — Knox
the LORD stirred up the spirit of Cyrus king of Persia,
Jehovah waked up the spirit of Cyrus king of Persia — YLT
Yahweh aroused the spirit of Cyrus king of Persia — Rhm
He put a new resolve into the heart of Cyrus . . . — Knox
that he made a proclamation throughout all his kingdom,
to issue a proclamation . . . — AAT
so that he made a public statement . . . — Bas
and put it also in writing, saying,
and to have it publicly displayed . . . — Jerus

2. Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth;
A message, it said, from Cyrus, . . . The Lord God of heaven has made me master of the world — Knox
and he hath charged me to build him a house at Jerusalem, which is in Judah.
and he has made me responsible for building a house for him in Jerusalem . . . — Bas

3. Who is there among you of all his people? his God be with him,
Whosoever there is among you of all his people, his God be with him — ASV
Who is left among you of that race? . . . — Knox
and let him go up to Jerusalem, which is in Judah,
To Jerusalem let him go . . . — Knox
and build the house of the LORD God of Israel,
and rebuild the house of the Lord, the God of Israel — RSV
and there let him help to build the temple of the Lord God of Israel — Knox
(he is the God,) which is in Jerusalem
He is the God who is in Jerusalem — JPS

4. And whosoever remaineth in any place where he sojourneth,
and let each survivor, in whatever place he sojourns — RSV
And let all others take note — Knox
And whoever is left, in any place here he sojourneth — JPS
Whoever is left in any place where he resides as an alien — AAT
let the men of the place help him with silver, and with gold,
that such a man is to receive assistance from his neighbours; silver and gold — Knox
let the men of his place uphold him, with silver and with gold — Rhm
and with beasts, beside the freewill offering for the house of God that is in Jerusalem.
and with goods and with beasts, . . . along with a voluntary offering . . . — Rhm
stores and beasts are to be put at his disposal, apart from the offerings they may make, of their own free will, to this temple of God — Knox

5. Then rose up the chief of the fathers of Judah and Benjamin,
Then rose up the heads of the fathers' houses of Judah and Benjamin — ASV
and the priests, and the Levites, with all them whose spirit God had raised,
. . . even all those whose spirit God had stirred — ASV
. . . and all whom God had so inspired — Knox
. . . all from these whom God so inclined — Ber
. . . even all those whose spirits were moved by God — Bas
. . . in fact all whose spirit had been roused by God — Jerus
to go up to build the house of the LORD which is in Jerusalem.
to go up to rebuild . . . — RSV

6. And all they that were about them strengthened their hands
and all who were about them aided them — RSV

and all their neighbours gave them every assistance — Jerus

with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered.

. . . and things of great value, in addition to what was freely offered — Bas

. . . quantities of costly gifts and with voluntary offerings of every kind — Jerus

. . . costly wares, besides all that was freely offered — RSV

. . . miscellaneous items in addition to a free-will offering — Ber

7. **Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;**

. . . dedicated to the temple of his god — Jerus

Also King Cyrus brought forth the utensils . . . — AAT

8. **Even those did Cyrus, king of Persia, bring forth by the hand of Mithredath, the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.**

Cyrus . . . counted them out to Sheshbazzar . . . — RSV

Cyrus . . . handed them over to Mithredath . . . — Jerus

Cyrus . . . had them taken out by Mithridates . . . — Mof

9. **And this is the number of them: thirty chargers of gold; a thousand chargers of silver; nine and twenty knives,**

. . . thirty golden bowls for offerings . . . — Jerus

. . . thirty gold plates . . . — Bas

. . . a thousand basins of gold . . . — RSV

10. **Thirty basons of gold; silver basons of a second sort, four hundred and ten; and other vessels, a thousand.**

Thirty bowls of gold . . . — ASV

. . . tankards of silver . . . — Mof

11. **All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem.**

. . . Sheshbazzar took all these with him . . . — Jerus

These were all brought back by Sheshbazzar . . . — Mof

. . . when the exiles were brought up from Babylonia . . . — RSV

CHAPTER 2

1. **Now these are the children of the province that went up**

These were the people of the province who returned — Jerus

out of captivity, of those which had been carried away,

out of the captivity of those exiles . . . carried captive to Babylonia — RSV

After being deported to Babylon by Nebuchadnezzar — Jerus

. . . among those who had been made prisoners by Nebuchadnezzar — Bas

whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah,

. . . they returned to Jerusalem and to Judah — Jerus

every one unto his city;

everyone unto his own city — Rhm

2. **Which came with Zerubbabel: Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mizpar, Bigvai, Rehum, Baanah.**

who came with Zerubbabel: Jeshua, Nehemiah . . . — ASV

They came with Zerubbabel, Jeshua, Nehemiah . . . — RSV

Who went with Zerubbabel, Jeshua, Nehemiah . . . — Bas

The number of the men of the people of Israel:

The list of the men of the people of Israel — Jerus

A list of the laity of Israel — Mof

3. **The children of Parosh, two thousand an hundred seventy and two.**

. . . the sons of Parosh, two thousand one hundred and seventy-two — RSV

. . . the clan of Parosh, two thousand one hundred and seventy-two — Mof

4. **The children of Shephatiah, three hundred seventy and two.**

5. **The children of Arah, seven hundred seventy and five.**

6. **The children of Pahathmoab, of the chil-**

dren of Jeshua and Joab, two thousand eight hundred and twelve.

7. The children of Elam, a thousand two hundred fifty and four.
8. The children of Zattu, nine hundred forty and five.
9. The children of Zaccai, seven hundred and threescore.
10. The children of Bani, six hundred forty and two.
11. The children of Bebai, six hundred twenty and three.
12. The children of Azgad, a thousand two hundred twenty and two.
13. The children of Adonikam, six hundred sixty and six.
14. The children of Bigvai, two thousand fifty and six.
15. The children of Adin, four hundred fifty and four.
16. The children of Ater of Hezekiah, ninety and eight.
17. The children of Bezai, three hundred twenty and three.
18. The children of Jorah, an hundred and twelve.
19. The children of Hashum, two hundred twenty and three.
20. The children of Gibbar, ninety and five.
21. The children of Bethlehem, an hundred twenty and three.
22. The men of Netophah, fifty and six.
23. The men of Anathoth, an hundred twenty and eight.
24. The children of Azmaveth, forty and two.
25. The children of Kirjatharim, Chephirah, and Beeroth, seven hundred and forty and three.
26. The children of Ramah and Gaba, six hundred twenty and one.
27. The men of Michmas, an hundred twenty and two.
28. The men of Bethel and Ai, two hundred twenty and three.
29. The children of Nebo, fifty and two.
30. The children of Magbish, an hundred fifty and six.
31. The children of the other Elam, a thousand two hundred fifty and four.
32. The children of Harim, three hundred and twenty.
33. The children of Lod, Hadid, and Ono, seven hundred twenty and five.
34. The children of Jericho, three hundred forty and five.
35. The children of Senaah, three thousand and six hundred and thirty.
36. The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three.
37. The children of Immer, a thousand fifty and two.
38. The children of Pahur, a thousand two hundred forty and seven.
39. The children of Harim, a thousand and seventeen.
40. The Levites: the children of Jeshua and Kadmiel, of the children of Hodaviah, seventy and four.
41. The singers: the children of Asaph, an hundred twenty and eight.
42. The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, in all an hundred thirty and nine.
43. The Nethinims: the children of Ziha, the children of Hasupha, the children of Tabbaoth,
44. The children of Keros, the children of Siaha, the children of Padon,
45. The children of Lebanah, the children of Hagabah, the children of Akkub,
46. The children of Hagab, the children of Shalmai, the children of Hanan,
47. The children of Giddel, the children of Gahar, the children of Reaiah,
48. The children of Rezin, the children of Nekoda, the children of Gazzam,
49. The children of Uzza, the children of Paseah, the children of Besai,
50. The children of Asnah, the children of Mehunim, the children of Nephusim,
51. The children of Bakbuk, the children of Hakupha, the children of Harhur,
52. The children of Bazluth, the children of Mehida, the children of Harsha,
53. The children of Barkos, the children of Sisera, the children of Thamah,

54. The children of Neziah, the children of Hatipha.

55. The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Peruda,

56. The children of Jaalah, the children of Darkon, the children of Giddel,

57. The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami.

58. All the Nethinims, and the children of Solomon's servants, were three hundred ninety and two.
All of the temple servants and the sons of Solomon's servants — RSV
The total of the oblates and the sons of Solomon's slaves — Jerus

59. And these were they which went up from Telmelah, Telharsa, Cherub, Addan, and Immer:
but they could not shew their father's house, and their seed, whether they were of Israel:
. . . could not prove their father's houses or their descent, whether they belonged to Israel — RSV
. . . could not prove that their families and ancestry were of Israelite origin — Jerus
But having no knowledge of their father's families or offspring, it was not certain that there were Israelites — Bas

60. The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.

61. And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzilai; which took a wife of the daughters of Barzilai the Gileadite, and was called after their name:

62. These sought their register among those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood.
. . . therefore were they deemed polluted and put from the priesthood — ASV
. . . and so they were excluded from the priesthood as unclean — RSV
. . . so they were barred and banished from the priesthood — Mof

63. And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim.
and His Excellency forbade them to eat the sacred foods until a priest could be found . . . — Jerus
and the governor . . . — NEB
. . . till a priest appeared with oracles — Mof
. . . till a priest came to give decision by Urim and Thummin — Bas
. . . priest who would make an inquiry and see about the matter — Lam

64. The whole congregation together was forty and two thousand three hundred and threescore,

65. Beside their servants and their maids, of whom there were seven thousand three hundred thirty and seven: and there were among them two hundred singing men and singing women.
. . . two hundred singers, male and female — Mof
. . . among them were two hundred choristers of both sexes — Sept

66. Their horses were seven hundred thirty and six; their mules, two hundred forty and five;

67. Their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty.

68. And some of the chief of the fathers, when they came to the house of the LORD which is at Jerusalem, offered freely for the house of God to set it up in his place:
. . . offerings for the house of God, to raise it on its foundations — Sept
. . . offerings for the Temple of God, for its rebuilding on its site — Jerus

69. They gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pounds of silver, and one hundred priests' garments.
according to their ability they gave to the treasury of the work sixty-one thousand darics . . . — RSV
According to their ability gave they unto the treasury of the work. . . . — Rhm
. . . and one hundred priests' tunics — JPS
. . . one hundred priestly robes to the sacred funds — Jerus

70. So the priests, and the Levites and some of the people, and the singers, and the

porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.
. . . the warders, the temple-attendants . . . were living in Jerusalem . . . — Mof
. . . the temple ministers and the porters and the Nethanites . . . returned every man to his place . . . — Lam
. . . the musicians, and the keepers of the gates, and the Nathinims, settled in their cities — Sept

CHAPTER 3

1. **And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem.**
. . . the sons of Israel were in their own towns . . . — Jerus
. . . the Israelites in the towns gathered . . . to Jerusalem — Mof

2. **Then stood up Jeshua the son of Jozakak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel,**
. . . Shealtiel with his kinsmen . . . — RSV
. . . Shealtiel with his brothers . . . — Bas
to offer burnt offerings thereon, as it is written in the law of Moses the man of God.
. . . to offer sacrifices as prescribed by Moses . . . — Mof
. . . to offer thereon ascending sacrifices . . . — Rhm

3. **And they set the altar upon his bases; for fear was upon them because of the people of those countries:**
They set the altar in its place . . . — RSV
. . . altar upon its stands, for dread was upon them . . . — Rhm
. . . altar . . . on its old site, despite their fear . . . — Jerus
. . . the surrounding peoples were a terror to them . . . — Mof
and they offered burnt offerings thereon unto the LORD, even burnt offerings morning and evening.

4. **They kept also the feast of tabernacles, as it is written, and offered the daily burnt offerings by number,**
. . . they kept the feast of booths . . . — RSV
. . . they held the festival of booths, as prescribed . . . — Mof
. . . with as many daily holocausts as are ordained for each day — Jerus
according to the custom, as the duty of every day required;
. . . according to what was written . . . — Sept
. . . according to the ordinance . . . — ASV
. . . for every day what was needed — Bas

5. **And afterward offered the continual burnt offering, both of the new moons, and of all the set feasts of the LORD that were consecrated,**
. . . that were hallowed — JPS
. . . New Moon feasts and all the solemnities sacred to Yahweh — Jerus
and of every one that willingly offered a freewill offering unto the LORD.
. . . voluntary offerings made by individuals . . . — Jerus

6. **From the first day of the seventh month began they to offer burnt offerings unto the LORD.**
. . . began they to offer up ascending-sacrifices unto Yahweh — Rhm
. . . they began offering holocausts to Yahweh — Jerus
. . . they made a start with the burned offerings — Bas
But the foundation of the temple of the LORD was not yet laid.
. . . foundations of the sanctuary of Yahweh — Jerus
. . . the foundation of the temple . . . was not yet founded — Sprl
. . . the temple . . . had not had its foundation laid — Rhm

7. **They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre,**
. . . joiners were hired, and . . . furnished with food and drink and oil . . . — Mof
. . . gave money to the masons and carpenters; to the Sidonians and Tyrians they gave food — Jerus
. . . money to the stoneworkers and wood-workers . . . — Bas
. . . money unto the hewers, and to the carpenters . . . — Sprl

. . . money to the stone cutters and carpenters . . . — Sept

to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia.

. . . in terms of the permit granted by Cyrus king of Persia — Mof

8. Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak,

. . . after their arrival at the Temple . . . — Jerus

. . . after they had reached the house of God . . . — Mof

and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem;

and the rest of their brethren . . . — JPS

and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD.

. . . to oversee the work of the house of Jehovah — ABPS

. . . to superintend the work on the Temple of Yahweh — Jerus

. . . to preside over the work of the temple of Jehovah — Sprl

. . . to preside over the work of the house of Yahweh — Rhm

9. Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God:

And Jeshua . . . together took the oversight of the workmen . . . — RSV

. . . agreed to superintend the workmen . . . — Jerus

. . . to have together direction over the execution of the work . . . — AAT

the sons of Henadad, with their sons and their brethren the Levites.

. . . the Levites, their sons and kinsmen — RSV

10. And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets,

. . . the priests in fine linen came with trumpets — Jerus

. . . the priests in their vestments . . . — RSV

. . . priests in their official robes . . . — AAT

and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of Israel.

. . . according to the directions of David . . . they sang responsively — RSV

. . . after the ritual of David . . . they sang their responses of praise — Mof

11. And they sang together by course in praising and giving thanks unto the LORD;

. . . the people shouted aloud the praises of Yahweh — Jerus

. . . they sang one to another in praising and giving thanks — ASV

. . . they made responses in offering praise — Rhm

. . . they sang responsively — RSV

because he is good, for his mercy endureth for ever toward Israel.

And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.

. . . all the people gave a great cry of joy . . . — Bas

. . . they sang their responses of praise and thanks . . . — Mof

. . . they chanted praise and thanksgiving to Yahweh . . . — Jerus

12. But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house,

. . . and heads of fathers' houses, the old men . . . — ASV

. . . many . . . who . . . had seen . . . the earlier Temple — Jerus

when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

. . . wept aloud . . . — Mof

. . . were weeping with a loud voice . . . rejoicing with voice raised on high — Rhm

. . . a number were crying out with joy — Bas

13. So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people:

. . . could not distinguish the sound of the joyful shout from the weeping — RSV

. . . sound of the joyful shout could not be distinguished from the . . . lament — Mof

for the people shouted with a loud shout, and the noise was heard afar off.

. . . the people blew trumpets with a loud blast . . . — Lam

. . . people shouted so loudly . . . — Jerus

CHAPTER 4

1. **Now when the adversaries of Judah and Benjamin heard that the children of the captivity**
   When the enemies . . . heard that the exiles — Mof
   Now when (the Samaritans) the adversaries . . . — Amp
   builded the temple unto the LORD God of Israel;
   building a sanctuary for Yahweh — Jerus
2. **Then they came to Zerubbabel, and to the chief of the fathers, and said unto them,**
   . . . and unto the ancestral chiefs . . . — Rhm
   . . . to the chiefs of the fathers . . . — Lam
   . . . the chiefs of the clans . . . — Mof
   Let us build with you: for we seek your God, as ye do;
   We would like to build with you . . . — Jerus
   Let us take part . . . — Bas
   and we do sacrifice unto him since the days of Esarhaddon king of Assur, which brought us up hither.
   . . . we will seek your God . . . — Sprl
   . . . we have been sacrificing to him . . . — Mof
3. **But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God;**
   . . . it pertaineth not to you . . . — Rhm
   . . . it is not right that you should join us . . . — Jerus
   . . . you have no part with us . . . — Bas
   but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.
   . . . we ourselves solely will build unto Jehovah . . . — Sprl
   . . . we ourselves together will build . . . — ASV
   . . . we alone will build for Yahweh . . . — Jerus
4. **Then the people of the land weakened the hands of the people of Judah, and troubled them in building,**
   . . . discouraged the people . . . made them afraid . . . — RSV
   . . . the people of the country set out to dishearten and frighten the people . . . — Jerus
   . . . made the hands . . . feeble, troubling them . . . — Bas
   . . . thwarted the people of Judah and were a trouble . . . — Mof
   . . . and harried them . . . — JPS
5. **And hired counselors against them, to frustrate their purpose, all the days of Cyrus, king of Persia, even until the reign of Darius, king of Persia.**
   . . . gave payment to men who made designs against them and kept them from effecting their purpose . . . — Bas
   . . . lured counsellors . . . to defeat their purpose . . . — Jerus
6. **And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem.**
   . . . reign of Xerxes they lodged a complaint . . . — Jerus
   . . . reign of Xerxes . . . wrote a letter . . . — Mof
   . . . they put on record a statement . . . — Bas
7. **And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue.**
   . . . written in the Syrian character, and . . . Syrian tongue — RV
   . . . written . . . and interpreted in Aramaic — Lam
   . . . in the Aramaic script and . . . language — Jerus
   . . . writing it in the Aramaean writing and language — Bas
8. **Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort:**
   Rehum the high commissioner and Shimshai the secretary . . . — NEB
   . . . laid the following information against . . . — Mof
9. **Then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites,**
10. **And the rest of the nations whom the**

great and noble Asnapper brought over, and set in the cities of Samaria,
. . . whom the great and renowned Asnapper deported and settled in the city of Samaria — NEB
. . . Osnappar took over and put . . . — Bas
. . . Osnappar deported and settled . . . — RSV
. . . Ashurbanipal transported and settled . . . — AAT
and the rest that are on this side the river, and at such a time.
and in the rest of the province of Beyond-Euphrates — NEB

11. This is the copy of the letter that they sent unto him, even unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time.
. . . the people of Transeuphrates . . . — Jerus
. . . beyond the River, and so forth — ASV

12. Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations.
. . . finished the walls, and repaired the foundations — ASV
. . . completed its walls and dug out its foundations — Lam
. . . the walls are complete and they are joining up the bases — Bas
. . . finishing the walls and repairing the foundations — Mof
. . . to restore the walls, and the foundations are already laid — Jerus

13. Be it known now unto the king, that, if this city be builded, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue of the kings.
. . . they will not pay tribute, custom, or toll, and in the end it will be hurtful unto the kings — ASV
. . . cause of loss to the kings — Bas
. . . damage the authority of the kings — Jerus

14. Now because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonour.
Now because we eat the salt of the palace . . . — ASV
. . . not right that we should witness the king's dishonour — NEB
. . . to see the king injured — Mof
therefore have we sent and certified the king;
. . . informed the king — Lam
. . . announced to the king — JPS

15. That search may be made in the book of the records of thy fathers:
. . . archives of your ancestors — Jerus
. . . the scroll of the records of thy fathers — Sprl
so shalt thou find in the book of the records, and know that this city is a rebellious city, and hurtful unto kings and provinces,
. . . this town has been uncontrolled . . . — Bas
and that they have moved sedition within the same of old time:
. . . sedition has been stirred up there . . . — Jerus
for which cause was this city destroyed.
for which cause this city was laid waste — ASV

16. We certify the king that, if this city be builded again, and the walls thereof set up,
We submit to your Majesty that . . . — NEB
by this means thou shalt have no portion on this side the river.
. . . territories left in Transeuphrates — Jerus
. . . in province of Beyond-Euphrates — NEB
. . . lose all your territory west of the Euphrates — Mof

17. Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions that dwell in Samaria, and unto the rest beyond the river, Peace, and at such a time.
. . . Peace, and so forth — ASV
. . . Peace to you — Bas

18. The letter which ye sent unto us hath been plainly read before me.
. . . has been made clear to me — Bas
. . . has been translated to me — Mof
. . . has been distinctly read before me — ABPS

19. And I commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made therein.

. . . rebellion and sedition have been contrived in it — Jerus

20. There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river; and toll, tribute, and custom, was paid unto them.
. . . payments in goods and forced payments — Bas
. . . exacting tribute, customs and tolls — Jerus

21. Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me.
Make ye now a decree . . . — ASV
You must now order the work of these men to cease . . . — Jerus
So issue a decree . . . — Mof

22. Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?
. . . be not slack herein . . . — ASV
. . . fail not to do this . . . — Lam
Be certain to do this with all care . . . — Bas
Beware of negligence . . . — Jerus

23. Now when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power.
. . . by force and power made them cease — RSV
. . . stopped their work by force of arms — Jerus

24. Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.
This put an end to the work . . . — Mof

CHAPTER 5

1. Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them.
. . . God of Israel who was over them — RSV
. . . God of Israel who was with them — Jerus

2. Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them.
. . . helped the prophets by God — Mof
. . . the prophets . . . giving them courage — Jerus

3. At the same time came to them Tatnai, governor on this side the river, and Shetharboznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall?
. . . Who gave you a decree . . . — RV
. . . Who gave you orders . . . — Bas
. . . Who gave you authority . . . — Jerus

4. Then said we unto them after this manner, What are the names of the men that make this building?
They also asked them . . . — RSV

5. But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius:
. . . they did not make them cease . . . — ASV
. . . they were not compelled to stop . . . — Jerus
and then they returned answer by letter concerning this matter.

6. The copy of the letter that Tatnai, governor on this side the river, and Shetharboznai, and his companions the Apharsachites, which were on this side the river, sent unto Darius the king:
. . . province Beyond the River . . . and his associates . . . — RSV
. . . satrap west of the Euphrates . . . — Mof
. . . governor beyond the river . . . — RV
. . . the officials in Transeuphrates . . . — Jerus

7. They sent a letter unto him, wherein was written thus; Unto Darius the king, all peace.
. . . wrote a despatch . . . all greetings — Mof
. . . Unto Darius . . . all prosperity — Rhm

8. Be it known unto the king, that we went

into the province of Judea, to the house of the great God,
. . . be informed that we went to . . . the Temple — Jerus
which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.
. . . work goes on diligently — RSV
. . . walls are being panelled with wood . . . with great care — Jerus
. . . work goes on apace — Mof

9. Then asked we those elders, and said unto them thus,
We put this question to the sheikhs . . . — Mof
Questioning the elders, we asked . . . — Jerus
Who commanded you to build this house, and to make up these walls?
Who gave you a decree . . . — ASV
Who gave you authority . . . — Bas

10. We asked their names also, to certify thee, that we might write the names of the men that were the chief of them.
. . . men at their head — RSV

11. And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up.
. . . completed by a king of Israel and his princes — Lam
. . . king of Israel built and completed — Sprl
. . . king of Israel built and finished — RSV
. . . had been standing for many years . . . — Jerus
. . . put up in times long past . . . — Bas

12. But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon.
. . . our fathers had angered the God of heaven . . . — RSV
. . . our ancestors angered the God of heaven . . . — Jerus

13. But in the first year of Cyrus the king of Babylon the same king Cyrus made a decree to build this house of God.
. . . issued a decree . . . — Mof
. . . king Cyrus authorised the rebuilding . . . — Jerus
. . . Cyrus the king issued an edict . . . — Rhm

14. And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Babylon,
. . . gold and silver vessels also . . . — RV
those did Cyrus the king take out of the temple of Babylon, and they were delivered unto one, whose name was Sheshbazzar, whom he had made governor;
. . . from the house of his god in Babylon . . . — Bas
. . . from the sanctuary in Babylon . . . — Jerus

15. And said unto him, Take these vessels, go, carry them into the temple that is in Jerusalem, and let the house of God be builded in his place.
. . . he built on its site — Mof
. . . rebuilt on its original site — Jerus
. . . put up again in its place — Bas
. . . in the house at Jerusalem, in their places — Sept

16. Then came the same Sheshbazzar, and laid the foundation of the house of God which is in Jerusalem:
. . . laid the foundations of the Temple . . . — Jerus
and since that time even until now hath it been in building, and yet it is not finished.
. . . yet it is not completed — RV

17. Now therefore, if it seem good to the king, let there be search made in the king's treasure house, which is there at Babylon, whether it be so,
king's treasure house, which is there at Babylon, whether it be so.
. . . in the royal archives there — RSV
. . . in the king's store-house — Bas
. . . in the treasure-house of the king — Rhm
that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.
. . . when informed touching this matter — Sept
. . . the king's decision on this matter — Jerus

CHAPTER 6

1. **Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon.**
   . . . house of archives — Mof
   . . . in the libraries — Sept
   . . . in the scrolls — Lam
2. **And there was found at Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written:**
   . . . a scroll was found on which this was written: "A record — RSV
   . . . at Ecbatana, the fortress . . . — Jerus
   . . . at Ecbatana, in the citadel . . . — Mof
3. **In the first year of Cyrus the king the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices,**
   . . . where sacrifices were offered — RSV
   and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits;
   . . . the earth for the bases be put in place . . . — Bas
4. **With three rows of great stones, and a row of new timber: and let the expences be given out of the king's house:**
   . . . paid from the royal treasury — RSV
   . . . expense . . . met by the king's household — Jerus
   . . . expenses . . . out of the royal revenue — Mof
   . . . out of the king' store-house — Bas
5. **And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem.**
   . . . took from the sanctuary . . . — Jerus
   . . . removed from the temple . . . — Mof
   and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God.
   . . . restored to the sanctuary in Jerusalem . . . — Jerus
   . . . returned to their places in the temple . . . — Mof
   . . . every one to its place . . . — Lam
6. **Now therefore, Tatnai, governor beyond the river, Shetharboznai, and your companions the Apharsachites, which are beyond the river, be ye far from thence:**
   Now therefore, Tatenai . . . keep away — RSV
   Now then, Tatnai . . . stand aside — Mof
   So now, Tattenai . . . keep far from that place — Bas
   . . . keep away from there — Lam
   . . . keep at a distance from that place — Sept
   . . . withdraw from there — Jerus
7. **Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place.**
   . . . allow . . . the Jewish sheikhs to build . . . — Mof
   . . . let the governor . . . rebuild this house . . . — RSV
8. **Moreover I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, even of the tribute beyond the river, forthwith expences be given unto these men, that they be not hindered.**
   . . . you must assist the elders of the Jews . . . — Jerus
   . . . you are to assist these Jewish sheikhs . . . — Mof
   . . . you are to do for the responsible men of the Jews . . . — Bas
9. **And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil,**
   And that which they have need of . . . — ASV
   Whatever is needed . . . — AAT
   What they need for holocausts . . . — Jerus
   according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail:
   as the priests at Jerusalem require . . . — RSV
   according to the command of the priests . . . — Rhm
   as required by the priests . . . — Jerus
10. **That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons.**
    . . . offer sacrifices of sweet savor . . . — ASV

. . . offer sacrifices of a soothing odor . . . — AAT

11. Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this.
. . . they shall crucify him . . . — Lam
. . . he shall be impaled . . . — RSV
. . . he is to be pilloried upright on it . . . — Jerus
. . . lifted up and fastened thereon . . . — ASV
. . . his house is to be made waste for this — Bas

12. And the God who hath casued his name to dwell there destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem.
May the God . . . overthrow . . . — RSV
. . . shall attempt to alter this edict . . . — Mof
. . . peoples whose hands are outstretched . . . — Bas

I, Darius, have made a decree; let it be done with speed.
. . . Let it be obeyed to the letter — Jerus
. . . let it be done with all diligence — RSV
. . . let it be executed to the letter — AAT
. . . let it be done with all care — Bas

13. Then Tatnai, governor on this side of the river, Shetharbozenai, and their companions, according to that which Darius the king had sent, so they did speedily.
. . . acted with all diligence — JPS
. . . so they did forthwith — Sprl
. . . did precisely as . . . directed — AAT
. . . did accordingly with all diligence — RV

14. And the elders of the Jews builded, and they prospered through the prophesying of Haggai, the prophet, and Zechariah, the son of Iddo. And they builded, and finished it,
. . . went on building till it was complete — Bas
. . . They finished their building — Amp
. . . exiles of the Jews did the work . . . — Lam
. . . prospered with their building . . . — Jerus

according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes, king of Persia.
. . . according to the decree of Cyrus . . . — RV
. . . as . . . kings of Persia, had decreed — Mof
in keeping with the word of the God of Israel, and the orders given by Cyrus . . . — Bas
. . . the commandment of the God . . . and . . . the decree of Cyrus . . . — AAT

15. And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.
. . . of the month Adar (March) . . . — Lam

16. And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy,
. . . celebrated the dedication . . . with joy — RSV
. . . kept the feast of the opening . . . — Bas
. . . joyfully dedicated this Temple . . . — Jerus

17. And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs;
. . . four hundred sheep — Mof
and for a sin offering for all Israel, twelve he-goats, according to the number of the tribes of Israel.
. . . a he-goat for each clan . . . — Mof
. . . as a sacrifice for sin . . . twelve he-goats . . . — Jerus

18. And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem, as it is written in the book of Moses.
. . . they installed the priests . . . — Jerus
. . . arranged the priests in their divisions . . . — Mof
. . . set the priests in their ministrations . . . — Lam

19. And the children of the captivity kept the passover upon the fourteenth day of the first month.
. . . the returned exiles kept the passover . . . — RSV
. . . the exiles celebrated . . . — Mof

. . . children . . . who had come back . . . — Bas

20. For the priests and the Levites were purified together, all of them were pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

The Levites, as one man, had purified themselves . . . — Jerus

. . . had purified themselves together . . . — RV

21. And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the LORD God of Israel, did eat,

. . . separated . . . from the uncleanness of the Gentiles . . . — Lam

. . . broken with the impurity of the surrounding peoples . . . — Jerus

. . . separated . . . from the impurity of the nations . . . — Sept

. . . forsaking the pollutions of the pagans . . . — Mof

22. And kept the feast of unleavened bread seven days with joy: for the LORD had made them joyful,

. . . the Eternal had made them joyful — Mof

. . . for Yahweh had given them cause to rejoice — Jerus

. . . for Jehovah had made them joyful — ABPS

and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

. . . turned the heart of the king of Assur . . . — Sept

CHAPTER 7

1. Now after these things, when Artaxerxes was king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah,

It was after this . . . — Mof

After these events . . . — Jerus

Now after all these things . . . — Lam

2. The son of Shallum, the son of Zadok, the son of Ahitub,

3. The son of Amariah, the son of Azariah, the son of Meraioth,

4. The son of Zerahiah, the son of Uzzi, the son of Bukki,

5. The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron, the chief priest:

. . . son of the chief priest Aaron — Jerus

6. This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the LORD God of Israel had given:

. . . expert in the law of Moses . . . — Bas

. . . a scribe versed in the Law of Moses . . . — Jerus

. . . a scribe learned in the law . . . — Lam

. . . an expert scribe . . . — Mof

and the king granted him all his request, according to the hand of the LORD, his God upon him.

. . . that he might walk as he pleased . . . — Lam

. . . granted him all that he asked . . . — RSV

. . . Thanks to the favour of the Eternal his God — Mof

7. And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes, the king.

. . . cantors, gatekeepers and oblates . . . — Jerus

. . . music-makers and the door-keepers and the Nethinim . . . — Bas

. . . singers, warders, and temple-attendants . . . — Mof

8. And he came to Jerusalem in the fifth month, which was in the seventh year of the king.

And they came to Jerusalem . . . — Lam

9. For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him.

. . . by the good help of his God — Bas

. . . the kindly favour of his God — Jerus

10. For Ezra had prepared his heart to seek the law of the LORD, and to do it,

For Ezra had set his heart to seek . . . — RV

. . . had devoted himself to the study of the Law . . . — Jerus

. . . to require and yearn for it . . . — Amp

For Ezra had given his mind to learning . . . — Bas

and to teach in Israel statutes and judgments.

. . . teaching its rules and regulations — Mof

. . . teaching his rules and decisions — Bas

11. Now this is the copy of the letter that the king, Artaxerxes gave unto Ezra the priest,

This is a copy of the document . . . — Jerus

the scribe, even a scribe of the words of the commandments of the LORD, and of his statutes to Israel.

. . . words of the orders of the Lord . . . — Bas

. . . learned in matters of the commandments . . . — RSV

the learned scribe of the words and the commandments . . . — Lam

12. Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time.

. . . to the priest Ezra . . . perfect peace . . . — Jerus

. . . scribe of the instructions of the God of Heaven . . . — Amp

Artaxerxes, king of kings, to Ezra . . . all peace . . . — Bas

13. I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own free-will to go up to Jerusalem, go with thee.

. . . who is willing to go . . . shall go — AAT

. . . who choose to go up . . . may go — Mof

. . . who freely chooses to go . . . may go — Jerus

. . . who freely offers to go . . . may go — RSV

14. Forasmuch as thou art sent of the king, and of his seven counselors, to enquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand;

For you are sent by the king . . . — RSV

. . . to get knowledge about Judah . . . — Bas

. . . to go with thee to guard to Judea . . . — Sept

. . . to make investigations concerning Judah . . . — AAT

. . . in terms of the law of your God . . . — Mof

15. And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem,

16. And all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the people, and of the priests, offering willingly for the house of their God, which is in Jerusalem;

. . . offering of the people . . . freely given . . . — Bas

. . . voluntary offerings of the people . . . — AAT

. . . what the people . . . freely offer . . . — Mof

. . . freewill offerings . . . vowed willingly . . . — RSV

17. That thou mayest buy speedily with this money bullocks, rams, lambs, with their meal offerings and their drink offerings, and offer them upon the altar of the house of your God which is in Jerusalem.

. . . oblations and libations . . . — Jerus

. . . cereal offerings . . . drink offerings . . . — RSV

. . . sacrifices and their libations . . . — Sept

18. And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God.

. . . do ye according to the pleasure of your God — ABPS

. . . with the rest of this money . . . — Lam

. . . spend as you and your brothers think right . . . — Jerus

Whatever seems good to you . . . you may do . . . — RSV

19. The vessels also that are given thee for the service of the house of thy God, those deliver thou before the God of Jerusalem.

The utensils . . . deliver . . . — AAT

. . . you are to give to the God of Jerusalem — Bas

Place the vessels . . . before your God in Jerusalem — Jerus

And the utensils . . . put thou back before the God of Jerusalem — Rhm

The vessels . . . deliver before the God of Jerusalem — RSV

20. And whatever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure house.
. . . which you have occasion to provide . . . — RSV
. . . which you may have to give . . . — Bas
. . . the rest of the vessels which you may need . . . — Lam
For anything else necessary . . . you may draw on the royal treasury — Jerus

21. And I, even I, Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily,
. . . whatsoever Ezra . . . shall require . . . be done with all diligence — ASV
. . . Whatever the priest Ezra . . . may ask of you must be instantly allowed — Jerus
. . . let it be faithfully done — AAT
. . . be done with all readiness — Sept

22. Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing how much.
. . . and salt without limit — Rhm
. . . and salt without reckoning — AAT
. . . salt as requested — Jerus

23. Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?
. . . lest his wrath be against the realm . . . — RSV
. . . why should God's displeasure be upon the realm . . . — Mof

24. Also we inform you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.
. . . not be competent to impose upon them — Rhm
. . . unlawful for you to impose tax — AAT
. . . it is forbidden to impose tribute, customs or tolls — Jerus

25. And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people
. . . you are to appoint scribes and judges . . . — Jerus
. . . wisdom . . . that is in your grasp . . . — AAT
. . . wisdom . . . to which you have access . . . — Mof
that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not.
. . . give teaching to him who has no knowledge of them — Bas
. . . him who does not know it, you shall teach — Lam

26. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.
. . . Law of your God — which is the law of the king . . . — Jerus
. . . take care that punishment is given to him . . . — Bas
. . . let strict judgment be executed upon him . . . — AAT

27. Blessed be the LORD God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the LORD, which is in Jerusalem:
. . . to make fair the house of the Lord . . . — Bas
. . . to glorify the Temple . . . — Jerus
. . . to glorify the house of the Lord . . . — Sept

28. And hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes.
And unto me hath extended lovingkindness before the king . . . — Rhm
. . . extended to me his steadfast love . . . — RSV
. . . extended grace to me . . . AAT
. . . won for me the favour of the king . . . — Jerus
And I was strengthened as the hand of the LORD, my God was upon me and I gathered together out of Israel chief men to go up with me.
And I was made strong . . . — Bas
I took courage . . . — RSV
Thus I was strengthened . . . — AAT

CHAPTER 8

1. These are now the chief of their fathers, and this is the genealogy of them who went up with me from Babylon, in the reign of Artaxerxes, the king,
Now these are the heads of families . . . — Bas

2. Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; Hattush.

3. Of the sons of Shecaniah, of the sons of Pharosh; Zechariah: and with him were reckoned by genealogy of the males an hundred and fifty.
. . . with whom were registered one hundred and fifty men — RSV

4. Of the sons of Pahathmoab; Eliehoenai, the son of Zerahiah, and with him two hundred males.

5. Of the sons of Shecaniah, the son of Jahaziel, and with him three hundred males.

6. Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males.

7. And of the sons of Elam, Jeshaiah the son of Athaliah, and with him seventy males.

8. And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males.

9. Of the sons of Joab; Obadiah the son of Jehiel; and with him two hundred and eighteen males.

10. And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males.

11. And of the sons of Bebai; Zechariah, the son of Bebai, and with him twenty and eight males.

12. And of the sons of Azgad; Johanan the son of Hakkatan, and with him an hundred and ten males.

13. And of the last sons of Adonikam, whose names are these, Eliphelet, Jeuel, and Shemaiah, and with them threescore males.

14. Of the sons also of Bigvai, Uthai, and Zabbud, and with them seventy males.

15. And I gathered them together to the river that runneth to Ahava, and there abode we in tents three days:
. . . there we encamped three days — ASV
and I viewed the people, and the priests, and found there none of the sons of Levi.
Observing them I saw laymen and priests, but no Levites — Jerus
. . . none of the descendants of Levi — Lam

16. Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also, for Joiarib, and for Elnathan, men of understanding.
So I summoned . . . leading men . . . — Mof
Then I sent for . . . men of insight — RSV
So I dispatched . . . men of judgement — Jerus

17. And I sent them with commandment unto Iddo, the chief at the place Casiphia, and I told them what they should say unto Iddo, and to his brethren, the Nethinim, at the place Casiphia, that they should bring unto us ministers for the house of our God.
. . . to bring unto us attendants for the house of our God — Rhm
. . . to provide us with servants for the Temple of our God — Jerus

18. And by the good hand of our God upon us they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen;
. . . they brought us a man of discretion . . . — AAT
. . . they brought us a capable man . . . — Mof

19. And Hashabih, and with him Jeshaiah of the sons of Merari, his brethren and their sons, twenty;

20. Also, of the Nethinim, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.
. . . All were registered by name — Jerus
. . . these were all mentioned by name — Mof

21. Then I proclaimed a fast there, at the

river at Ahava, that we might afflict ourselves before our God,
. . . that we might humble ourselves before our God — ASV
to seek of him a right way for us, and for our little ones, and for all our substance.
and obtain from him a straight, safe course . . . — Mof
to seek of him a smooth way . . . — Rhm
and pray to him for a successful journey . . . — Jerus

22. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way; because we had spoken unto the king, saying,
. . . ashamed to ask the king for an armed guard and cavalry — Jerus
. . . for a guard of cavalry to protect us . . . — Mof
. . . for a band of armed men and horsemen . . . — Bas
The hand of our God is upon all them for good that seek him; but his power and his wrath are against all them that forsake him.
. . . upon all them that seek him, for good . . . — RV
God's favour is kind to all who seek him . . . — Mof
The hand of God is held out in blessing over all who seek him . . . — Jerus

23. So we fasted and besought our God for this and he was intreated by us.
. . . he hearkened to us — Lam
. . . he answered our prayers — Jerus
. . . he listened to our entreaty — RSV
. . . he yielded to our entreaty — Mof
. . . his ear was open to our prayer — Bas

24. Then I separated twelve of the chiefs of the priests, Sherebiah, Hashabiah, and ten of their brethren with them,
Then I set apart . . . ten of their kinsmen with them — RSV
Then I selected . . . ten of their fellows — Mof
I chose twelve of the leading priests . . . — Jerus

25. And weighed unto them the silver, and the gold, and the vessels, even the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel there present, had offered:
. . . his counsellors, and his princes . . . — RV
. . . his counsellors, his nobles . . . — Jerus
. . . his wise men and his captains . . . — Bas
. . . his advisers and officers . . . — Mof

26. I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, and of gold an hundred talents;
. . . two hundred and seventy thousand pounds of silver . . . — Mof

27. Also twenty basins of gold, of a thousand drams; and two vessels of fine copper, precious as gold.
And twenty bowls of gold, of a thousand darics . . . — RV
. . . bright brass, equal in value to gold — Bas

28. And I said unto them, Ye are holy unto the LORD; the vessels are holy also;
. . . Ye are hallowed unto Yahweh . . . — Rhm
. . . You are consecrated to the Eternal . . . — Mof
. . . these vessels are sacred . . . — Jerus
and the silver and the gold are a freewill offering unto the LORD God of your fathers.
. . . a freewill offering unto Jehovah . . . — ASV
. . . to Yahweh, the God of your ancestors — Jerus
. . . freewill offering to the Eternal . . . — Mof

29. Watch ye, and keep them, until ye weigh them before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD.
Take charge of them and guard them . . . — Jerus
Take care of them and keep them . . . — Bas
Guard them and keep them . . . — RSV

30. So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring them to Jerusalem unto the house of our God.
So the priests and the Levites received the weight . . . — ASV
. . . took upon themselves to deliver by the weight . . . — Lam
The priests and Levites then took charge of the silver . . . — Jerus

31. Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.
. . . and from ambushes by the way — RSV
. . . the favour of our God was with us, and he kept us safe . . . — Mof
. . . he gave us salvation from our haters and those who were waiting to make an attack . . . — Bas
. . . the lier-in-wait by the way — ASV

32. And we came to Jerusalem, and abode there three days.
We arrive in Jerusalem and stayed there, resting . . . — Jerus

33. Now on the fourth day was the silver and the gold and the vessels weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him was Eleazar the son of Phinehas; and with them was Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites;
. . . vessels were measured out by weight in the house of our God . . . — Bas
. . . silver and gold and utensils were weighed . . . — Mof

34. By number and by weight of every one:
the whole by number and by weight — ASV
The whole was counted and weighted — RSV
All was handed over by number and by weight — Bas
Number and weight, all was there — Jerus
everything was numbered and weighted — Mof
and all the weight was written at that time.
The total weight was put on record — Jerus
and the entire weight was recorded on the spot — Mof
and all the weight was written at that time — ASV
and the weight was put on record at that time — Bas

35. Also the children of those that had been carried away, which were come out of the captivity, offered burnt offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he goats for a sin offering: all this was a burnt offering unto the LORD.
The children of the captivity . . . offered burnt-offerings . . . — ASV
. . . those who had come from captivity . . . offered burnt offerings . . . — RSV
. . . those who came back from captivity . . . offered holocausts . . . — Jerus
Then the exiles who had just returned offered sacrifices . . . — Mof

36. And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river:
And they delivered the king's commissions unto the king's satraps . . . — ASV
The king's instructions were notified to the king's satraps . . . — Jerus
And they delivered the king's decree to the king's princes . . . — Lam
and they furthered the people, and the house of God.
who lent their aid to the people . . . — Mof
and they paid due respect to the people . . . — Sept
and they aided the people and the house of God — RSV
and they furthered the people and the house of God — RV

CHAPTER 9

1. Now when these things were done, the princes came to me, saying,
. . . the leaders approached me — Mof
. . . the princes drew near unto me — ASV
. . . the officials approached me — RSV
. . . the captains came to me — Bas
The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.
. . . have not broken with the natives of the countries who are steeped in abominations . . . — Jerus
. . . have not kept themselves separate . . . — Bas

. . . the abominable practices of the natives . . . — Mof
. . . have not separated themselves from the peoples of the lands with their abominations . . . — RSV

2. For they have taken of their daughters for themselves, and for their sons; so that the holy seed have mingled themselves with the people of those lands:
. . . the holy race has mixed itself with the peoples of the lands — AAT
. . . mixing the sacred race with the natives — Mof
. . . so that the holy race has mixed itself with the peoples of the lands — RSV
. . . the holy race has been mingling with the natives of the countries — Jerus
yea, the hand of the princes and rulers hath been first in this trespass.
. . . captains and rulers have been the first to do this evil — Bas
and in this faithlessness the hand of the officials . . . has been foremost — RSV
. . . the holy race has been mingling with the natives of the countries who are steeped in abominations — Jerus

3. And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonied.
. . . and pulled hair from my head and beard, and sat appalled — RSV
. . . I tore my hair and my beard, and I sat down aghast — Mof
. . . I tore hair from my head and beard and sat down, quite overcome — Jerus

4. Then were assembled unto me everyone that trembled at the words of the God of Israel, because of the transgression of those who had been carried away;
. . . the trespass of them of the captivity — RV
. . . because of the faithlessness of the returned exiles — RSV
. . . sin of those who had come back — Bas
. . . on account of the offence committed by the exiles — Mof
and I sat astonied until the evening sacrifice.
and I sat confounded until the evening oblation — ASV
gathered around me as I sat astounded . . . — Amp
gathered around me while I sat appalled . . . — RSV
assembled before me; and I sat speechless until the ninth hour — Lam
Till the evening offering I sat aghast — Mof

5. And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God.
And at the evening oblation I arose up from my humiliation . . . — ASV
. . . I rose up from my sorrow . . . — Lam
. . . I rose from my abasement . . . — Mof
. . . I rose from my fasting . . . — RSV
. . . I came out of my stupor . . . — Jerus

6. And said, O my God, I am ashamed and blush to lift up my face to thee, my God;
. . . I blush to lift my face to you, my God — Jerus
. . . shame keeps me from lifting up my face to you . . . — Bas
for our iniquities are increased over our head, and our trespass is grown up unto the heavens.
and our guiltiness is grown up unto the heavens — RV
. . . and our guilt has mounted up to the heavens — RSV
. . . and our sin has been piled up to heaven — Jerus
. . . our guilt has reached the skies — Mof

7. Since the days of our fathers have we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day.
. . . we have been exceeding guilty unto this day . . . — ASV
. . . because we have committed more sins . . . — Lam
. . . we have been in great guilt . . . — RSV
. . . our guilt has been great . . . — Jerus
. . . we have been great sinners . . . — Bas

8. And now for a little space grace hath been shewed from the LORD our God, to leave us a remnant to escape, and to give us a nail in his holy place,

. . . to give us a secure hold within his holy place — RSV
. . . by giving us a footing in his sacred place — Mof
. . . granted us a refuge in his holy place — Jerus
. . . to let a small band of us get free . . . — Bas

that our God may lighten our eyes, and give us a little reviving in our bondage.

. . . give us a little reinvigoration in our bondage — AAT
. . . a measure of new life in our prison chains — Bas
. . . grant us sustenance in the days of our bondage — Mof

9. For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia,

. . . our God . . . has extended to us his steadfast love . . . — RSV
. . . our God has not been turned away from us in our prison . . . — Bas
. . . God has not forgotten us in our slaver . . . — Jerus
. . . our God . . . has shown us kindness . . . — Mof

to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.

to give us new strength . . . to make fair its waste places . . . — Bas
. . . to give us protection . . . — RSV
. . . to give us a secure place . . . — Lam
. . . he has found us safety and shelter . . . — Jerus
. . . to enjoy his protection . . . — Mof

10. And now, O our God, what shall we say after this? For we have forsaken thy commandments,

. . . for we have not kept your laws — Bas
. . . if after this kindness we have deserted your commandments — Jerus

11. Which thou hast commanded by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands,

. . . land unclean with the pollutions of the peoples of the lands — RSV
. . . a land polluted by the foulness of the natives — Mof
. . . a land unclean because of the foulness of the natives — Jerus
. . . an unclean land, because of the evil lives of the peoples — Bas

with their abominations, which have filled it from one end to another with their uncleanness.

and their disgusting ways, which have made the land unclean from end to end — Bas
. . . they have filled it with their filth — Mof
. . . their impurities have infected it from end to end — Jerus

12. Now therefore, give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever:

. . . nor seek their peace or their prosperity for ever — RV
. . . you must not be concerned for their peace or their prosperity — Jerus
. . . never seek their peace or prosperity — RSV
. . . do anything for their peace or well-being for ever — Bas

that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children forever.

. . . cause your children to inherit it forever — AAT
. . . leave it for your children to inherit for all time — Mof
. . . leave it as an inheritance to your sons for ever — Jerus

13. And after all that is come upon us for our evil deeds, and for our great trespass,

. . . our evil deeds and for our great guilt — RSV
. . . for our misdeeds and our great guilt — Mof
. . . our evil-doing and our great sin — Bas
. . . our evil deeds and our great fault — Jerus

seeing that thou our God hast punished us less than our iniquities deserve,

. . . hast not punished us to the full for our iniquities — Mof
. . . have rated our crimes less than their wickedness — Jerus

and hast given us such deliverance as this;

and hast given us such a remnant — RV
and that you have kept from death those of us who are here — Bas
and left us this remnant here — Jerus
but hast spared us this remnant — Mof

14. Should we again break thy commandments,
And yet we have been perverse and have broken thy commandments — Lam
Are we again to go against our orders — Bas
yet we have returned to break thy commandments — Sept
and join in affinity with the people of these abominations?
and intermarry with the peoples who practice these abominations — RSV
and joined ourselves with these filthy peoples — Lam
taking wives from among the people who do these disgusting things — Bas
wouldest not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping?
. . . no remnant, nor any to escape — RSV
. . . till there was not one who got away safe — Bas
. . . till neither remnant nor survivor remained — Mof
. . . not even the smallest remnant would survive — Jerus

15. O LORD God of Israel, thou art righteous:
. . . You are rigidly just and righteous — Amp
Yahweh, God of Israel, by your justice — Jerus
. . . thou art just — RSV
O Lord God of Israel, righteousness is yours — Bas
for we remain yet escaped, as it is this day:
for we are left a remnant that has escaped . . . — RSV
for thou hast spared a remnant of us . . . — Lam
a remnant of us is left surviving . . . — Mof
behold, we are before thee in our trespasses:
Behold, we are before thee in our guilt — RSV
here we are before you with our sin — Jerus
see, we are before you in our sin — Bas
for we cannot stand before thee because of this.
for none of us can face thee in this plight — Mof
for we have no word to speak before thee because of this — Lam
And because of it, no one can survive in your presence — Jerus
for no one may keep his place before you because of this — Bas

CHAPTER 10

1. Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God,
. . . when he had confessed, prostrating himself and weeping . . . — Lam
. . . weeping and prostrate before the Temple of God — Jerus
. . . made publick confession, weeping and praying . . . — Sept
there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very sore.
. . . for the people wept bitterly — RSV
. . . the crowd wept bitterly — Mof
. . . for the people wept with a very bitter weeping — Rhm

2. And Shecaniah, the son of Jehiel, one of the sons of Elam, answered and said unto Ezra,
And Shecaniah . . . addressed Ezra — RSV
Then Shecaniah . . . spoke up and said to Ezra — Jerus
We have trespassed against our God, and have taken strange wives of the people of the land:
We have broken faith and dealt treacherously against our God . . . — Amp
We have broken faith with our God by marrying foreign women . . . — Mof
We have betrayed our God by marrying foreign women, taken from the natives of the countries — Jerus
yet now there is hope in Israel concerning this thing.
now there is hope for Israel in spite of this — RSV
Still, there is some hope for Israel in this plight — Mof
now is there any hope for Israel concerning this thing? — Lam

3. Now, therefore, let us make a covenant with our God to put away all the wives,

and such as are born of them, according to the counsel of my lord, and of those who tremble at the commandment of our God; and let it be done according to the law.

Come, let us make a compact . . . — Mof

We will make a solemn promise before our God . . . — Jerus

Let us now make an agreement with our God . . . — Bas

4. **Arise; for this matter belongeth unto thee: we also will be with thee: be of good courage, and do it.**

Arise, for it is your task . . . — RSV

For this law is decreed for you . . . — Lam

Arise, for it is your duty . . . — Amp

Up! This is for you to decide . . . — Jerus

Up, now! for this is your business . . . — as

Bestir yourself, for the business is yours . . . — Mof

5. **Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they sware.**

. . . So they took the oath — RSV

. . . an oath that they would carry this out . . . — Mof

6. **Then Ezra rose up from before the house of God, and went into the chamber of Johanan, the son of Eliashib: and when he came thither, he did eat no bread, nor drink water:**

. . . the room of Jehohanan . . . where he spent the night . . . — Mof

Then Ezra withdrew . . . to the chamber of Jehohanan . . . where he spent the night . . . — RSV

Then Ezra came . . . into the lodging place of Jehohanan . . . — Amp

for he mourned because of the transgression of them that had been carried away.

for he was sorrowful because of the transgression of the people — Lam

for he mourned because of the trespass of them of the captivity — ASV

but mourning over the broken faith of the exiles — Mof

he was in mourning for the exiles' treachery — Jerus

7. **And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem;**

. . . the exiles . . . were to assemble in Jerusalem — Jerus

And they made a public statement . . . to all those who had come back — Bas

Then they issued a proclamation . . . to all the returned exiles — AAT

8. **And that whosoever would not come within three days, according to the counsel of the princes and the elders,**

and that if any one did not come within three days . . . — RSV

and that if anyone failed to appear within three days . . . — Mof

. . . if anyone did not come before three days were past, as ordered by the rulers and the responsible men — Bas

all his substance should be forfeited, and himself separated from the congregation of those that had been carried away.

. . . and he himself banned from the congregation of the exiles — RSV

. . . and he himself would be cut off from the meeting . . . — Bas

. . . and he himself excommunicated from the community . . . — Mof

. . . and would himself be excluded from the community of the exiles — Jerus

9. **Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It was the ninth month, on the twentieth day of the month; and all the people sat in the street of the house of God, trembling because of this matter, and for the great rain.**

. . . people sat in the open space . . . shivering for fear . . . — Mof

. . . the occasion itself, and the heavy rain, had them trembling — Jerus

shaking with fear because of this business . . . — Bas

. . . trembling and shuddering because of this matter — Lam

. . . because of their consternation at the decree . . . — Sept

10. **And Ezra, the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel.**

. . . have married foreign women, to increase the guilt of Israel — ASV

. . . have taken foreign wives, and thus increased the sins of Israel — Lam

You have committed treason by marrying foreign women . . . — Jerus
. . . You have done wrong and taken strange women for your wives . . . — Bas
. . . You have acted wickedly and broken faith (with God) . . . — Amp

11. Now therefore make confession unto the LORD God of your fathers, and do his pleasure;
. . . make confession to the Lord . . . and do his will — RSV
Now confess to the Eternal . . . and do his will . . . — Mof
But now give thanks to Yahweh, the God of your ancestors, and do his will — Jerus
and separate yourselves from the people of the land, and from the strange wives.
and separate yourselves . . . from the strange women — RV
and separate yourselves . . . from the foreign women — ASV
separate yourselves . . . from the foreign wives — RSV
by separating from the natives of the country . . . — Jerus
and make yourselves separate from . . . the strange women — Bas

12. Then all the congregation answered and said with a loud voice, As thou hast said, so must we do.
Yes, our duty is to do as you say — Jerus
. . . As you have said, so it is right for us to do — Bas
. . . we must do as you have said — RSV
. . . Thus according to thy word . . . must it be done — Rhm

13. But the people are many, and it is a time of much rain, and we are not able to stand without,
. . . we cannot stand in the open — RSV
. . . it is the rainy season, and we cannot stand outside — AAT
. . . it is not possible for us to go on waiting outside — Bas
neither is this a work of one day or two: for we are many that have transgressed in this thing.
. . . for we have greatly transgressed in this matter — Amp
. . . it is a transgression which is far spread — Mof
. . . since many of us have sinned in this respect — Jerus
. . . for our sin in this business is great — Bas

14. Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times,
Let now our princes be appointed for all the assembly . . . — ASV
Let our authorities have charge of the community . . . — Mof
So now let our rulers be representatives for all the people . . . — Bas
Our leaders could represent the full assembly . . . — Jerus
and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us.
. . . until this matter be despatched — ASV
. . . over this matter be averted from us — RSV
along with the sheikhs and magistrates . . . so as to avert the fierce anger of our God — Mof
. . . until we have turned away God's anger which has been thus roused against us — Jerus

15. Only Jonathan the son of Asahel and Jahaziah the son of Tikvah were employed about this matter: and Meshullam and Shabbethai the Levite helped them.
Only Jonathan . . . and Jahzeiah . . . stood up against this matter . . . — ASV
Only Jonathan . . . and Jahzeiah . . . opposed this . . . — RSV
Jonathan . . . and Jahziah . . . were opposed to this . . . — Mof
. . . and Shabbethai the Levite supported them — AAT

16. And the children of the captivity did so. And Ezra the priest, with certain chief of the fathers, after the house of their fathers, and all of them by their names, were separated, and sat down in the first day of the tenth month to examine the matter.
. . . Ezra the priest selected men . . . each of them designated by name . . . — RSV
. . . And Ezra the priest selected ten men . . . called by their names . . . — Lam
. . . Ezra the priest chose as helpers the heads of families . . . — Jerus
. . . Ezra the priest was set apart, with certain chiefs of clans . . . — Mof

. . . they sat down . . . to investigate the matter — Amp

17. And they made an end with all the men that had taken strange wives by the first day of the first month.

And they finished examining all the men who had taken foreign wives . . . — Lam

And by the first day of the first month they had dealt with all the men who had married foreign women — Jerus

. . . they finished dealing with all the men who had married foreign women . . . — AAT

18. And among the sons of the priests there were found that had taken strange wives: namely, of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah.

Among the members of the priesthood, these . . . were found to have married foreign women . . . — Jerus

19. And they gave their hands that they would put away their wives;

They pledged themselves to put away their wives — RSV

they pledged their word to put their wives away — Jerus

They gave their hand that they would divorce their wives — AAT

they promised to put away their wives — Mof

and being guilty, they offered a ram of the flock for their trespass.

and, for their sin, offered a ram as a sacrifice of reparation — Jerus

and their guilt-offering was a ram of the flock for their guilt — AAT

. . . they offered a ram of the flock for their guilt — JPS

20. And of the sons of Immer; Hanani, and Zebadiah.

21. And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah.

22. And of the sons of Pashur: Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah.

23. Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same is Kelita,) Pethahiah, Judah, and Eliezer.

24. Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri.

25. Moreover of Israel: of the sons of Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26. And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27. And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28. Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, and Athlai.

29. And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.

30. And of the sons of Pahathmoab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31. And of the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon,

32. Benjamin, Malluch, and Shemariah.

33. Of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei.

34. Of the sons of Bani; Maadai, Amram, and Uel,

35. Benaiah, Bedeiah, Chelluh,

36. Vaniah, Meremoth, Eliashib,

37. Mattaniah, Mattenai, and Jaasau,

38. And Bani, and Binnui, Shimei,

39. And Shelemiah, and Nathan, and Adaiah,

40. Machnadebai, Shashai, Sharai,

41. Azareel, and Shelemiah, Shemariah,

42. Shallum, Amariah, and Joseph.

43. Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

44. All these had taken strange wives: and some of them had wives by whom they had children.

All these had married foreign women, and they put them away with their children — RSV

All these had married foreign wives, and some of their wives had borne children — Mof

. . . they put them away, both women and children — Jerus

. . . and they cast off the wives and the children — AAT
. . . and some of them had wives by whom they had offspring — Bas
All these had taken foreign women, and had begotten of them children — Rhm

THE BOOK OF NEHEMIAH

CHAPTER 1

1. The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace.

. . . Now it happened in the month of Chislev, . . . as I was in Susa the capital — RSV

. . . In the month of Chislev . . . when I was in the citadel of Susa — Jerus

2. That Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped.

. . . I asked them concerning the Jews that survived — RSV

. . . I asked them about the . . . remnant who had survived the exile — Mof

. . . I asked them about . . . the remnant rescued from captivity — Jerus

which were left of the captivity, and concerning Jerusalem.

who had escaped exile, and concerning Jerusalem — RSV

who had escaped exile, and about Jerusalem — Amp

3. And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach:

. . . are in great trouble and humiliation — Jerus

. . . The survivors . . . who escaped exile are in great trouble and shame — RSV

. . . The survivors . . . suffer great misery and oppression — Mof

. . . in great distress and under reproach — NAB

. . . The men who had escaped . . . are there . . . dwelling in misery and reproach — Lam

. . . The small band . . . now living there . . . are in great trouble and shame — Bas

the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

. . . its gates are destroyed by fire — RSV

4. And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days,

. . . for some days I gave myself up to weeping and sorrow — Bas

. . . I sat down and wept and mourned for many days — Lam

and fasted, and prayed before the God of heaven,

and I continued fasting and praying before the God of heaven — RSV

and taking no food I made prayer to the God of heaven — Bas

5. And said, I beseech thee, O LORD God of heaven, the great and terrible God,

. . . O Eternal, God of heaven, the great and awful God — Mof

. . . O LORD, God of heaven, great and awful God — Ber

. . . the God of heaven, the great God, greatly to be feared — Bas

. . . Yahweh, God of heaven, great God who must be feared — Jerus

that keepeth covenant and mercy for them that love him and observe his commandments:

that keepeth covenant and mercy . . . — RV

that keepeth covenant and lovingkindness . . . — ASV

who keepest thy covenant and thy mercy . . . — Sept

who keeps covenant and steadfast love . . . — RSV

carrying out his compact of kindness for those who love him and carry out his orders — Mof

6. Let thine ear now be attentive, and thine eyes open,

let thy ear be attentive and thine eyes open — NEB

Listen carefully to what I say! Look down and see — Tay

Let your ear now take note and let your eyes be open — Bas

that thou mayest hear the prayer of thy servant,

that thou mayest hearken unto the prayer of thy servant — ASV

to hear my humble prayer — NEB

to heed the prayer which I, your servant, now offer — NAB

so that you may give ear to the prayer of your servant — Bas

to hear your servant's prayer — Jerus

which I pray before thee now, day and night, for the children of Israel thy servants,
. . . for your servants, the Israelites — NAB
and confess the sins of the children of Israel,
while I confess the sins of the children of Israel — ASV
I confess the sins of the sons of Israel — Jerus
which we have sinned against thee:
which we have committed against you — Jerus
both I and my father's house have sinned.
and of which I and my father's house are also guilty — NEB

7. **We have dealt very corruptly against thee,**
We have acted very corruptly against thee — RSV
We have acted very wickedly towards Thee — Ber
We have done exceedingly wrong against thee — ABPS
and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.
. . . which thou didst enjoin upon thy servant Moses — NEB
. . . which thou didst command Moses, thy servant — AAT
. . . the judgments, which thou gavest in charge to thy servant Moses — Sept
. . . customs you laid down for Moses your servant — Jerus
. . . regulations which thou didst issue to thy servant Moses — Mof

8. **Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying,**
Ah, remember thy charge to thy servant Moses — Mof
If ye transgress, I will scatter you abroad among the nations:
If you are unfaithful, I will scatter you among the peoples — RSV
If you prove faithless, I will scatter you . . . — Jerus
If you do wrong I will send you wandering . . . — Bas

9. **But if ye turn unto me, and keep my commandments, and do them;**
but if you come back to me and keep my commandments and practise them — Jerus
But if you come back to me and keep my orders and do them — Bas
But if you turn to me and keep my laws . . . — Lam
though there were of you cast out unto the uttermost part of the heaven,
though your dispersed be under the farthest skies — RSV
though your outcasts were in the uttermost part of the heaven — RV
even though your outcasts were under distant skies — Mof
even though your outcasts have been driven to the farthest corner of the world — NAB
yet will I gather them from thence,
I will bring you back to Jerusalem — Tay
I will gather your children who have been scattered to the ends of the earth — NEB
and will bring them unto the place that I have chosen to set my name there.
where I have chosen to cause My name to dwell — Ber
to the place marked out by me for the resting-place of my name — Bas

10. **Now these are thy servants and thy people,**
Now these are your servants, your own people — Jerus
They are your servants, your people — NAB
whom thou hast redeemed by thy great power, and by thy strong hand.
whom thou hast saved by thy great power . . . — Lam
whom you have made yours by your great power . . . — Bas
whom Thou hast ransomed by Thy great power . . . — YLT

11. **O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant,**
O Lord, may your ear be attentive to my prayer — NAB
O Lord, let thy ear be attentive to my humble prayer — NEB
and to the prayer of thy servants, who desire to fear thy name:
. . . who take delight in worshipping your name — Bas
. . . who delight to reverence your name — Jerus
. . . thy children, who desire to fear thy name — Sept
and prosper, I pray thee, thy servant this day,

Grant me good success this day — NEB
Prosper Thy servant today — Ber
and grant him mercy in the sight of this man.
put it into his heart to be kind to me — Tay

For I was the king's cupbearer.
Now I was the king's wine-servant — Bas
for I was cupbearer to the king — NAB

CHAPTER 2

1. And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king.
. . . the wine being my concern, I took up the wine and offered it to the king — Jerus
. . . lifting it I gave it to the king — Mof
Now I had not been beforetime sad in his presence.
Now I had never before been sad when the king was present — Bas
Now I had never been downcast before — Jerus
and I had never been sad before him — Rhm
I enjoyed his favour — Mof

2. Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick?
. . . Why is your face sad, seeing that you are not ill — Bas
. . . Why is your face so sad? You are not sick, surely — Jerus
this is nothing else but sorrow of heart.
This must be a sadness of the heart — Jerus
Then I was very sore afraid,
I was dreadfully afraid at this — Mof
Then I was full of fear — Bas

3. And said unto the king, Let the king live for ever: why should not my countenance be sad,
. . . How could my face be other than sad — Jerus
. . . But how can I help looking unhappy — NEB
when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?
when the city where the tombs of my ancestors are lies in ruins . . . — Jerus

4. Then the king said unto me, For what dost thou make request?
Then the king said, "What are you asking for?" — Ber
Then the king said to me, What is your desire? — Bas
'What' the king asked 'is your request?' — Jerus
So I prayed to the God of heaven.

5. And I said unto the king, If it please the king, and if thy servant have found favour in thy sight,
. . . if your servant finds favor in your presence — Ber
. . . if your servant has your approval — Bas
. . . if you are satisfied with your servant — Jerus
that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.
. . . to rebuild the city of my fathers! — Tay
. . . the city of my ancestors' tombs, and rebuild it — Jerus

6. And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return?
. . . "How long will your journey take? When will you come back?" — Mof
So it pleased the king to send me; and I set him a time.
. . . it pleased the king to let me go; for I proposed to him a time limit — AAT
So I named a date that seemed acceptable to the king and he gave me leave to go — Jerus
So the king was pleased to send me, and I gave him a fixed time — Bas

7. Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;
. . . to the governors of the province Beyond the River . . . — RSV
. . . allow me to have letters for the governors west of the Euphrates . . . — Mof

8. And a letter unto Asaph the keeper of the king's forest, that he may give me

timber to make beams for the gates of the palace which appertained to the house,
. . . he may give me timber to make beams for the gates of the fortress of the temple — RSV
. . . wood for timbering the gates of the temple-citadel — NAB
. . . wood to make boards for the doors of the tower of the house — Bas
. . . to supply me with timber for the gates of the citadel of the Temple — Jerus
. . . beams for the gates of the temple and for the castle — Lam
. . . with trees to make lumber for the gates of the fortress near the temple — Ber
and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.
. . . This the king granted me, thanks to the kind favour of my God — Mof
. . . for the kindly favour of my God was with me — Jerus

9. Then I came to the governors beyond the river, and gave them the king's letters.
When I reached the governors west of the Euphrates . . . — Mof
. . . governors of the province Beyond the River . . . — RSV
Now the king had sent captains of the army and horsemen with me.
. . . officers of the army and horsemen — RSV
. . . officers of the army and cavalry to accompany me — Ber
. . . an escort of army officers and cavalry — Jerus

10. When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.
. . . it displeased them greatly . . . — RSV
. . . it distressed them exceedingly . . . — Amp
. . . to promote the welfare of the sons of Israel — Jerus

11. So I came to Jerusalem, and was there three days.
And so I reached Jerusalem and stayed there for three days — Jerus

12. And I arose in the night, I and some few men with me;
I went out in the night accompanied by only a few men — Ber
And in the night I got up, taking with me a small band of men — Bas
Then I rose in the night, with a few other men — Jerus
neither told I any man what my God had put in my heart to do at Jerusalem:
not having told anyone what work God had inspired me to do . . . — Jerus
I did not tell anyone what my God was putting into my mind to do . . . — Mof
neither was there any beast with me, save the beast that I rode upon.
and having no animal with me but my own mount — Jerus
and I had no beast with me but the one on which I was seated — Bas

13. And I went out by night by the gate of the valley, even before the dragon well, and to the dung port,
. . . gate of the valley, toward the dragon fountain and to the dung gate — Lam
. . . I went by way of the Well of the Dragon to the Dung Gate — Jerus
. . . by the Gai gate towards the dragon-spring — Mof
. . . by the Valley Gate to the Jackal's Well and to the Dung Gate — RSV
. . . past the dragon's water-spring as far as the place where waste material was put — Bas
and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.
and I inspected the walls . . . — RSV
I examined the walls . . . with their gaps and burnt-out gates — Jerus

14. Then I went on to the gate of the fountain, and to the king's pool:
Then I went on to the Fountain Gate and to the King's Pool — RSV
but there was no place for the beast that was under me to pass.
but found no further path for my mount — Jerus
but there was no room for me to ride — Mof
. . . no place for the animal that was under me to pass — ABPS

15. Then went I up in the night by the brook, and viewed the wall,
Then I went up . . . by the valley and inspected the wall — RSV

So I returned, in the dark, through the wadi, still examining the walls — Jerus

and turned back, and entered by the gate of the valley, and so returned.

. . . came in by the Gai gate on my way home — Mof

. . . re-entered the Valley Gate, and came again to my starting point — Ber

16. And the rulers knew not whither I went, or what I did;

And the officials did not know where I had gone or what I was doing — RSV

And so I returned without the officials knowing where I had gone or what I was doing — Jerus

The guards did not know where I went or what I was doing — Mof

And the chiefs had no knowledge of where I had been . . . — Bas

neither had I as yet told it to the Jews,

and I had not then said anything to the Jews — Bas

So far I had said nothing to the Jews — Jerus

nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

. . . the officials, and the rest that were to do the work — RSV

. . . the officials or any other responsible persons — Jerus

. . . or the deputies or the rest of the workers — Mof

17. Then said I unto them, Ye see the distress that we are in,

. . . You see the trouble we are in — RSV

how Jerusalem lieth waste, and the gates thereof are burned with fire:

how Jerusalem lies in ruins with its gates burned — RSV

how Jerusalem is desolate and its gates are destroyed by fire — AAT

come, and let us build up the wall of Jerusalem, that we be no more a reproach.

Come, let us build . . . that we may no longer suffer disgrace — RSV

come, let us get to work . . . so that we may no longer be put to shame — Bas

Come, let us rebuild . . . and suffer this indignity no longer — Jerus

Come, let us rebuild . . . and we shall no longer be scoffed at — Mof

Come, let us build . . . that we may no longer be a disgrace — Amp

18. Then I told them of the hand of my God which was good upon me;

. . . the hand of my God which had been upon me for good — RSV

And I told them of God's kind favour to me — Mof

Then I gave them an account of how the hand of my God was on me — Bas

And I told them how the kindly favour of God had been with me — Jerus

as also the king's words that he had spoken unto me.

and also of what the king had said to me — Mof

and also repeated the words the king had said to me — Jerus

And they said, Let us rise up and build.

'Let us start!' they exclaimed 'Let us build' — Jerus

So they strengthened their hands for this good work.

And they set their hands bravely to the good work — Mof

and with willing hands they set about the good work — Jerus

So they made their hands strong for the good work — Bas

So they prepared themselves for the good work — Ber

19. But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said,

. . . they derided us and despised us and said — RSV

. . . they ridiculed us, and came and asked — Jerus

. . . they laughed us to scorn, and mocked us, saying — Lam

What is this thing that ye do? will ye rebel against the king?

. . . will you go against the king? — Bas

. . . Are you planning to revolt against the king? — Jerus

. . . Are you about to rebel against the king? — ABPS

20. Then answered I them, and said unto them, The God of heaven, he will prosper us;

. . . The God of heaven has delivered us — Lam

. . . The God of heaven will give us success — Jerus

. . . The God of heaven will make us prosper — RSV

. . . he will be our help — Bas

therefore we his servants will arise and build:

We will begin and we will build — Ber
so we his servants will go on with our building — Bas
We, his servants, are going to build — Jerus
but ye have no portion, nor right, nor memorial, in Jerusalem.
you have neither share nor rights nor memorial in Jerusalem — Jerus
but you have no part or right or any name in Jerusalem — Bas
But there is no property, no rights, no memorial for you in Jerusalem — Mof

CHAPTER 3

1. Then Eliashib the high priest rose up with his brethren the priests, and they builded the sheep gate; they sanctified it, and set up the doors of it;
. . . built the sheep gate; they consecrated it, erecting its doors — Mof
. . . They consecrated it and set its doors — RSV
. . . dedicated it, and hung its doors — Ber
. . . they set up its doors and its holy places — Lam
. . . they made it holy and put its doors in position — Bas
even unto the tower of Meah they sanctified it, unto the tower of Hananeel.
They consecrated it as far as the Tower of the Hundred, as far as . . . — RSV
. . . proceeded as far as the Tower of Hananel — Jerus
after which they dedicated the wall to the Tower of Hammeah and then to the Tower of Hananel — Ber

2. And next unto him builded the men of Jericho. And next to them builded Zaccur the son of Imri.
The men of Jericho built next to them . . . — Jerus

3. But the fish gate did the sons of Hassenaah build,
And the sons of Hassenaah built the Fish Gate — RSV
The sons of Hassenaah were the builders of the fish doorway — Bas
who also laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof.
they laid its beams and set its doors, its bolts, and its bars — RSV
they constructed its framework and set its doors, bolts and bars in place — Jerus

4. And next unto them repaired Meremoth the son of Urijah, the son of Koz.
And next to them the chief of the children of Ramoth . . . continued on the work — Sept
Next to them repaired Meremoth the son of Uriah, son of Hakkoz — Ber
And next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Baana.

5. And next unto them the Tekoites repaired;
The men of Tekoa carried out repairs next to him — Jerus
Next to them the Tekoites made repairs — AAT
but their nobles put not their necks to the work of their Lord.
though their chiefs would not submit to the orders of the authorities — Mof
and their honourable ones have not brought in their neck to the service of their Lord — YLT
but their chiefs did not burden themselves with the work of their Lord — Lam
. . . their nobles . . . would not condescend to serve their LORD in that fashion — Ber
though their chiefs refused to bow their necks and work for their lords — Jerus

6. Moreover the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.
And Joiada . . . repaired the Old Gate . . . — RSV
Joiada . . . repaired the gate of the new quarter: they constructed its framework . . . — Jerus
The second gate Jehoiadah . . . repaired: they also laid the beams thereof . . . — Lam

7. And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the governor on this side the river.

. . . that appertained to the throne of the governor beyond the River — ASV
. . . to the throne of the governor beyond the River — YLT
. . . on behalf of the governors of Transeuphrates — Jerus
. . . belonging to the jurisdiction of the governor west of the Euphrates — Mof
. . . repaired as far as the official seat of the governor west of the River — Ber
. . . They also made a throne for the governor on this side the river Euphrates — Lam

8. Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths.
Next to them repaired Uzziel . . . of the goldsmiths — Ber
Next to them repairs were carried out by Uzziel, a member of the goldsmith's guild — Jerus
By his hand hath Uzziel son of Harhaiah of the refiners strengthened — YLT
Near them was working Uzziel — the gold-worker — Bas
Next unto him also repaired Hananiah the son of one of the apothecaries,
next to him Hananiah one of the perfumers repaired — Mof
and they fortified Jerusalem unto the broad wall.
they completed Jerusalem as far as the broad wall — Mof
and they left Jerusalem when the wall was well extended — Lam
and they left Jerusalem behind them to the broad wall — Sept
Then they omitted Jerusalem as far as the Broad Wall — Ber
and they restored Jerusalem as far as the Broad Wall — RSV
building up Jerusalem as far as the wide wall — Bas
they strengthened Jerusalem as far as the Wall of the Square — Jerus

9. And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem.
. . . head of the half of the district of Jerusalem — YLT
. . . ruler of half the suburbs of Jerusalem — Mof
. . . the ruler of half Jerusalem — Bas

10. And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush the son of Hashabniah.
Next to him Jedaiah . . . repaired the part opposite his own house . . . — Mof
Next to them Jedaiah . . . made repairs opposite his house . . . — AAT
Next to them Jedaiah . . . carried out repairs opposite his own house . . . — Jerus

11. Malchijah the son of Harim, and Hashub the son of Pahathmoab, repaired the other piece, and the tower of the furnaces.
. . . repaired another section and the Tower of the Ovens — RSV
. . . repaired the other section and the tower which was left — Lam
. . . were working on another part, and the tower of the ovens — Bas
. . . and the tower of the baking ovens — Sprl
. . . and they continued on to the tower of Thanurim — Sept

12. And next unto him repaired Shallum the son of Halohesh, the ruler of the half part of Jerusalem, he and his daughters.
. . . the ruler of half the district of Jerusalem . . . — ASV
. . . the ruler of half Jerusalem, with his daughters — Bas
. . . Shallum . . . along with his daughters, who ruled a half district of Jerusalem — Ber

13. The valley gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof,
Hanun and Zanoah repaired the Valley Gate . . . — Ber
. . . the Valley Gate; they restored it, constructed its framework . . . — Jerus
. . . the Valley Gate; they rebuilt it and set its doors . . . — RSV
The Gai gate was repaired by Hanun . . . who . . . erected its doors . . . — Mof
Hanun and the people of Zanoah were working on the doorway of the valley . . . — Bas
and a thousand cubits on the wall unto the dung gate.
as well as five hundred yards of the wall to the dung gate — Mof
. . . the doorway where the waste material was placed — Bas
. . . of the wall to the Refuse Gate — AAT

also they repaired 1500 feet of the wall to the Dung Gate — Ber

14. But the dung gate repaired Malchiah the son of Rechab, the ruler of part of Beth-haccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

Malchijah . . . repaired the Dung Gate; he rebuilt it . . . — RSV

Malchijah . . . repaired the Dung Gate, he and his sons . . . — Jerus

The dung gate itself was repaired by Malchijah . . . ruler of the Bethhak-kerem district . . . — Mof

And Malchijah . . . made good the door-way of the waste . . . — Bas

And the dung-gate hath Malchijah . . . strengthened . . . — YLT

And the dung-gate did Malchijah . . . ruler of the circuit of Bethhaccherem repair . . . — Rhm

15. But the gate of the fountain repaired Shallun the son of Colhozeh, the ruler of part of Mizpah;

And the fountain gate repaired Shallun . . . ruler of the district of Mizpah — ASV

Shallum . . . of Mizpah, repaired the Fountain Gate — Jerus

The fountain gate was repaired by Shal-lun . . . ruler of the Mizpah — Mof

he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof,

and the wall of the pool of Siloah

he also repaired the wall from the pool of Siloam — Mof

He also rebuilt the wall of the conduit cistern — Jerus

. . . and built the wall of the pool of pop-pies — Sept

by the king's garden, and unto the stairs that go down from the city of David.

. . . continuing it on to the stairs coming down from the city of David — Sept

. . . as far as the stairs that lead down from David's burg — Mof

. . . as far as the steps coming down from the Citadel of David — Jerus

. . . as far as the stairs that descend from the city of David — YLT

16. After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur, unto the place over against the se-pulchres of David,

. . . to the point opposite the sepulchres of David — RSV

. . . up to a point opposite the tombs of David — Jerus

. . . as far as the path which goes to the sepulchre of David — Lam

. . . as far as the spot opposite the grave of David — Mof

and to the pool that was made,

and the artificial pool — Mof

and unto the house of the mighty.

and the house of the men of war — Bas

and to the house of the heroes — Ber

and the House of Heroes — Jerus

and the arsenal — Mof

and to Bethaggarim — Sept

17. After him repaired the Levites, Rehum the son of Bani. Next unto him repaired Hashabiah, the ruler of the half part of Keilah, in his part.

. . . repaired the ruler of Keilah, as far as Hashabiah — Lam

. . . Hashabiah, ruler of half the Keilah district, on behalf of his own district — Mof

18. After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah.

After him their brethren repaired . . . — RSV

After him were working their brothers . . . — Bas

. . . Banwi the son of Nahdar, the gov-ernor of Keilah — Lam

19. And next to him repaired Ezer the son of Jeshuah, the ruler of Mizpah,

Next to him the workers were led by Ezer (son of Jeshua) — Tay

and next to him Azur son of Jesus . . . — Sept

. . . Ezer the son of Jeshua . . . — Mof

another piece over against the going up to the armoury at the turning of the wall.

. . . from over-against the ascent of the armoury at the angle — YLT

. . . a second section opposite the ascent to the arsenal at the corner of the wall — Mof

. . . opposite the slope up to the Ar-moury, towards the Angle — Jerus

. . . over against the ascent to the ar-mory at the turning of the wall — Lam

. . . opposite the ascent to the armory at the corner buttress — AAT

. . . up to the store of arms at the turning of the wall — Bas

. . . one curtain of the tower of Ascent

which united them at the corner — Sept

20. After him Baruch the son of Zabbai earnestly repaired the other piece,
Next to him Baruch . . . repaired another section — Jerus
. . . Baruch . . . undertook and earnestly repaired the other section — Lam
. . . Baruch . . . repaired in the direction of the hill a second section — Mof
. . . was diligently repaired by Baruch . . . — Ber
from the turning of the wall unto the door of the house of Eliashib the high priest.
from the Angle as far as the door of the house of Eliashib . . . — Jerus
from the angle in the wall to the door . . . — Ber
from the corner buttress to the entrance of the house of Eliashib . . . — AAT
from the corner of the wall to the door . . . — Mof

21. After him repaired Meremoth the son of Urijah the son of Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib.
. . . as far as the end of his house — Bas
. . . house of Eliashab even to the end of the house of Elisha — Lam
. . . from the door of Eliashib's house to its farther end — Jerus
. . . from the entrance . . . to the end of the house of Eliashib — AAT

22. And after him repaired the priests, the men of the plain.
. . . repairs were carried out by the priests who lived locally in the country — Jerus
. . . priests, who resided in the plain, repaired — Mof
After him were working the priests, the men of the lowland — Bas

23. After him repaired Benjamin and Hashub over against their house.
After them Benjamin and Hasshub repaired opposite their house — RSV
After them repaired Benjamin and Joshua the steward of his house — Lam
. . . repairs were carried out by Benjamin and Hasshub, opposite their own houses — Jerus
After him repaired Azariah the son of Maaseiah the son of Ananiah by his house.
After them repaired Azariah . . . back of his house — Lam
. . . Azariah . . . repaired the part beside his house — Mof
. . . and next Azariah . . . did the repairs beside his house — NEB

24. After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto the turning of the wall, even unto the corner.
. . . another section, from the house of Azariah to the Angle — RSV
. . . another section from the house of Azariah as far as the Angle — Jerus
. . . to the corner of the wall and the turn — Mof
. . . as far as the turning of the wall and the angle — Bas
. . . to the turning of the wall, as far as the corner — Lam
. . . to the angle in the wall and to the corner — Ber

25. Palal the son of Uzai, over against the turning of the wall, and the tower which lieth out from the king's high house,
. . . the tower projecting from the upper house of the king — RSV
. . . as far as the tower of the plain that extends from the king's upper house — Lam
that was by the court of the prison.
and standing in the prison courtyard — Jerus
beside the guard-court — Mof
at the court of the guard — RSV
by the open space of the watch — Bas
by the court of the prison — Ber
After him Pedaiah the son of Parosh.
Next to him Pedaiah son of Parosh carried out repairs — Jerus

26. Moreover the Nethinims dwelt in Ophel,
Now the temple servants were dwelling in Ophel — AAT
Moreover the Nethanites who dwelt in Phaal — Lam
and the temple servants living on Ophel — RSV
unto the place over against the water gate toward the east,
as far as the place over the Water Gate eastward —
even to the garden of the water gate eastward — Sept
to a point opposite the Water Gate on the east — RSV
as far as the Water Gate, in an easterly direction — Jerus

and the tower that lieth out.
and to a point opposite the projecting tower — Jerus
and they had also the tower which projecteth outwards — Sept
and the tower that lies at the end — Lam
the tower that stands out — Ber

27. After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.
. . . opposite the great projecting tower as far as the wall of Ophel — RSV
. . . opposite the great tower that lies at the end and as far as the great wall — Lam

28. From above the horse gate repaired the priests, every one over against his house.
From the Horse Gate onwards repairs were carried out by the priests . . . — Jerus

29. After them repaired Zadok the son of Immer over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the east gate.
. . . Zadok . . . was working opposite his house. And . . . Shemaiah . . . keeper of the east door — Bas

30. After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece.
After him Hananiah . . . repaired another section — RSV
The adjoining portion was repaired by Hananiah . . . — Ber
. . . Hananiah . . . and Hanun . . . were making good another part — Bas

After him repaired Meshullam the son of Berechiah over against his chamber.
. . . Meshullam . . . made good the wall opposite his room — Bas
After him repaired Meshullam . . . opposite his own house — Lam
. . . repairs were carried out by Meshullam . . . opposite where he lived — Jerus

31. After him repaired Malchiah the goldsmith's son unto the place of the Nethinims, and of the merchants,
. . . repaired as far as the house of the temple servants . . . — RSV
. . . as far as the house of the temple attendants . . . — Ber
over against the gate Miphkad, and to the going up of the corner.
opposite the Watch Gate as far as the high chamber of the corner — Jerus
opposite the Muster Gate, and to the upper chamber of the corner — RSV

32. And between the going up of the corner unto the sheep gate repaired the goldsmiths and the merchants.
And between the upper chamber of the corner . . . — RSV
And between the high chamber of the corner . . . — Jerus
Opposite the gate at the extreme end and as far as the ascent of the corner . . . — Lam
. . . the gold-workers and the traders made good the wall — Bas

CHAPTER 4

1. But it came to pass, that when Sanballat heard that we builded the wall,
Now, Sanballat, hearing that . . . — Bas
When news reached Sanballat, Tobiah the Arabs, the Ammonites and the Ashdodites, that . . . the gaps were beginning to be made good — Jerus
he was wroth, and took great indignation, and mocked the Jews.
he was angry and greatly enraged, and he ridiculed the Jews — RSV
they were furious . . . — Jerus
he was furious and insulted and mocked the Jews — Ber

2. And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews?
And he said in the presence of his brethren . . . — RSV
. . . What are these Jews doing? — Lam
before his companions . . saying, "What would these decrepit Jews do? — Ber
will they fortify themselves? will they sacrifice?
Will they restore things? . . . — RSV
They are boasting: let them sacrifice — Lam
Would they expect to build this by themselves? . . . — Ber
will they make themselves strong? will they make offerings? — Bas
will they make an end in a day?
Do they think this is a one-day's job? — Ber

will they revive the stones out of the heaps of the rubbish which are burned?
Can they heal the stones after being burned to a heap of dust? — Sept
. . . and burned ones at that? — RSV
Do they hope to use over again the stones . . . that were burned? — Ber

3. **Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.**
. . . if a fox goes up it, their stone wall will be broken down — Bas
. . . it will tumble down if a fox should climb upon it — Ber

4. **Hear, O our God; for we are despised:**
Hear, O our God, how we are made a laughing stock — Sept
Hear, O our God, for we have become ridiculed — Lam
Take note, O our God, how we are mocked! — NAB
Give ear, O our God for we are looked down on — Bas
Hear, O our God, for we have become a contempt — Rhm
and turn their reproach upon their own head,
turn back their taunt upon their own heads — RSV
and give them for a prey in the land of captivity:
and give them up to be plundered in a land where they are captives — RSV
and let them be given up to wasting in a land where they are prisoners — Bas
and deliver them to be plundered in a land of captivity — Ber

5. **And cover not their iniquity,**
Do not cover their villainy — Ber
Do not cover their guilt — RSV
Let not their wrongdoing be covered — Bas
And forgive not their offense — Lam
and let not their sin be blotted out from before thee:
or their sin washed away from before you — Bas
and let not their sin be blotted out from thy sight — RSV
nor blot out their sin from before Thee — Ber
for they have provoked thee to anger before the builders.
for they have made you angry before the builders — Bas
for they . . . have opposed the building which we are doing — Lam

6. **So built we the wall; and all the wall was joined together unto the half thereof:**
So we built the wall to half its height around the entire city — Ber
We built up the wall until it was continuous all round up to half its height: — NEB
for the people had a mind to work.
for the people had a will to work — Ber
for the people were working hard — Bas
and the people have a heart to work — YLT

7. **But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard**
But when it came to the ears of Sanballat . . . — Bas
that the walls of Jerusalem were made up,
that the repairing of the walls of Jerusalem went forward — ASV
that the repairing of the walls . . . was going forward — RSV
and that the breaches began to be stopped,
and that the breaches were beginning to be closed — RSV
and the broken places were being made good — Bas
with all the broken places filled in — Ber
then they were very wroth,
they were full of wrath — Bas
they were very angry — RSV
then they were exceedingly grieved — Lam
it appeared to them very vexatious — Sept

8. **And conspired all of them together to come and to fight against Jerusalem,**
and they all plotted together to come and fight against Jerusalem — RSV
and they all assembled together to . . . attack Jerusalem — Sept
and they agreed together to make war on Jerusalem — Ber
and to hinder it.
causing trouble there — Bas
and to cause confusion in it — RSV
and lay it waste — Sept
and to create disturbance in it — Ber
and to hinder the people from the work — Lam

9. **Nevertheless we made our prayer unto our God,**

And we prayed to our God — RSV
and set a watch against them day and night, because of them.
and set a guard as a protection against them . . . — RSV
and posted our guards against them day and night — Sept
and stationed a guard day and night as a protection against them — Ber

10. And Judah said, The strength of the bearers of burdens is decayed,
. . . The strength of the workmen is giving way — Bas
. . . The strength of the carriers is failing — Jerus
. . . The strength of the burden-bearers is overtaxed — AAT
and there is much rubbish;
and the amount of rubble enormous — Jerus
and there is much waste material — Bas
so that we are not able to build the wall.
that we cannot rebuild the wall — Sept
it is impossible for us to put up the wall — Bas
we shall never finish the wall — Jerus
we are not able to go on with the wall — AAT

11. And our adversaries said, They shall not know, neither see,
. . . They will not know or see — RSV
and they who afflicted us said, They shall not know nor see — Sept
. . . Without their knowledge and without their seeing — Bas
. . . We will appear among them before they know or see anything — Jerus
till we come in the midst among them, and slay them,
till we come and attack them and slay them — Lam
we will come among them and put them to death — Bas
and cause the work to cease.
causing the work to come to a stop — Bas
and put an end to the business — Jerus
and stop the work — RSV

12. And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times,
When the Jews who lived by them came they said to us ten times — RSV
And when the Jews who dwelt near them came and told us — Sept
From all places whence ye shall return unto us
From all directions they are coming against us — Bas
From all the places where they live — RSV
that they would gather from every place where they lived — NEB
they will be upon you.
they will come up against us — RSV
and fight against you — Lam
they are against us — YLT

13. Therefore set I in the lower places behind the wall, and on the higher places,
So we took up positions down behind the wall where the place was clear — Jerus
I then posted . . . in the fortified posts behind the wall — Sept
Therefore set I in the lowest parts of the space behind the wall — RV
. . . behind the wall at its lowest, most open places — Ber
. . . at the back of the walls, in the open places — Bas
I even set the people after their families with their swords, their spears, and their bows.
I posted the people by families with their swords, spears and bows — Jerus

14. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people,
. . . and said to the nobles and to the officials . . . — RSV
. . . and addressed the authorities, the officials . . . — Jerus
I . . . encouraged the nobles, the rulers and the rest . . . — Ber
Be not ye afraid of them:
Do not fear them — Ber
Do not ye fear because of them — Rhm
Have no fear of them — Bas
remember the LORD, which is great and terrible,
. . . who is great and revered — Lam
remember the LORD is great and dreadful — Ber
keep in mind the Lord who is great and greatly to be feared — Bas
and fight for your brethren, your sons, and your daughters, your wives, and your houses.
. . . fight for your kinsmen . . . — Jerus

15. And it came to pass, when our enemies heard that it was known unto us,
And when our enemies heard that we had got intelligence — Sept

and God had brought their counsel to nought,
and God had frustrated their designs — Sept
and that God had frustrated their plan — RSV
and that God had thwarted their plan — Jerus
and that God had made their purpose come to nothing — Bas
that we returned all of us to the wall,
we were able to return in total force to our work upon the wall — Ber
all returned and went up to the wall — Lam
Now we all returned to our work on the wall — Tay
every one unto his work.
each to his work — RSV

16. And it came to pass from that time forth,
From that day on — RSV
that the half of my servants wrought in the work,
only half of my men continued the work — Jerus
and the other half of them held both the spears, the shields, and the bows, and the habergeons;
. . . ready with spears and shields, and bows and breast plates — Sept
and half kept . . . body-covers . . . and the metal war-dresses — Bas
and the rulers were behind all the house of Judah.
and the chiefs were behind all the house of Juda — Sept
The rulers took up positions in support of . . . Judah — Ber

17. They which builded on the wall,
Those who were building the wall — Bas
and they that bare burdens, with those that laded,
Those who carried burdens were laden — RSV
The carriers, too, were armed — Jerus
those who carried the materials did their work of carrying — Ber
And they who were employed in carrying burdens were armed — Sept
every one with one of his hands wrought in the work,
each with one hand labored on the work — RSV
so that each did his work with one hand — Jerus
using only one hand — Ber
and with the other hand held a weapon.
and a weapon in the other — NEB
while gripping his weapon with the other — Jerus
while with the other they held a weapon — Ber
and with the other grasped a javelin — Sept

18. For the builders,
And as each builder worked — Jerus
every one had his sword girded by his side,
he wore his sword at his side — Jerus
and so builded.
while they were building — Sept
while he built — RSV
And he that sounded the trumpet was by me.
Beside me stood a trumpeter — Jerus
And near every chief was a trumpeter with a horn — Sept
The trumpeter remained close to me — Ber
And by my side was a man for sounding the horn — Bas

19. And I said unto the nobles, and to the rulers, and to the rest of the people,
I addressed the authorities, the officials and the rest . . . — Jerus
So I said unto the nobles and unto the deputies . . . — Rhm
The work is great and large,
The work is great and extensive — Lam
The work is important and extensive — Jerus
The work is great and widely spread — RSV
and we are separated upon the wall, one far from another.
. . . at a distance from each other — Lam
and we are deployed along the wall at some distance from each other — Jerus
and we are far away from one another on the wall — Bas

20. In what place therefore ye hear the sound of the trumpet,
therefore, wherever you hear the trumpet — Ber
Wherever you may be when the horn is sounded — Bas
resort ye thither unto us:
assemble yourselves there to us — Ber
come to us there — Lam
rally to us there — RSV
thither you must assemble to us — Sept

our God shall fight for us.
our God will be fighting for us — Bas

21. **So we laboured in the work:**
So we went on with the work — Bas
So we labored at the task — Ber
and half of them held the spears
and half of us let them hold the spears — Lam
from the rising of the morning till the stars appeared.
from the dawn . . . till the stars were seen — Bas
from the break of dawn till the stars came out — RSV
from sunrise to sunset — Tay

22. **Likewise at the same time said I unto the people,**
Also I gave direction at that time to the people — Ber
Let every one with his servant lodge within Jerusalem,
let every man with his youths . . . — Sept
. . . spend the night inside Jerusalem — Jerus
. . . pass the night within Jerusalem — RSV
that in the night they may be a guard to us, and labour on the day.
and let the night be devoted to watching and the day to work — Sept
. . . we can employ the night in watching and the day in working — Jerus
. . . a guard for us by night and may labor by day — RSV
. . . a guard at night as well as a workman during the day — Ber
. . . be a guard to us by night and ready for the work by day — AAT
. . . keep watch for us, and go on working by day — Bas

23. **So neither I, nor my brethren, nor my servants,**
So neither I, nor my kinsmen . . . — AAT
nor the men of the guard which followed me,
or the watchmen who were with me — Bas
nor the men of the guard who escorted me — AAT
none of us put off our clothes,
none of us took off his clothes for many full months — Lam
and not a man of us put off our clothes — Sept
saving that every one put them off for washing.
every one went with his weapon to the water — ASV
and each held his weapon in hand — Ber
everyone kept his weapon at his right hand — NAB
each hath his vessel of water — YLT
and each one did his duty — Lam
everyone went armed to the water — Bas
every one that went to the water had his weapon — JPS
each kept his weapon in his hand for days — Amp

CHAPTER 5

1. **And there was a great cry of the people and of their wives against their brethren the Jews.**
The ordinary people and their wives began complaining loudly . . . — Jerus
Then there was a great outcry from the people and their wives . . . — Bas
. . . against their Jewish kinsmen — AAT

2. **For there were that said, We, our sons, and our daughters, are many:**
. . . We are giving our sons and our daughters in pledge — AAT
. . . We are having to barter our sons and daughters — Jerus
. . . With our sons and our daughters, we are many — RSV
. . . our sons and our daughters, are a great number — Bas
therefore we take up corn for them, that we may eat, and live.
to secure grain that we may eat and live — AAT
to get enough corn to eat and keep us alive — Jerus
and we must be given grain if we are to eat and live — Ber
and we receive corn, and eat, and live — YLT
let us get grain, so that we may have food for our needs — Bas

3. **Some also there were that said, We have mortgaged our lands, vineyards, and houses,**
. . . We have had to borrow money . . . — Jerus

. . . We are giving our fields . . . and our houses in pledge — AAT
. . . We are giving our fields and our vine-gardens . . . for debt — Bas

that we might buy corn, because of the dearth.
to get corn during the famine — Jerus
let us get grain, because of the dearth — ASV
and now we must be given grain for our hunger — Ber
that we may secure grain because of the famine — AAT
let us get grain because we are in need — Bas

4. **There were also that said, We have borrowed money for the king's tribute,**
. . . We have had to borrow money . . . to pay the king's tax — Jerus
. . . We have given up our fields and our vine-gardens to get money for the king's taxes — Bas
. . . We have borrowed silver for the king's tribute — Rhm
. . . to pay the Persian king's heavy tax — Amp

and that upon our lands and vineyards.
upon our fields and our vineyards — JPS

5. **Yet now our flesh is as the flesh of our brethren, our children as their children:**
. . . our flesh is the same as that of our countrymen . . . — Ber

and, lo, we bring into bondage our sons and our daughters to be servants,
yet we are forced to sell our sons and our daughters into slavery — Ber
and, lo, we are compelling our sons and our daughters to be servants — Lam
yet we are forcing our sons and our daughters to be slaves — RSV

and some of our daughters are brought unto bondage already:
. . . our daughters having already been thus sold — Ber
. . . daughters are already compelled to become maidservants — Lam
and some of our daughters have already been enslaved — RSV
some of our daughters have even been raped! — Jerus

neither is it in our power to redeem them;
and we are helpless to better ourselves — Ber
and yet they do not raise their hands in protest before God — Lam
but it is not in our power to help it — RSV
We can do nothing about it — Jerus

for other men have our lands and vineyards.
for our fields and vineyards belong to others — Ber
. . . our goods are given for other men — Lam
for others possess our fields and our vineyards — AAT
. . . are now the property of others — Jerus

6. **And I was very angry when I heard their cry and these words.**
Upon hearing their cry . . . I was exceedingly grieved — Sept
. . . angry when I heard their complaint and these assertions — AAT
And it angered me greatly, when I heard their outcry — Rhm
When I heard their complaints . . . I was very angry — Ber
And I was exceedingly sorrowful when I heard their cry . . . — Lam

7. **Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them,**
. . . and contended with the nobles . . . — RV
Having turned the matter over in my mind, I reprimanded the authorities and officials — Jerus
I took counsel with myself, and I brought charges against the nobles . . . — RSV

Ye exact usury, every one of his brother.
Would any man exact of his brother what you exact? — Sept
You are exacting interest, each from his brother — RSV
You are taking interest each of his own kinsmen — AAT
You are exacting interest from your fellow-countrymen — Ber

And I set a great assembly against them.
Summoning a great assembly to deal with them — Jerus
And I got together a great meeting of protest — Bas
Then I appointed a large council on their account — Ber

8. **And I said unto them, We after our ability have redeemed our brethren the Jews,**
. . . We have given whatever we were able to give . . . — Bas
. . . We with our free will offerings have purchased our brethren . . . — Sept
We have redeemed our Judean brothers — Ber

We . . . have bought back our Jewish brethren — RSV

which were sold unto the heathen;

who were servants and prisoners of the nations — Bas

and will ye even sell your brethren?

and would you now give up your brothers for a price — Bas

should you now be engaged in selling your brothers — Ber

and will you even take a man in pledge for his brother — Lam

or shall they be sold unto us?

and are they to become our property? — Bas

and would you have them bought even by our own people? — Ber

Then held they their peace, and found nothing to answer.

. . . and found never a word — RV

They were silent, and could not find a word to say — RSV

To this they were silent, finding nothing to answer — Ber

9. **Also I said, It is not good that ye do:**

What you are doing . . . is wrong — Jerus

ought ye not to walk in the fear of our God

for now you are not walking in the reverence of our God — Lam

Ought you not to conduct yourselves in reverence for our God — Ber

because of the reproach of the heathen our enemies?

to avoid the reproach . . . — Sept

because you are behaving like the nations . . . round about us — Lam

to prevent the taunts of the nations our enemies — RSV

because of the shame which the nations may put on us — Bas

and escape the sneers of the nations, our enemies — Jerus

10. **I likewise, and my brethren, and my servants, might exact of them money and corn:**

It is true that even my own brothers . . . have loaned out money and grain — Ber

I too . . . have lent them money and corn — Jerus

Even I and my servants have been taking interest . . . — Bas

. . . do lend them money and corn on usury — RV

. . . I myself, have lent them money and provisions — Sept

I too . . . might be lending unto them on interest silver and corn — Rhm

I, likewise . . . will take money, and will buy grain — Lam

I pray you, let us leave off this usury.

Let us cancel this debt — Jerus

but now let everyone of us forsake this practice — Ber

So now, let us give up this thing — Bas

Let us I pray you relinquish our demands for this — Sept

11. **Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses,**

Give back to them this very day their fields . . . — Bas

Return to them this very day their fields . . . — RSV

Return them their fields . . . and their houses forthwith — Jerus

also the hundredth part of the money, and of the corn, the wine, and the oil,

and abate the price at which you have sold to each . . . — Sept

also pardon the debts of money and of grain . . . — Lam

and drop your claims against them — Tay

and remit the debt on the money . . . — Jerus

that ye exact of them.

which you have lent them — Jerus

which you have taken from them — Bas

12. **Then said they, We will restore them, and will require nothing of them;**

Then they said to me, We will do as you say — Lam

. . . We give back, and of them we seek nothing — YLT

. . . We will restore these and require nothing from them — RSV

. . . We will make restitution and will require nothing of them — AAT

so will we do as thou sayest.

we will do precisely as you say — AAT

Then I called the priests, and took an oath of them,

. . . the priests that they might be put under oath — Ber

Then I called the priests, and adjured them — Sprl

that they should do according to this promise.

that they would keep this agreement — Bas

to carry out what they had promised — Ber

13. Also I shook my lap, and said,
Then I shook out the lap of my gown with the words — Jerus
Also I shook out the bosom of my garment, and said — AAT
And shaking out the folds of my robe, I said — Bas
Also I shook out the folds of my bosom garment . . . — Sprl
So God shake out every man from his house, and from his labour,
So may God shake out every man . . . — Lam
that performeth not this promise,
who does not keep this agreement — Bas
even thus be he shaken out, and emptied.
may he be shaken out like this and left empty — Jerus
even so let him be sent out and made as nothing — Bas
And all the congregation said, Amen, and praised the LORD.
. . . Then all the people rose up and praised the Lord — Lam
After this the council responded with, "Amen," and they gave praise to the LORD — Ber
And the whole assembly answered, 'Amen' and gave praise to Yahweh — Jerus
And all the assembly said, "So be it" . . . — AAT
And the people did according to this promise.
and the people executed the decree — Sept
And the people kept this promise — Jerus

14. Moreover from the time that I was appointed to be their governor in the land of Judah,
. . . from the day that I was appointed to be their pasha . . . — Sprl
. . . from the day I was commanded to become their pasha . . . — Rhm
What is more, from the day the king appointed me governor . . . — Jerus
from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, that is, twelve years,
from the twentieth to the thirty second year of Arthasastha . . . — Sept
. . . even to the thirty-second year of Artakhshisht the king . . . — Lam
I and my brethren have not eaten the bread of the governor.
I . . . did not eat the daily allowance which was . . . due — Sept
but I never took by force even a donkey of one of them nor did I bother any one of them — Lam
I . . . did not draw upon the governor's food allowance — Ber
I . . . the bread of the governor have not eaten — YLT
neither I nor my kinsmen ever ate governor's bread — Jerus

15. But the former governors that had been before me were chargeable unto the people,
. . . laid a heavy burden on the people — AAT
Now the former governors, my predecessors, had been a burden . . . — Jerus
But earlier rulers . . . made the people responsible for their upkeep — Bas
But the former governors . . . had enslaved the people — Lam
and had taken of them bread and wine, beside forty shekels of silver;
. . . they took forty silver shekels each day as their subsistence allowance — Jerus
yea, even their servants bare rule over the people:
also their servants domineered over the people — AAT
with even their servants oppressing the people — Ber
Even their servants lorded it over the people — RSV
while their servants oppressed the people too — Jerus
even their servants were lords over the people — Bas
also their servants bore rule over the people — Lam
but so did not I, because of the fear of God.
However, out of reverence for God, I did not do so — Ber
But I, fearing God, never did this — Jerus

16. Yea, also I continued in the work of this wall,
And I kept on with the work of this wall — Bas
Also I was occupied with the work of this wall — AAT
I pressed forward the work on the wall — Ber
neither bought we any land:

and we got no land for ourselves — Bas
and acquired no land — RSV
and neither did I buy up land — Ber
and all my servants were gathered thither unto the work.
and all my servants were helping with the work — Bas
and all the Jewish servants were gathered there, supervising the work — Lam
and my servants also were all employed on the work — Jerus
and so did all my servants busy themselves — Ber

17. **Moreover there were at my table an hundred and fifty of the Jews and rulers,**
. . . there were at my table a hundred and fifty nobles and rulers — Lam
. . . of the Jews and the rulers an hundred and fifty men — RV
. . . at my table a hundred and fifty men, Jews and officials — RSV
Leaders and officials to the number of a hundred and fifty ate at my table — Jerus
beside those that came unto us from among the heathen that are about us.
not to mention those who came to us from the surrounding nations — Jerus

18. **Now that which was prepared for me daily was one ox and six choice sheep;**
Every day . . . ox . . . sheep, and poultry, were prepared at my expense — Jerus
also fowls were prepared for me, and once in ten days store of all sorts of wine:
. . . every ten days skins of wine were brought in bulk — Jerus
. . . once in ten days, a quantity of wine of all kinds — Ber
. . . and every ten days wine in plenty for all — Sept
yet for all this required not I the bread of the governor,
. . . I never claimed the governor's subsistence allowance — Jerus
. . . I did not require the governor's food allowance — Ber
. . . I did not demand the food allowance of the governor — RSV
because the bondage was heavy upon this people.
since the people already had burden enough to bear — Jerus
since the burden was already heavy upon the people — Ber
because the servitude was heavy upon this people — RSV

19. **Think upon me, my God, for good,**
In my favour, my God, remember — Jerus
O my God, remember me benevolently — Ber
according to all that I have done for this people.
all I have done for this people — Jerus

CHAPTER 6

1. **Now it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall,**
. . . when it was reported to Sanballat . . . — ASV
When the news came to Sanballat . . . — NEB
. . . that I had completed the wall — Ber
and that there was no breach left therein;
. . . no opening left therein — Sept
. . . not a single gap was left — Jerus
(though at that time I had not set up the doors upon the gates;)
. . . hung the doors in the gates — Ber
. . . set up the doors in the gates — AAT

2. **That Sanballat and Geshem sent unto me, saying,**
. . . sent me an invitation — NEB
. . . sent word to me — Ber
Come, let us meet together in some one of the villages in the plain of Ono.
to come and confer with them at Hakkephirim . . . — NEB
Come and meet us at Hacchepirim in the Vale of Ono — Jerus
Come let us have a meeting at the villages . . . — Sept
But they thought to do me mischief.
But they intended me harm — AAT
However, they planned to harm me — Ber
intending to do me some mischief — Sept
this was a ruse on their part to do me harm — NEB

3. **And I sent messengers unto them, saying,**
Realizing this, I sent a message to them, giving answer — Ber
So I sent messengers to them with this reply — NEB

I am doing a great work, so that I cannot come down:
I am achieving a great work . . . — Sprl
I have important work on my hands at the moment . . . — NEB
I am engaged in a great undertaking . . . — Jerus
why should the work cease, whilst I leave it, and come down to you?
Why should the work be brought to a standstill . . . — NEB

4. **Yet they sent unto me four times after this sort;**
Again they sent to me to the same effect — Sept
And they sent to me four times in this way — RSV
Four times they sent me the same invitation — Jerus
They sent me a similar invitation four times — NEB
However, they continued to send the same request to me four different times — Ber
and I answered them after the same manner.
and each time I gave them the same answer — NEB
and I made them the same reply — Jerus
to which I replied in the same way each time — Ber
And I replied to them according to this answer — Rhm

5. **Then sent Sanballat his servant unto me in like manner the fifth time**
In the same way Sanballat for the fifth time — RSV
On a fifth occasion Sanballat made a similar approach — NEB
with an open letter in his hand;
his messenger came with an open letter — NEB
his servant bearing an open letter — Jerus

6. **Wherein was written, It is reported among the heathen, and Gashmu saith it,**
. . . reported among the nations, and Geshem also says it — RSV
. . . rumour among the nations, so Gashmu says — Jerus
. . . it is reported among the nations — and Gashmu confirms it — NEB
. . . it is reported among the heathen, and Gashmu saith so — Sprl
that thou and the Jews think to rebel:
— that you and the Jews are plotting rebellion — NEB
that you and the Jews are thinking of rebelling — Jerus
that you and the Jews have built the wall because you plan to rebel — Ber
for which cause thou buildest the wall,
which is why you are building the wall — Jerus
and it is for this reason that you are rebuilding the wall — NEB
that for this purpose thou art rebuilding the wall — Sept
that thou mayest be their king, according to these words.
and thou wouldst be their king . . . — RV
and you wish to become their king . . . — RSV
and thou art to become their king . . . — Rhm

7. **And thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah:**
. . . put up prophets to proclaim in Jerusalem that Judah has a king, meaning yourself — NEB
. . . that you have even briefed prophets in your own interest in Jerusalem to proclaim: "Judah has a king" — Jerus
. . . appointed prophets to spread about in Jerusalem that you should be king — Ber
and now shall it be reported to the king according to these words.
soon these reports will be made known to the king — Ber
now these reports will be told to the king — Sept
. . . matters like this must reach the ear of the king — NAB
These rumours will soon be reaching the king — Jerus
The king will certainly hear of this — NEB
Come now therefore, and let us take counsel together.
So come at once and let us talk the matter over — NEB
so you had better come and talk things over with us — Jerus

8. **Then I sent unto him, saying, There are no such things done as thou sayest,**
. . . these assertions which he had made were not true — Ber
. . . nothing of the sort has occurred — Jerus

. . . No such thing as you allege has taken place — NEB

but thou feignest them out of thine own heart.

for you are inventing them out of your own mind — RSV

you have made up the whole story — NEB

it is a figment of your own imagination — Jerus

9. **For they all made us afraid, saying,**

For they all wanted to frighten us, thinking — RSV

They were all trying to intimidate us — NEB

Because all were trying to terrify us saying — Sept

Their hands shall be weakened from the work, that it be not done.

Their hands will be so weak . . . — Amp

in the hope that we should then relax our efforts . . . — NEB

so that our hands would cease from pursuing the work — Ber

Now therefore, O God, strengthen my hands.

Therefore, may God strengthen my hands — Ber

But instead, I now redoubled my efforts — NAB

So I applied myself to it with greater energy — NEB

But I meanwhile was making my hands even stronger — Jerus

therefore on this occasion I strengthened my hands — Sept

10. **Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who was shut up;**

Now when I went into the house of Shemaiah . . . — RSV

One day I went to the house . . . for he was confined to his house — NEB

I had been to visit Shemaiah . . . since he was prevented from coming to me — Jerus

and he said, Let us meet together in the house of God,

. . . Let us seclude ourselves in the house of God — Ber

. . . Let us meet at the Temple of God — Jerus

. . . Let us repair to the house of God — Sept

within the temple, and let us shut the doors of the temple:

within the sanctuary, and let us shut the doors — NEB

in the innermost part of the sanctuary; let us shut the sanctuary doors — Jerus

for they will come to slay thee; yea, in the night will they come to slay thee.

for they are coming by night to kill us — Sept

they are coming to kill, at night . . . — RSV

. . . they are coming to kill you tonight — Jerus

11. **And I said, Should such a man as I flee?**

But I said, What sort of a man must he be who would go into the house of God to save his life — Sept

. . . Should I, the governor, run away from danger? — Tay

But I retorted, 'Is a man like me to run away? — Jerus

and who is there, that, being as I am, would go into the temple to save his life?

How can any one like me enter the temple to save his life? — AAT

And can a man like me go into the sanctuary and survive? — NEB

A man in my position to go into the sanctuary to save his life? — Jerus

I will not go in.

I will not go — Jerus

12. **And, lo, I perceived that God had not sent him;**

And upon inquiry I found that God had not sent him — Sept

And I discerned, and, lo, God had not sent him — ASV

And I understood, and saw that God had not sent him — RSV

Then it dawned on me: God had not sent him — NEB

I realised that God had not sent him — Jerus

but that he pronounced this prophecy against me:

His prophecy aimed at harming me — NEB

but that he had pronounced this oracle over me — Jerus

for Tobiah and Sanballat had hired him.

and Tobiah and Sanballat had bribed him to utter it — NEB

13. **Therefore was he hired, that I should be afraid, and do so, and sin,**

For this cause was he hired, that I should be afraid . . . — ASV

For this purpose he was hired, that I should be afraid . . . — RSV
He had been bribed to frighten me into compliance and into committing sin — NEB
. . . to frighten me into doing this, and so committing a sin — Jerus
the intention being to cause me to follow this counsel out of fear, thus committing sin — Ber
and that they might have matter for an evil report,
and so they could give me an evil name — RSV
then they could give me a bad name — NEB
they could have been able to blacken my reputation — Jerus
that they might reproach me.
to bring an accusation against me — Ber
in order to taunt me — RSV
and discredit me — NEB
and ridicule me — Jerus

14. My God, think thou upon Tobiah and Sanballat according to these their works,
. . . according to these things that they did — RSV
Remember, O God, Tobias and Sanaballat, according to these doings of theirs — Sept
. . . for what they have done — NEB
and on the prophetess Noadiah, and the rest of the prophets,
and Noadiah the prophetess, and the other prophets — Jerus
that would have put me in fear.
who wanted to make me afraid — RSV
who tried to frighten me — Jerus
who have tried to intimidate me — NEB

15. So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days.
Now the wall was finished . . . in fifty-two days — Sept
. . . the wall was finished: it had taken fifty-two days — NEB
The wall was finished within fifty-two days — Jerus

16. And it came to pass, that when all our enemies heard thereof,
And when all our enemies heard of it — Ber
When all our enemies heard about it — Jerus
and all the heathen that were about us saw these things,
and all the surrounding nations saw it — NEB
all the nations round about us feared — AAT
and all the nations round about us saw — Rhm
they were much cast down in their own eyes:
they were deeply impressed — Jerus
they thought it a very wonderful achievement — NEB
they came down considerably in their own estimation — Ber
for they perceived that this work was wrought of our God.
fo they saw plainly that the perfecting of this work was of our God — Sept
and acknowledged that this work had been accomplished by the power of our God — Jerus

17. Moreover in those days the nobles of Judah sent many letters unto Tobiah,
During this same period several of the authorities of Judah kept sending letter after letter to Tobiah — Jerus
. . . many letters had been exchanged between Tobiah and influential men of Judah — Ber
and the letters of Tobiah came unto them.
and those of Tobiah came to them — AAT
and letters from Tobiah kept arriving for them — Jerus
and receiving replies from him — NEB

18. For there were many in Judah sworn unto him,
For many in Judah had pledged themselves to aid him — Ber
for he had many sworn to his interest in Judah — Jerus
For many in Judah were in league with him — NEB
because he was the son in law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah.

19. Also they reported his good deeds before me,
They were always praising him in my presence — NEB
These had been continually telling me that his actions were good — Ber
Also they spake of his good deeds . . . — RSV
and uttered my words to him.
and repeating to him what I said — NEB

and conveying to him what I said — Sept
and they reported what I said back to him — Jerus
while at the same time passing on to him whatever I said — Ber

And Tobiah sent letters to put me in fear.
And Tobiah kept on sending letters to frighten me — Jerus
Tobiah also wrote to me to intimidate me — NEB

CHAPTER 7

1. Now it came to pass, when the wall was built,
After the wall was finished — Ber
When the wall had been rebuilt — Jerus
and I had set up the doors,
and I had hung the doors — Ber
and I had set the doors in place — Jerus
and the porters and the singers and the Levites were appointed,
and the gate-keepers had been appointed — NEB

2. That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem:
I put Hanani my brother and Hananiah, the commander of the castle, in charge of Jerusalem — AAT
. . . and Hananiah, commandant of the fortress — Ber
I entrusted the administration of Jerusalem to my brother Hanani, and to Hananiah the commander of the citadel — Jerus
for he was a faithful man, and feared God above many.
for he is a man of truth . . . — Sept
for he is trustworthy and God-fearing above other men — NEB
. . . and God-fearing above the ordinary — Jerus
being a faithful person and revering God more than many others — Ber
who was a more trustworthy and God-fearing man than most — NAB

3. And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot;
. . . The gates of Jerusalem must not be opened until the sun gets hot — Jerus
I gave directions to them that the gates of Jerusalem should not be opened until long after sunrise — Ber
. . . The entrances to Jerusalem are not to be left open during the heat of the day — NEB
and while they stand by, let them shut the doors, and bar them:
and while they stand on guard, let them shut the doors, and bar ye them — RV
the gates must be kept shut and barred while the gate-keepers are standing at ease — NEB
and you are to shut and bar the doors while it is still high — Jerus
and appoint watches of the inhabitants of Jerusalem,
and detail guard pickets from the inhabitants of Jerusalem — Jerus
Appoint guards from among the inhabitants of Jerusalem — NEB
every one in his watch,
some on sentry-duty — NEB
some for the lookout posts — Jerus
every man in his ward — Sept
and every one to be over against his house.
and others for duty outside their own houses' — Jerus
and others posted in front of their own homes' — NEB

4. Now the city was large and great:
Now the city was wide and large — ASV
The city was large and widely spread out — Ber
The city was large and spacious — Jerus
but the people were few therein,
but the people within it were few — RSV
. . . with the people of a comparatively small number — Ber
but the population was small — Jerus
and the houses were not builded.
and no houses had been built — RSV
and few houses having been built — Ber
and no new families were growing up — Jerus
and no houses had yet been rebuilt — NEB

5. And my God put into mine heart to gather together the nobles, and the rulers, and the people,
Accordingly my God put it into my mind to gather together . . . the people — AAT
Then God put it into my mind to assemble the nobles and the officials and the people — RSV
that they might be reckoned by genealogy.
for the purpose of taking a census by families — Jerus
to be enrolled family by family — NEB

And I found a register of the genealogy of them which came up at the first,
And I found the book of the genealogy of those who came up at the first — RSV
I discovered the genealogical register of those who had returned in the first group — Jerus
and found written therein,
and I found written in it — RSV

6. **These are the children of the province,**
These are the inhabitants of the province — AAT
These are the sons of the province — Ber
These are the people of the province — Jerus
that went up out of the captivity,
who came up from among the Captives of the Exile — Rhm
who returned from captivity and exile — Jerus
of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away,
from the distant abode to which Nabuchodonosar the king of Babylon had sent them — Sept
After being deported by Nebuchadnezzar king of Babylon — Jerus
and came again to Jerusalem and to Judah, every one unto his city;
. . . each to his own town — Jerus

7. **Who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah.**
They came with Zerubbabel . . . and Baanah — Ber
led by Zerubbabel, Jeshua . . . Baanah — NEB
The number, I say, of the men of the people of Israel was this;
The number of men of the people of Israel was — AAT

8. **The children of Parosh, two thousand an hundred seventy and two.**
The descendants of Parosh, two thousand one hundred and seventy-two — AAT
The sons of Parosh, 2172 — Ber

9. **The children of Shephatiah, three hundred seventy and two.**

10. **The children of Arah, six hundred fifty and two.**

11. **The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred and eighteen.**

12. **The children of Elam, a thousand two hundred fifty and four.**

13. **The children of Zattu, eight hundred forty and five.**

14. **The children of Zaccai, seven hundred and threescore.**

15. **The children of Binnui, six hundred forty and eight.**

16. **The children of Bebai, six hundred twenty and eight.**

17. **The children of Azgad, two thousand three hundred twenty and two.**

18. **The children of Adonikam, six hundred threescore and seven.**

19. **The children of Bigvai, two thousand threescore and seven.**

20. **The children of Adin, six hundred fifty and five.**

21. **The children of Ater of Hezekiah, ninety and eight.**

22. **The children of Hashum, three hundred twenty and eight.**

23. **The children of Bezai, three hundred twenty and four.**

24. **The children of Hariph, an hundred and twelve.**

25. **The children of Gibeon, ninety and five.**

26. **The men of Beth-lehem and Netophah, an hundred fourscore and eight.**

27. **The men of Anathoth, an hundred twenty and eight.**

28. **The men of Beth-azmaveth, forty and two.**

29. **The men of Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three.**

30. **The men of Ramah and Gaba, six hundred twenty and one.**

31. **The men of Michmas, an hundred and twenty and two.**

32. **The men of Beth-el and Ai, an hundred twenty and three.**

33. **The men of the other Nebo, fifty and two.**

34. **The children of the other Elam, a thousand two hundred fifty and four.**

35. **The children of Harim, three hundred and twenty.**

36. **The children of Jericho, three hundred forty and five.**

37. **The children of Lod, Hadid, and Ono, seven hundred twenty and one.**

38. **The children of Senaah, three thousand nine hundred and thirty.**

39. **The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three.**

40. **The children of Immer, a thousand fifty and two.**

41. **The children of Pashur, a thousand two hundred forty and seven.**

42. **The children of Harim, a thousand and seventeen.**

43. **The Levites: the children of Jeshua, of Kadmiel, and of the children of Hodevah, seventy and four.**

44. **The singers: the children of Asaph, an hundred forty and eight.**
The cantors: sons of Asaph, one hundred and forty-eight — Jerus

45. **The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.**
The gatekeepers: some of Shallum, . . . Ater, . . . Talmon, . . . Akkub, . . . Hatita, . . . Shobai, one hundred and thirty-eight — Jerus
Door-keepers: the family of Shallum, . . . Ater, . . . Talmon, . . . Akkub, . . . Hatita, . . . Shobai, one hundred and thirty-eight in all — NEB

46. **The Nethinims: the children of Ziha, the children of Hashupha, the children of Tabbaoth,**
The temple servants: the sons of Ziha, . . . — RSV
The temple attendants: The sons of Ziha, . . . — Ber
The oblates: sons of Ziha, sons of Hasupha, . . . — Jerus

47. **The children of Keros, the children of Sia, the children of Padon,**

48. **The children of Lebana, the children of Hagaba, the children of Shalmai,**

49. **The children of Hanan, the children of Giddel, the children of Gahar,**

50. **The children of Reaiah, the children of Rezin, the children of Nekoda,**

51. **The children of Gazzam, the children of Uzza, the children of Phaseah,**

52. **The children of Besai, the children of Meunim, the children of Nephishesim,**

53. **The children of Bakbuk, the children of Hakupha, the children of Harhur,**

54. **The children of Bazlith, the children of Mehida, the children of Harsha,**

55. **The children of Barkos, the children of Sisera, the children of Tamah,**

56. **The children of Neziah, the children of Hatipha.**

57. **The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida,**
Descendants of Solomon's servants: the family of Sotai, . . . — NEB

58. **The children of Jaala, the children of Darkon, the children of Giddel,**

59. **The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Amon.**

60. **All the Nethinims, and the children of Solomon's servants, were three hundred ninety and two.**
The total of the oblates and the sons of Solomon's slaves: . . . — Jerus
All of the temple attendants and the sons of Solomon's servants were 392 — Ber
The temple-servitors and the descendants of Solomon's servants amounted to three hundred and ninety-two in all — NEB
all these Nathinims and the children of Solomon's servants . . . — Sept

61. **And these were they which went up also from Tel-melah, Tel-haresha, Cherub, Addon, and Immer: but they could not shew their father's house, nor their seed,**
. . . they could not tell their fathers' houses, nor their seed — JPS
. . . but they could not prove their fathers' houses nor their descent — RSV
whether they were of Israel.

62. **The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.**

63. **And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took one of the**

daughters of Barzillai the Gileadite to wife, and was called after their name.
. . . the family of Barzillai who had married a daughter of Barzillai the Gileadite and went by his name — NEB

64. These sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted; put from the priesthood.
These sought their writing . . . but it was not found, — so they were desecrated out of the priesthood — Rhm
. . . so they were considered polluted and put out from the priesthood — Ber
. . . therefore were they deemed polluted and put from the priesthood — ASV
. . . they were disqualified for the priesthood as unclean — NEB

65. And the Tirshatha said unto them, that they should not eat of the most holy things,
yet the Athersastha ordered, that they should not eat of the most holy meats — Sept
the governor told them that they were not to partake of the most holy food — RSV
and His Excellency forbade them to eat the sacred foods — Jerus
till there stood up a priest with Urim and Thummim.
— until there should stand up a priest with Lights and Perfections — Rhm
until there should be a priest able to consult the Urim and the Thummim — NEB
until a priest should arise with the Manifestation — Sept

66. The whole congregation together was forty and two thousand three hundred and threescore,
The whole assembly together was forty-two thousand three hundred and sixty — RSV
All the gathered host together was forty-two thousand, three hundred and sixty — Rhm

67. Beside their manservants and their maidservants, of whom there were seven thousand three hundred thirty and seven: and they had two hundred forty and five singing men and singing women.

68. Their horses, seven hundred thirty and six: their mules, two hundred forty and five:

69. Their camels, four hundred thirty and five: six thousand seven hundred and twenty asses.

70. And some of the chief of the fathers gave unto the work.
A certain number of heads of families gave offerings for the building — Jerus
Some of the heads of father's houses gave contributions for the work — Ber
And a portion of the ancestral chiefs gave unto the work — Rhm
The Tirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests' garments.
The governor gave to the treasury a thousand darics of gold. . . . — RSV
The governor gave $5,000 in gold, 50 golden bowls, and 530 sets of clothing for the priests — Tay
His Excellency contributed one thousand gold drachmas. . . . — Jerus

71. And some of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pound of silver.
The other leaders gave a total of $100,000 in gold and $77,000 in silver — Tay

72. And that which the rest of the people gave was twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments.
What the rest of the people gave was twenty thousand drachmas of gold, two thousand minas of silver, and sixty-seven priestly robes — NEB
and the common people gave $100,000 in gold, $70,000 in silver, and sixty-seven sets of clothing for the priests — Tay

73. So the priests, and the Levites, and the porters, and the singers, and some of the people,
The priests, Levites and part of the people settled in Jerusalem — Jerus
So the priests, the Levites, the doorkeepers, the singers, some of the people — AAT
The priests, the Levites, and some of the people lived in Jerusalem and its suburbs — NEB
and the Nethinims, and all Israel, dwelt in their cities;

the temple servants, and all Israel, lived in their towns — RSV
and the Nathinims, and all Israel, had taken up their abode in their cities — Sept
the door-keepers, the singers, the temple-servitors, and all other Israelites, lived in their own towns — NEB
the gate-keepers, cantors, oblates and all the other Israelites, in their own towns — Jerus
and when the seventh month came, the children of Israel were in their cities.

CHAPTER 8

1. And all the people gathered themselves together as one man into the street that was before the water gate;
. . . into the square before the Water Gate — RSV
. . . into the broad place that was before the water gate — RV
. . . to the open square that was in front of the Water Gate — AAT
and they spake unto Ezra the scribe to bring the book of the law of Moses,
and Ezra the scribe was asked to bring the book of the law of Moses — NEB
which the LORD had commanded to Israel.
which Yahweh had prescribed for Israel — Jerus
which the Lord had enjoined on Israel — Sept

2. And Ezra the priest brought the law before the congregation both of men and women,
Ezra the priest brought the law before the assembly, every man and woman — NEB
. . . the assembly in which were both men and women — Ber
. . . before the convocation of both men and women — Rhm
and all that could hear with understanding,
and who could understand what they heard — Ber
and all that had understanding to hearken — Rhm
and children old enough to understand — Jerus
upon the first day of the seventh month.
This was the first day of the seventh month — Jerus

3. And he read therein before the street that was before the water gate
. . . before the broad place that was before the water gate — ASV
. . . to the open square that was in front of the Water Gate — AAT
And he read from it facing the square before the Water Gate — RSV
from the morning until midday,
from the time it was light until the noon of the day — Rhm
he read from the book from early morning till noon — Jerus
from early morning till noon — NEB
from sun rising to mid day — Sept
before the men and the women, and those that could understand;
in presence of the men and the women and such as had understanding — Rhm
before the men and the women, even all who were capable of understanding — Sept
and the ears of all the people were attentive unto the book of the law.
and the ears of all the people were unto the book of the law — Rhm
all the people listened attentively to the Book of the Law — Jerus

4. And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose;
Now Esdras the scribe stood on a wooden scaffold — Sept
Ezra the scribe stood on a wooden platform which had been made for the purpose — Ber
. . . upon a raised wooden platform which they made for the purpose — AAT
Ezra the scribe stood on a wooden dais erected for the purpose — Jerus
and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshulam.
and there stood near him Matthathias and Samaias . . . on his right — Sept

5. And Ezra opened the book in the sight of all the people;

In full view of all the people . . . Ezra opened the book — Jerus

(for he was above all the people;)

for he was standing above them — Amp

and when he opened it, all the people stood up:

And when he opened it all the prophets stood up — Sept

6. And Ezra blessed the LORD, the great God.

And Ezra blessed Jehovah, the great God — ASV

Then Ezra blessed Yahweh, the great God — Jerus

And all the people answered, Amen, Amen, with lifting up their hands:

And all the people answered, Amen, Amen, with the lifting up of their hands — RV

. . . the people answered, "Amen, Amen," with uplifted hands — AAT

and they bowed their heads, and worshipped the LORD with their faces to the ground.

Then they bowed down and worshipped the Lord with their faces to the ground — Sept

and prostrated themselves unto JEHOVAH with their faces to the ground — Sprl

and they bowed their heads and prostrated themselves humbly before the Lord — NEB

7. Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law:

And Jesus and Banaias and Sarabias proceeded to instruct the people in the law — Sept

Also Jeshua, and Bani, . . . even the Levites, caused the people to understand the Law — JPS

. . . and the Levites did cause the people to understand the law — Rhm

. . . the Levites, expounded the law to the people — NEB

and the people stood in their place.

and the people kept their station — Sept

the people remaining in their places — Rhm

while the people remained standing — Jerus

while they remained in their places — NEB

8. So they read in the book in the law of God distinctly,

And when they had read in the book of the law of God — Sept

And Ezra read from the Law of God — Jerus

They read from the book of the law of God clearly — NEB

and gave the sense,

Esdras taught and enforced it with a knowledge of the Lord — Sept

translating and giving the sense — Jerus

made its sense plain — NEB

and caused them to understand the reading.

so that they understood the reading — ASV

so that the people gained understanding by the reading — Sept

so that the people understood the reading — RSV

so that the people understood what was read — Jerus

and gave instruction in what was read — NEB

9. And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe,

And Nehemiah, who was the governor, and Ezra the priest the scribe — ASV

Then (Nehemiah — His Excellency — and) Ezra, priest and scribe — Jerus

and the Levites that taught the people, said unto all the people,

and the Levites who helped the people to understand, said to all the people — Ber

and the Levites and they who instructed the people, had said to all the people — Sept

and the Levites who were causing the people to understand . . . — Rhm

This day is holy unto the LORD your God; mourn not, nor weep.

This day is sacred to Yahweh your God. Do not be mournful, do not weep — Jerus

For all the people wept, when they heard the words of the law.

For all the people were weeping as they listened to the words of the law — Ber

For all the people had been weeping while they listened to the words of the law — NEB

For the people were all in tears as they listened to the words of the Law — Jerus

10. Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared:
. . . drink the sweet wine, and send a portion to the man who has nothing prepared ready — Jerus
. . . You may go now; refresh yourselves with rich food and sweet drink, and send a share to all who cannot provide for themselves — NEB
for this day is holy unto our LORD: neither be ye sorry;
for this day is holy unto our Lord: neither be ye grieved — ASV
. . . and do not be depressed — AAT
. . . Let there be no sadness — NEB
. . . grieved and depressed — Amp
for the joy of the LORD is your strength.
for the joy of Jehovah is your strength — ASV
for the joy of the LORD is your refuge — AAT
for the Lord is our strength — Sept
the joy of Yahweh is your strength — Rhm
for joy in the LORD is your strength — NEB

11. So the Levites stilled all the people,
The Levites silenced the people — NEB
saying, Hold your peace, for the day is holy;
saying, Be quiet, for this day is holy — NEB
neither be ye grieved.

12. And all the people went their way to eat, and to drink,
So all the throng dispersed . . . — Knox
and to send portions, and to make great mirth,
and give shares away and begin to enjoy themselves — Jerus
and to send portions and to make great rejoicing — RSV
and send portions and make merry — Mof
to send shares to others and to celebrate the day with great rejoicing — NEB
because they had understood the words that were declared unto them.
because they had gained knowledge by the words which were explained to them — Sept
because they had understood the meaning of what they heard — Mof
because they had understood what had been explained to them — NEB
since they had understood the meaning of what had been proclaimed to them — Jerus

13. And on the second day were gathered together the chief of the fathers of all the people,
And on the second day were gathered together the heads of fathers' houses — ASV
. . . were gathered together — the ancestral heads of all the people — Rhm
. . . all the clan chiefs — Knox
the priests, and the Levites, unto Ezra the scribe,
even to understand the words of the law.
to learn more about the words of the Law — Ber
to study the words of the law — Mof

14. And they found written in the law which the LORD had commanded by Moses,
. . . how that Jehovah had commanded by Moses — ASV
. . . which the LORD had commanded through the ministry of Moses — Ber
. . . that Yahweh gave command through Moses — Rhm
. . . that Yahweh has prescribed through Moses — Jerus
that the children of Israel should dwell in booths
. . . should make their dwelling in tents — Knox
in the feast of the seventh month:
during the feast of the seventh month — Jerus

15. And that they should publish and proclaim in all their cities,
and that ample announcement should be made in all the cities — Ber
and in Jerusalem, saying, Go forth unto the mount,
. . . Go out to the mountain-side — Knox
. . . for the people to go out to the hills — Ber
and fetch olive branches, and pine branches,
and fetch olive branches, and branches of wild olive — RV
and bring branches of olive, wild olive — RSV
bring in olive branches, and branches of cypress trees — Sept
and bring branches of olive, pine — Jerus
and bring in boughs of olive, or of some favourite tree — Knox

and myrtle branches, and palm branches, and branches of thick trees,
. . . and other leafy trees — RSV
. . . and the branches of every bushy tree — Sept
. . . and palm, leafy boughs — Knox
to make booths, as it is written.
to make arbours, as the law prescribes — Knox

16. So the people went forth,
So the men of Juda went out — Knox
and brought them,
and brought green boughs home — Knox
and made themselves booths,
and made themselves shelters — Jerus
every one upon the roof of his house,
every man on his house top — Sept
and in their courts,
and in their court yards — Sept
and in the courts of the house of God,
in the precincts of the Temple of God — Jerus
and in the street of the water gate,
and in the broad place of the water gate — RV
and in the open square at the Water Gate — AAT
and in the streets of the city — Sept
and in the square at the Water Gate — RSV
and in the street of the gate of Ephraim.
and in the broad place of the gate of Ephraim — RV
and in the open square at the Gate of Ephraim — AAT

17. And all the congregation of them that were come again out of the captivity made booths,
And all the assembly of them that were come again . . . made booths — ASV
Thus all the assembly of returned exiles . . . — AAT
and sat under the booths:
and lived in them — Jerus
for since the days of Jeshua the son of Nun unto that day
. . . the days of Joshua . . . — Ber
had not the children of Israel done so.
had never done such a thing — Jerus
And there was very great gladness.
there was great rejoicing — Mof
And there was great merrymaking — Jerus

18. Also day by day, from the first day unto the last day,
And every day, from the first day to the last — Mof
he read in the book of the law of God.
Esdras read out the book of God's law to them — Knox
And they kept the feast seven days;
and on the eighth day was a solemn assembly
. . . there was a closing celebration — Mof
. . . there was a sacred assembly — AAT
. . . there was a gathering of the whole people — Knox
according unto the manner.
according to the ordinance — RSV
in terms of the enactment — Mof
held with due solemnity — Knox
as prescribed — Jerus

CHAPTER 9

1. Now in the twenty and fourth day of this month
Now in the twenty-fourth day of this month — ABPS
the children of Israel were assembled with fasting,
the people of Israel were assembled with fasting — RSV
and with sackclothes,
and with sackcloth — RV
and earth upon them.
and with earth on their heads — Sept
and with dust on their heads — Jerus

2. And the seed of Israel separated themselves from all strangers,
and the whole breed of Israel severed itself from all contact with alien folk — Knox
Those of Israelite stock separated themselves from all those of foreign origin — Jerus
and stood and confessed their sins,
They met to confess their sins — Knox
they took their places and confessed their sins — NEB
and the iniquities of their fathers.
. . . confessed their own sins and those of their fathers — Ber
and all the guilt their fathers had brought on them — Knox
and the transgressions of their ancestors — Jerus

3. And they stood up in their place,
(Standing, each man in his right position — Jerus
and read in the book of the law of the LORD their God one fourth part of the day;
and read in the book of the law of Yahweh their God . . . — Rhm
and read from the book of the law of the Eternal their God, . . . — Mof
and another fourth part they confessed,
for another quarter they confessed their sins — Jerus
and worshiped the LORD their God.
and worshipped Jehovah their God — ASV
and offer worship to the Lord their God — Knox
and prostrated themselves before Yahweh their God) — Jerus
and did obeisance to the LORD their God — NEB

4. Then stood up upon the stairs, of the Levites,
On the stairs of the Levites stood — Mof
It was for the Levites to mount upon the pulpit — Knox
Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani,
and cried with a loud voice unto the LORD their God.
and cried with a loud voice unto Jehovah their God — ASV
calling loudly to Yahweh their God — Jerus

5. Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, and Pethahiah, said,
Stand up and bless the LORD your God for ever and ever:
Stand up and bless Jehovah your God from everlasting to everlasting — ASV
Stand up, bless Yahweh your God, from age to age — Rhm
Up, friends, and bless the Lord your God — Knox
and blessed be thy glorious name,
From everlasting to everlasting thy glorious name is blessed — NEB
which is exalted above all blessing and praise.
that is beyond all blessing, and all praise — Knox
that surpasses all blessing and praise — Jerus

6. Thou, even thou, art LORD alone;
then Esdras said, Thou art thyself the only Lord — Sept
Thou art Jehovah, even thou alone — ABPS
Yahweh, you are the only one — Jerus
thou hast made heaven, the heaven of heavens,
Heaven is of thy fashioning, . . . — Knox
with all their host,
and all the hosts that dwell there — Knox
with all their array — Jerus
the highest heaven with all its host — NEB
the earth, and all things that are therein,
the earth and all it bears — Jerus
the seas, and all that is therein,
the seas and all they hold — Jerus
and thou preservest them all;
and thou art preserving them all — Mof
and thou quickenest them all — Sept
Thou dost give life to all — Ber
To all of these you give life — Jerus
and the host of heaven worshippeth thee.
and the armies of heaven worship thee — Sept
none so high in heaven but must pay thee worship — Knox
and the array of the heavens bows down before you — Jerus

7. Thou art the LORD the God,
Thou art Yahweh, God — Rhm
Thou art Jehovah the God — ASV
who didst choose Abram,
Having made choice of Abram — Sept
that didst make choice of Abram — Knox
and broughtest him forth out of Ur of the Chaldees,
thou didst lead him out from the country of the Chaldees — Sept
and beckon him away from Chaldaea — Knox
and gavest him the name of Abraham;
and madest his name Abraham — Rhm
and named him Abraham — NEB

8. And foundest his heart faithful before thee,
a loyal servant thou didst find him — Knox
Finding him faithful of heart before you — Jerus
and madest a covenant with him
and didst make a compact with him — Mof
to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed,

. . . to give it to his race — Mof
. . . to give it to his descendants — AAT
. . . to him and his posterity — Jerus
and hast performed thy words;
and hast fulfilled thy words — AAT
and thou hast fulfilled thy promise — RSV
And you kept your promise — Jerus
for thou art righteous:
for thou art true — Mof
because you are just — Jerus

9. And didst see the affliction of our fathers in Egypt,
And thou sawest the affliction of our fathers in Egypt — RV
and didst behold the affliction of our fathers in Egypt — Sprl
Thou didst note the distress of our fathers in Egypt — Mof
Thou hadst an eye for the affliction of our fathers . . . — Knox
and heardest their cry by the Red sea;
and their outcry thou heardest by the Red Sea — Rhm
an ear for their cry of distress at the Red Sea — Knox
you heard their cry by the Sea of Reeds — Jerus

10. And shewedst signs and wonders upon Pharaoh,
You worked portents and miracles against Pharaoh — Jerus
and didst work signs and portents against Pharaoh — NEB
and on all his servants,
all his courtiers — NEB
and on all the people of his land:
for thou knewest that they dealt proudly against them.
for thou hadst taken note that they ruled proudly over them — Rhm
for thou knewest how haughtily they treated our fathers — Mof
for thou knewest that they acted insolently toward them — AAT
for you knew how they treated them with arrogance — Jerus
So didst thou get thee a name,
So didst thou win for thyself honour — Mof
and thy name won renown — Knox
so Thou didst cause respect for Thy name — Ber
You won a reputation — Jerus
as it is this day.
as it has won renown this day — Knox
which you keep to this day — Jerus
that lives on to this day — NEB

11. And thou didst divide the sea before them,
thou didst cleave the sea before them — Sept
Thou didst part the waters at their coming — Knox
Thou didst tear the sea apart before them — NEB
so that they went through the midst of the sea on the dry land;
so that they crossed the sea dry-shod — Knox
and their persecutors thou threwest into the deeps,
Into the depths you hurled their pursuers — Jerus
as a stone into the mighty waters.
. . . beneath the rushing waves — Knox
like a stone cast into turbulent waters — NEB

12. Moreover thou leddest them in the day by a cloudy pillar;
Thou thyself didst lead thy people on their journey, hidden by day in a pillar of cloud — Knox
and in the night by a pillar of fire,
with a pillar of fire by night — Jerus
to give them light
to light the path they must tread — Knox
to light the way ahead of them — Jerus
in the way wherein they should go.
on the road they were to take — Mof

13. Thou camest down also upon mount Sinai,
There, on mount Sinai, thou didst keep tryst with them — Knox
You came down on Mount Sinai — Jerus
Thou didst descend upon Mount Sinai — NEB
and spakest with them from heaven,
thy voice came from heaven — Knox
and gavest them right judgments,
and gavest them right ordinances — JPS
and giving them just decrees — Mof
and true laws,
laws that are sure — Jerus
good statutes and commandments:
all its wholesome bidding — Knox

14. And madest known unto them thy holy sabbath,
And thy holy sabbath didst thou make known to them — Rhm
There thou didst reveal to them how thy sabbath should be kept holy — Knox

and commandedst them precepts, statutes, and laws,
and commandedst them commandments, and statutes, and a law — RV
laid down for them commandments (statutes) and Law — Jerus
by the hand of Moses thy servant:
by the ministry of thy servant Moses — Sept
through the instrumentality of Moses Thy servant — Sprl
through thy servant Moses — NEB

15. **And gavest them bread from heaven for their hunger,**
Thou gavest them also bread from heaven for their food — Sept
When they were hungry, thou didst give them bread from heaven — Knox
and broughtest forth water for them out of the rock for their thirst,
and waters out of the cliff — Rhm
for their thirst you brought them water spurting from the rock — Jerus
and promisedst them that they should go in to possess the land
ordering them to go in and take possession of the land — Sept
and commandedst them that they should go in to possess the land — ABPS
and for the goal of their journey didst beckon them on to take possession of this same land — Knox
which thou hadst sworn to give them.
which thou hadst stretched forth thy hand to give them — Sept
which Thou hadst lifted up Thy hand to give them — JPS
which thou hadst solemnly sworn to give them — NEB

16. **But they and our fathers dealt proudly,**
But they and our fathers were insolent — Mof
But they and our fathers acted arrogantly — AAT
But they and our fathers acted presumptuously — RSV
But now our fathers sinned through pride in their turn — Knox
and hardened their necks,
and obstinate — Mof
and stiffened their neck — RSV
spurned the yoke — Knox
and hearkened not to thy commandments,
they would not listen to thy commands — Mof
and did not obey thy commandments — RSV
and flouted your commands — Jerus

17. **And refused to obey,**
neither were mindful of thy wonders
neither kept in mind thy wonders — Rhm
thy wonderful deeds with them they forgot — Mof
No memory of the wondrous protection — Knox
and did not remember the miracles — NEB
that thou didst among them;
thou hadst given them could win their obedience — Knox
that you had worked for them — Jerus
but hardened their necks,
they were obstinate — Mof
but acted stubbornly — AAT
they would spurn the yoke — Knox
and in their rebellion appointed a captain
and appointed a head . . . in their perverseness — Rhm
and appointed a leader — RSV
they even thought of going back to Egypt — Jerus
to return to their bondage:
to return to their bondage in Egypt — Sept
that they might return to their servitude — Rhm
the path that led back to slavery — Knox
but thou art a God ready to pardon,
. . . God merciful and gracious — Sept
. . . God of forgivenesses — Rhm
. . . God ready to forgive — RSV
But thou, a God so indulgent — Knox
gracious and merciful,
. . . full of compassion — RV
kind and pitiful — Mof
so kind, so merciful — Knox
gracious and loving — Jerus
slow to anger,
long suffering — Sept
so patient — Knox
and of great kindness,
and plenteous in mercy — RV
and abounding in steadfast love — RSV
so pitying — Knox
abounding in goodness — Jerus
and ever constant — NEB
and forsookest them not.
didst not forsake them utterly — Sept
thou didst not abandon them — Mof

18. **Yea, when they had made them a molten calf,**

Even before this, though they made themselves a molten calf — Sept
Even when they made a metal calf — Mof
. . . had made for themselves a molten bull — AAT
and said, This is thy God
that brought thee up out of Egypt,
that had rescued them from Egypt — Knox
and had wrought great provocations;
and wrought great insults — Rhm
even when they acted most blasphemously — Mof

19. Yet thou in thy manifold mercies
yet thou in thine abounding compassions — Rhm
forsookest them not in the wilderness:
didst not forsake them in the desert — AAT
the pillar of the cloud departed not from them by day,
the column of cloud never left them by day — Mof
to lead them in the way;
neither the pillar of fire by night,
nor the column of fire by night — RSV
to shew them light, and the way wherein they should go.
and show them the road they were to take — Mof

20. Thou gavest also thy good spirit to instruct them,
still thy gracious spirit gave its warnings — Knox
You gave them your good spirit to make them wise — Jerus
and withheldest not thy manna from their mouth,
still thou wouldst not refuse manna to feed them — Knox
and gavest them water for their thirst.
and thou gavest them water to quench their thirst — NEB

21. Yea, forty years didst thou sustain them in the wilderness,
For forty years thou didst support them in the desert — Mof
All those forty years in the desert thou didst feed them — Knox
so that they lacked nothing;
not suffering them to want any thing — Sept
they went short of nothing — Jerus
their clothes waxed not old,
Their clothes did not wear out — Sept
their clothes became not old — ABPS
and their feet swelled not.
nor were their feet galled — Sept
and their feet never blistered — Mof
never a foot sore with travel — Knox

22. Moreover thou gavest them kingdoms and nations,
Then thou gavest them kingdoms, and didst divide peoples among them — Sept
Moreover thou gavest them kingdoms and peoples — ASV
Whole kingdoms, whole nations thou didst subdue before them — Knox
and didst divide them into corners:
and didst distribute them into every corner — ABPS
and didst apportion them to regions — Sprl
which thou didst allot after their portions — RV
allotting them every corner of the land — Mof
which Thou didst allot quarter by quarter — JPS
which thou didst allot according to their territory — AAT
to allot them lands of their own — Knox
allotted them these as frontier regions — Jerus
allotting these to them as spoils of war — NEB
so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.
so they took possession of the land of Seon king of Esebon, and of the land of Og king of Basan — Sept
nothing Sehon possessed, that reigned at Hesebon, or Og, that was king in Basan, but should be theirs — Knox

23. Their children also multipliedst thou as the stars of heaven,
Thou didst multiply their descendants . . . — AAT
By now, thou hadst given increase to their race till they were countless as the stars in heaven — Knox
and broughtest them into the land,
concerning which thou hadst promised to their fathers,
which thou hadst promised their fathers they should enter to possess — Rhm
it was the fathers thou hadst first bidden to invade the land . . . — Knox
that they should go in to possess it.

24. So the children went in and possessed the land,
So the sons went in . . . — ABPS
. . . and took possession of the land — Mof
So the descendants went in and possessed the land — RSV
and thou subduedst before them the inhabitants of the land, the Canaanites,
thou didst subdue the inhabitants of the land before them, even the Canaanites — Mof
At their coming, thou didst crush the pride of the Chanaanites that dwelt here — Knox
. . . you humbled the land's inhabitants, the Canaanites — Jers
and gavest them into their hands,
with their kings, and the people of the land,
both the kings and the people of the land — Sept
kings and people alike were a prey for the conqueror — Knox
with their kings and the population of that country — Jerus
that they might do with them as they would.
to do with them as they thought fit — Sept
. . . according to their desire — Sprl
. . . do as they pleased with these kings and peoples . . . — Mof
left at his mercy — Knox
to be treated just as they pleased — Jerus
. . . whatever they wished — NEB

25. And they took strong cities,
And they took fortified cities — ABPS
And they took fenced cities — RV
and a fat land,
and rich land — Sprl
and fertile ground — ABPS
land well tilled — Knox
and possessed houses full of all goods,
and possessed houses full of all good things — ASV
houses full of all they needed — Knox
houses stocked with all kinds of goods — Jerus
wells digged,
of cisterns ready hewn out of stone — Sept
wells other men had dug for them — Knox
vineyards, and oliveyards, and fruit trees in abundance:
. . . and plenty of fruit-trees — Mof
. . . and orchard already planted — Knox
. . . of fruit trees in profusion — Jerus
so they did eat, and were filled,
they ate their fill — Mof
Now they might eat their fill — Knox
so they ate and were satisfied — NEB
and became fat,
growing fat — Ber
and delighted themselves in thy great goodness.
they rioted on thy great bounty — Sept
and feast themselves on your immense good gifts — NAB
and luxuriated in thy great goodness — Rhm
they revelled in thy great goodness — Mof
and lived bountifully in thy great goodness — AAT
glut their appetites with all the good things thy mercy had bestowed — Knox
they enjoyed life fully by Thy great goodness — Ber
regaling themselves on the good things you lavished on them — Jerus

26. Nevertheless they were disobedient,
Then it was they defied thy anger — Knox
But they were defiant — NEB
and rebelled against thee,
and apostatised from thee — Sept
thy worship forsaken — Knox
and cast thy law behind their backs,
thy laws forgotten — Knox
they turned their back on thy law — NEB
and slew thy prophets which testified against them to turn them to thee,
and killed thy prophets who admonished them to turn them again to thee — ABPS
killing thy prophets who warned them in order to turn them back to thyself — Mof
and slew the prophets that adjured them to come back to thee — Knox
and killed thy prophets, who solemnly warned them to return to thee — NEB
and they wrought great provocations.
and they wrought great insults — Rhm
and acting most blasphemously — Mof

27. Therefore thou deliveredst them into the hand of their enemies,
Therefore thou deliveredst them into the hand of their adversaries — ASV
So thou didst hand them over to their foes — Mof

And thou, in return for such foul impieties, didst give their enemies the mastery over them — Knox
So you delivered them into the hands of their oppressors — Jerus
who vexed them:
who afflicted them — Sept
who distressed them — RV
who tormented them — Mof
who made them suffer — RSV
till they fell into sore distress — Knox
and in the time of their trouble,
and in the hour of their distress — Mof
But when, in their misery — Knox
In the days of their oppression — Jerus
when they cried unto thee,
whenever they cried to thee — ABPS
they cried to thee for help — NEB
they made outcry unto thee — Rhm
thou heardest them from heaven;
thou, in heaven, didst not refuse them audience — Knox
and from heaven you heard them — Jerus
and according to thy manifold mercies thou gavest them saviours,
and in thy tender mercies which are great, thou didst end them deliverers — Sept
and according to thine abounding compassions gavest them saviours, — Rhm
and, greatly loving, you granted them saviours — Jerus
who saved them out of the hand of their enemies.
and save them out of the hand of them who were afflicting them — Sept
who freed them from the hands of their oppressors — Jerus

28. But after they had rest, they did evil again before thee:
. . . they returned to do evil in thy sight — Sept
. . . they again wrought wickedness before thee — Rhm
And then, after their relief, they did evil again in thy sight — Mof
Still the days of peace saw them defying thy will — Knox
But once at peace, again they did wrong before you — Jerus
But when they had had a respite, they once more did what was wrong in thine eyes — NEB
therefore leftest thou them in the hand of their enemies,
so thou didst abandon them to their foes — Mof
until thou must needs put them at their enemies' mercy — Knox
and thou didst abandon them to their enemies — NEB
so that they had the dominion over them:
who bare rule over them — Rhm
who again held control over them — Ber
who treated them tyrannically — Jerus
who held them in subjection — NEB
yet when they returned, and cried unto thee
yet when they again made outcry unto thee — Rhm
yet, when they once more cried to Thee — Ber
And once more they cried to you — Jerus
thou heardest them from heaven;
thou from heaven didst hearken — Sept
their repentant cries reached thy hearing — Knox
and many times over thou heardest them from heaven — NEB
and many time didst thou deliver them according to thy mercies;
and in the multitude of thy tender mercies didst deliver them — Sept
and didst deliver them according to thy compassions many times — Rhm
and won them merciful deliverance — Knox
how often are you, so loving, to deliver them — Jerus

29. And testifiedst against them, that thou mightest bring them again unto thy law:
and didst admonish them. . . . — ABPS
and warning them, in order to bring them back to thy law — Mof
And thou, all the while, wast pleading with them to return to thy allegiance — Knox
Thou didst continue to warn them that they should return to Thy Law — Ber
Thou didst solemnly warn them to return to thy law — NEB
yet they dealt proudly,
yet they dealt presumptuously — Sprl
But they were insolent — Mof
but they grew proud — Jerus
but they grew arrogant — NEB
and hearkened not unto thy commandments,
they would not listen to thy commands — Mof
and did not heed thy commands — AAT
and did not obey thy commandments — RSV

refused to obey . . . — Ber
but sinned against thy judgments,
but transgressed . . . — Sept
but sinned against thine ordinances — ASV
and hearkened . . . against thy regulations — Rhm
they sinned against thy decrees — Mof
persisting in the breaking of Thine ordinances — Ber
(which if a man do, he shall live in them;)
which if a man practise he shall live thereby — Sept
the which — if any son of earth shall do — then shall he live by them — Rhm
by obedience to which a man shall live — Mof
which if a man keep he shall live — AAT
in which a man finds life if he observes them — Jerus
which bring life to him who keeps them — NEB
and withdrew the shoulder, and hardened their neck,
and turned back rebelliously, . . . — Sept
and presented a stubborn shoulder, . . . — JPS
and yielded a rebellious shoulder, and their neck they stiffened — Rhm
they were stubborn and obstinate — Mof
always the unwilling shoulder, the stubborn neck — Knox
they shrugged their shoulders, they were obstinate — Jerus
Stubbornly they turned away in mulish obstinacy — NEB
and would not hear.
and would not listen — Mof
and would not obey — RSV
always . . . the deaf ear — Knox

30. Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets:
Yet many years didst thou bear with them, . . . through thy prophets — ASV
. . . and didst admonish them by thy Spirit by the hand of thy prophets — ABPS
and thou hadst borne with them many years, and testified against them by thy Spirit — by the ministry of thy prophets — Sept
And thou didst suffer many years to pass over them, . . . — Rhm
Yet many years didst Thou extnd mercy unto them, . . . JPS
Through long years thy patience lasted, and thou wast content to warn them through inspiration given to thy prophets — Knox
yet would they not give ear:
but they would not attend — Mof
still they would not listen — AAT
therefore gavest thou them into the hand of the people of the lands.
thou didst give thy people up into the hands of the Gentiles — Knox
. . . of neighboring peoples — Ber
. . . of the natives of the countries — Jerus
. . . to foreign peoples — NEB

31. Nevertheless for thy great mercies' sake thou didst not utterly consume them, nor forsake them,
Nevertheless in thy manifold mercies thou didst not make a full end of them, . . . — ASV
. . . didst not give them up to utter destruction, nor quite forsake them — Sept
Yet in thine abounding compassions . . . — Rhm
. . . thou didst not make an end of them nor abandon them — Mof
. . . thou didst not annihilate them . . . — AAT
. . . in thy clemency, thou wouldst not make an end of us; even now thou hast not abandoned us — Knox
But, greatly loving, you did not make an end of them, . . . — Jerus
for thou art a gracious and merciful God.
for thou art a kind and pitiful God — Mof
for you are a gracious and a loving God — Jerus

32. Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy,
. . . keeping the covenant and the loving-kindness — Rhm
. . . keeping thy compact of kindness — Mof
. . . who keepest loving faith — AAT
. . . who keepest covenant and steadfast love — RSV
. . . who dost not forget thy covenant, or the mercy thou hast promised — Knox
. . . great and mighty God who must be feared, maintaining your covenant and your kindness — Jerus

let not all the trouble seem little before thee,
let not all the travail . . . — ASV
let not all the trouble be accounted light in thy sight — Sept
let not all this hardship that has befallen us seem a little thing to thee — Mof
let not all the distress seem insignificant before thee — AAT
Do not think scorn of all the misery that has come upon us — Knox
count as no small thing this misery that has happened to us — Jerus
that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day.
. . . from the days of the kings of Assur even to this day — Sept
. . . from the day when the king of Assyria became our enemy — Knox

33. Howbeit thou art just in all that is brought upon us;
Thou indeed art righteous in all that have come upon us — Sept
Whatever has befallen us, thou art just — Mof
The fault was never thine, if all this has overtaken us — Knox
for thou hast done right, but we have done wickedly:
for thou hast dealt truly, . . . — ASV
For thou hast acted with truth; but we have sinned greatly — Sept
for faithfulness hast thou wrought whereas we have been lawless — Rhm
thine the faithfulness, ours the unnatural rebellion — Knox

34. Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies,
. . . obeyed thy law, nor listened to thy commands and to the warnings of thy witness — Mof
King and prince and priest together, our fathers have neglected thy law; the decrees thou hadst enjoined, the warning thou gavest, went alike unheeded — Knox
wherewith thou didst testify against them.
which thou didst decree against them — AAT
which thou didst give them — RSV

35. For they have not served thee in their kingdom,
Even in thine own kingdom, . . . — Sept
They did not serve Thee in respect to their kingdom — Ber
Even under their own kings, they did not serve thee — NEB
and in thy great goodness that thou gavest them,
and during that abundant bounty of thine which thou didst bestow on them — Sept
the blessings showered on them — Knox
while they were enjoying the great prosperity which thou gavest them — NEB
and in the large and fat land
and in this extensive and rich country — Sept
in the large and rich land — Mof
and the broad and fertile land — NEB
which thou gavest before them,
the wide domains thou didst subdue at their onslaught — Knox
which thou didst bestow upon them — NEB
neither turned they from their wicked works.
they have not turned from their evil deeds — AAT
They did not turn from their wicked practices — Ber
nor recall them from their rebellious ways — Knox
they did not renounce their evil deeds — Jerus
they did not abandon their evil ways — NEB

36. Behold, we are servants this day,
Behold we are now slaves — Sept
Lo! we today are bondmen — Rhm
Here we are, this day, in slavery — Mof
Consequently, we are in bondage today — Ber
Here are we, this day, living as slaves — Knox
Here are we now, enslaved — Jerus
and for the land that thou gavest unto our fathers
in the land that thou gavest to our fathers — RSV
to eat the fruit thereof and the good thereof,
to till and to enjoy — Knox
to enjoy its fruits and its good things — Jerus
so that they might eat its fruits and enjoy its good things — NEB

behold, we are servants in it:
behold, we are slaves — RSV
and we are living on them in slavery — Knox

37. And it yieldeth much increase unto the kings
and its abundant fruits belong to those kings — Sept
and the increase thereof aboundeth unto the kings — Rhm
it produces richly for the benefit of kings — Mof
And its rich yield goes to the kings — RSV
The harvests ripen for alien kings — Knox
Its rich fruits swell the profit of the kings — Jerus
whom thou hast set over us
whom for our sins thou hast set over us — Sept
because of our sins:
also they have dominion over our bodies,
they are masters of our bodies — Mof
who exercise authority even over our bodies — Ber
who dispose as they please of our bodies — Jerus
and over our cattle,
and they do as they please with our cattle — Mof
and over our cattle according to their pleasure — AAT
at their pleasure,
and we are in great distress.
so that we are in great affliction — Sept
and oppression is all about us — Knox
Such the distress we endure! — Jerus
while we are in dire distress — NEB

38 And because of all this we make a sure covenant, and write it;
And yet for all this we make a sure covenant, and write it — RV
Seeing therefore all this we are plighting our faith and putting it in writing — Rhm
Now in view of all this we make and sign a binding covenant — AAT
Because of all this we make a firm covenant and write it — RSV
And yet for all this we make a sure covenant, and subscribe it — JPS
and our princes, Levites, and priests, seal unto it.
and our princes, Levites, and priests are at the sealing — Sprl
our nobles, our Levites, and our priests endorse it — Mof
and our nobles, our Levites, and our priests are enrolled upon the sealed document — AAT
rulers and Levites and priests have set their names to it — Knox
and our priests have put their names to the document under seal . . . — Jerus
and our priests witness the sealing — NEB

CHAPTER 10

1. Now those that sealed were, Nehemiah, the Tirshatha, the son of Hachaliah, and Zidkijah.
Now those that sealed were: Nehemiah the governor, . . . — ASV
Those who endorsed it were: Nehemiah the governor . . . — Mof
Now upon the sealed writings were, Nehemiah the governor . . . — Rhm
Now those that set their seal were: Nehemiah the Tirshatha . . . — JPS
Those included in the sealed document were Nehemiah, the governor . . . — AAT
On the sealed document were the names of Nehemiah son of Hacaliah, . . . — Jerus
Those who witness the sealing are Nehemiah the governor . . . — NEB

2. Seraiah, Azariah, Jeremiah,

3. Pashur, Amariah, Malchijah,

4. Hattush, Shebaniah, Malluch,

5. Harim, Meremoth, Obadiah,

6. Daniel, Ginnethon, Baruch,

7. Meshullam, Abijah, Mijamin,

8. Maaziah, Bilgai, Shemaiah: these were the priests.

9. And the Levites:
the Levites were — Mof
both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel;

10. And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,

11. Micha, Rehob, Hashabiah,

12. Zaccur, Sherebiah, Shebaniah,

13. Hodijah, Bani, Beninu.

14. The chief of the people; Parosh, Pahath-moab, Elam, Zatthu, Bani,

15. Bunni, Azgad, Bebai,

16. Adonijah, Bigvai, Adin,

17. Ater, Hizkijah, Azzur,

18. Hodijah, Hashum, Bezai,

19. Hariph, Anathoth, Nebai,

20. Magpiash, Meshullam, Hezir,

21. Meshezabeel, Zadok, Jaddua,

22. Pelatiah, Hanan, Anaiah,

23. Hoshea, Hananiah, Hashub,

24. Hallohesh, Pileha, Shobek,

25. Rehum, Hashabnah, Maaseiah,

26. And Ahijah, Hanan, Anan,

27. Malluch, Harim, Baanah.

28. And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims,
. . . priests, Levites, warders, singers, temple-attendants — Mof
. . . priests and Levites — gatekeepers, cantors, oblates — Jerus
. . . the priests, the Levites, the door-keepers, the singers, the temple servitors — NEB
. . . the priests, the Levites, the porters, the singers, the servants — Lam
. . . priests, Levites, door-keepers, singers, Nathinaeans — Knox
. . . priests, the Levites, the door-keepers, the music-makers, the Nethinim — Bas
and all they that had separated themselves from the people of the lands unto the law of God,
and the rest, all who had broken off their contact with the Gentiles to keep the law of God — Knox
their wives, their sons, and their daughters,
every one having knowledge, and having understanding;
everyone old enough to understand — Mof
all who have knowledge and understanding — RSV
everyone who had knowledge and insight — AAT
where these were of age to understand its import — Knox
all who are capable of understanding — NEB

29. They clave to their brethren, their nobles,
were holding fast unto their distinguished brethren — Rhm
They were united with their brothers, their rulers — Bas
and entered into a curse,
all alike entered into a sworn undertaking — Knox
in entering into an oath involving penalty — Ber
and into an oath, to walk in God's law,
swearing to walk in God's Law — Ber
which was given by Moses the servant of God,
and to observe and do all the commandments of the LORD our Lord,
and do all the commandments of Jehovah our Lord — ASV
and fulfill all the commands of the Eternal our Lord — Mof
and carry out all the commandments, judgments, and statutes of Jehovah our Lord — Ber
and to observe and practise all the commandments of Yahweh our Lord — Jerus
and his judgments and his statues;
and His ordinances . . . — JPS
all his rules and regulations — Mof
and his decisions and his rules — Bas
his customs and his laws — Jerus

30. And that we would not give our daughters
We promised that we would not give our daughters — Ber
unto the people of the land,
to the foreign population — NEB
nor take their daughters for our sons:
or take their daughters as wives for our sons — AAT

31. And if the people of the land bring ware
If the natives of the land bring goods — Jerus
If on the sabbath these people bring in merchandise — NEB
or any victuals on the sabbath day to sell,
or any grain . . . RSV
that we would not buy it of them
we would not buy from them — Ber
on the sabbath, or on the holy day: and that we would leave the seventh year,
on the Sabbath or other holy day — Ber
. . . and that we would forgo the seventh year — RV

. . . in the seventh year we will leave the land fallow — AAT
. . . in the seventh year we would take no payment — Bas
. . . we will forego the crops of the seventh year — RSV
and the exaction of every debt.
we will remit every demand of what kind soever — Sept
and usury on every hand — YLT
and the loan of every hand — Rhm
we would forgo all claims for debt — Mof
and release every person still held as a pledge for debt — NEB
and the compulsory payment of every debt — Amp

32. **Also we made ordinances for us,**
And we have appointed for ourselves commands — YLT
We also drew up rules — Mof
We also lay upon ourselves the obligation — RSV
We also imposed upon ourselves as a law — Ber
Also we pledged ourselves — Amp
to charge ourselves yearly with the third part of a shekel
giving yearly the third of a shekel — NEB
. . . a third of a didrachm — Sept
to put on ourselves the third of a shekel in a year — YLT
appointing for ourselves the third of a shekel yearly — Rhm
taxing ourselves a third of a shekel every year — Bas
that we would give a dollar annually — Ber
for the service of the house of our God;
for the liturgical requirements of the Temple of our God — Jerus
for the upkeep of the house of our God — Bas
for our God's temple — Knox
for the work of the house of our God — Lam

33. **For the shewbread,**
for the presence loaves — Sept
for the showbread — ASV
for the bread of the arrangement — YLT
for the bread to set in array — Rhm
for the bread of the Presence — Mof
for the bread that is arranged in layers — AAT
For the holy bread — Bas
for the loaves that must be set out — Knox
and for the continual meat offering, and for the continual burnt offering,
for the continual meal-offering, . . . — ASV
for the perpetual oblation, for the perpetual holocaust — Jerus
the regular grain-offering and whole-offering — NEB
and the sacrifice of the daily oblation and for the whole burnt offering of every day — Sept
and the continual present, and the continual burnt-offering — YLT
and the continual meal-offering and for the continual ascending-sacrifice — Rhm
for the regular cereal-offering and the regular burnt-offering — Mof
of the sabbaths, of the new moons, for the set feasts,
for sacrifices on sabbaths, on New Moon feasts and on solemnities — Jerus
. . . the appointed seasons — NEB
. . . for the festivals — Sept
for the sabbaths, for the offerings at the new moons, for the fixed festivals — Mof
on sabbath and new moon and feast-day — Knox
and for the holy things, and for the sin offerings
for sacred foods, for sacrifices for sin — Jerus
the holy-gifts, and the sin-offerings — NEB
and for the holy things, namely, the sin offerings — Sept
for things hallowed, and for victims bearing sin — Rhm
for sacred purposes, and for the sin-offerings — Mof
welcome-offering and offering for fault — Knox
to make an atonement for Israel,
to make expiation on behalf of Israel — NEB
to put a propitiatory covering over Israel — Rhm
to take away the sin of Israel — Bas
and for all the work of the house of our God.
in short, for all the services of the Temple of our God — Jerus
and for all else that has to be done in the house of our God — NEB
as well as for all the work done upon the house of our God — Mof

and for all the needs of our God's house — Knox

34. And we cast the lots among the priests, the Levites, and the people,
We, the priests, the Levites, and the people, have cast lots — NEB
Also lots did we cast concerning the offering of wood among the priests, the Levites, and the people — Rhm
We drew lots, priests, Levites, and people — Mof
And we, the priests and the Levites and the people, made selection, by the decision of the Lord — Bas
For the provision of wood, we have cast lots between priests, Levites and the people at large — Knox
for the wood offering, to bring it into the house of our God,
to arrange who should bring the wood for the offerings into the house of our God — Mof
of those who were to take the wood offering into the house of God — Bas
after the houses of our fathers,
for the house of our families — Sept
by our ancestral houses — Rhm
by families — Bas
so that each clan must take its turn — Knox
each family in turn — NEB
at times appointed year by year,
at the set times and seasons yearly — Sept
at times arranged year by year — Rhm
at fixed times, year by year — Mof
at regular times, year by year — Bas
to burn upon the altar of the LORD our God,
to burn upon the altar of Jehovah our God — ASV
to burn upon the altar of Yahweh our God — Rhm
to be burnt on the altar of the Eternal our God — Mof
as it is written in the law:
as prescribed in the law — Mof
as it is recorded in the law — Bas
as the law of Moses enjoins — Knox
as it is written in the book of law — Lam

35. And to bring the firstfruits of our ground,
and further, to bring yearly to the Temple of our God the first-fruits of our soil — Jerus
We undertake to bring the firstfruits of our land — NEB
We further pledged that we would bring the first-fruits — Ber
and the firstfruits of all fruit of all trees,
and the firstfruits of all fruit of all manner of trees — ABPS
and the first of all fruit of every kind of tree — AAT
we will bring to the Lord's house the first-fruits of all that . . . our fruit-trees yield — Knox
year by year,
annually — Ber
unto the house of the LORD:
unto the house of Jehovah — ASV
to the Temple of our God — Jerus
unto the house of Yahweh — Rhm
into the house of the Eternal — Mof

36. Also the firstborn of our sons, and of our cattle,
and the firstlings of our sons. . . . — YLT
As well as the first of our sons and of our cattle — Bas
due offering shall be made there of all our first-born, man or beast — Knox
as it is written in the law,
as prescribed in the law — Mof
and the firstlings of our herds and of our flocks,
and the first lambs of our herds . . . — Bas
to bring to the house of our God,
which are to be taken to the house of our God — Bas
unto the priests that minister in the house of our God:
to the priests who are ministering in the house of our God — YLT
unto the priests who should be in attendance in the house of our God — Rhm
being intended for the priests officiating in the Temple of our God — Jerus

37. And that we should bring the firstfruits of our dough,
and that we will bring the dedications of our corn — Sept
and we should bring the firstfruits of our kneaded dough — Sprl
and the first part of our meal — Rhm
and to bring our first batch of baking — AAT
and to bring the first of our coarse meal — RSV
the first kneading of our dough — NEB
And bring the first and best of our coarse meal — Amp
and our offerings,
and our heave-offerings — ASV

and the fruit of all manner of trees,
and the fruit of every tree — YLT
of wine and of oil,
our grapes and our olives — Knox
of the new wine and of the oil — NEB
unto the priests, to the chambers of the house of our God;
to the stores of the house of God for the priests — Sept
to the priests, to the chambers of the Temple of our God — Jerus
and the tithes of our ground unto the Levites,
and to bring to the Levites the tithes from our ground — RSV
Our lands shall be tithed, too, for the Levites — Knox
and to the Levites the tithe on our soil — Jerus
that the same Levites might have the tithes in all the cities of our tillage.
for they, the Levites, take the tithes in all the cities of our tillage — ASV
But the Levites themselves shall receive the tythes in all the cities of our bondage — Sept
the Levites themselves taking the tithes in all our cites of agriculture — Rhm
since the Levites take the tithes in all the towns where we till — Mof
since they, the Levites, take the tithes in all the cities dependent on our agriculture — AAT
for it is the Levites who collect the tithes in all our rural towns — RSV

38. And the priest the son of Aaron shall be with the Levites, when the Levites take tithes:
and the priest, son of Aaron, hath been with the Levites in the tithing of the Levites — YLT
. . . should be with the Levites when the Levites should take the tithes — Rhm
The Aaronite priest is to be with the Levites when they take the tithes — Mof
A priest of Aaron's line shall accompany the Levites when they make the collection — Knox
. . . shall be included with the Levites in the distribution of their tithes — Lam
and the Levites shall bring up the tithe of the tithes unto the house of our God,
and the Levites shall carry the tythe of their tythe to the house of our God — Sept
and the Levites are to bring a tenth of their tithes to the chambers or treasury of the house of our God — Mof
and the Levites will pay a tenth part of the tithes into the Temple of our God — Jerus
to the chambers, into the treasure house.
to the store houses for the house of our God — Sept
into the chambers pertaining unto the treasure-house — Rhm
to the chambers or treasury of the house of our God — Mof
to the chambers, to the storehouse — RSV

39. For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil,
The laity and the Levites are to bring the offering of corn, . . . — Mof
. . . shall bring the heave-offering of the grain, . . . — ASV
because the children of Israel including the children of Levi are to carry the dedications of their corn, their wine and their oil — Sept
For the people of Israel and the sons of Levi shall bring the contribution of grain, wine, and oil — RSV
all alike must contribute, Levites and people out of their corn and wine and oil — Knox
unto the chambers, where are the vessels of the sanctuary,
into the chambers . . . since there are the utensils of the sanctuary — Rhm
into the treasury offices . . . where the supplies are kept for the sanctuary — Jerus
and the priests that minister, and the porters, and the singers:
. . . and the gatekeepers, and the singers — ABPS
and the priests and the ministering servants and the keepers of the gates and the musicians are to be there — Sept
and the priests who are in attendance, and the doorkeepers and the singers — Rhm
priest and singer, doorkeeper and minister — Knox
and we will not forsake the house of our God.
so would we not neglect the house of our God — Rhm
It is the house of the Lord our God; shall we leave it forsaken? — Knox
We will no longer neglect the Temple of our God — Jerus
We will not forsake or neglect the house of our God — Amp

CHAPTER 11

1. And the rulers of the people dwelt at Jerusalem:
And the princes of the people dwelt in Jerusalem — ASV
Now the chiefs of the people . . . — Sept
And the heads of the people . . . — YLT
It was the authorities of the nation who resided at Jerusalem — Mof
Now the leaders of the people lived in Jerusalem — RSV
the rest of the people also cast lots,
and the rest of the people have caused to fall lots — YLT
The rest of the people drew lots — Mof
the common folk had their residence assigned by lot — Knox
to bring one of ten to dwell in Jerusalem the holy city,
one man in ten was to be sent to reside at Jerusalem — Mof
every tenth man going to live in the holy city — Knox
and nine parts to dwell in other cities.
while the remaining nine were to stay in their towns — Jerus
while the other nine remained in the country parts — Knox

2. And the people blessed all the men,
And the people were grateful — NEB
And the people bestowed a blessing — Rhm
and these were all praised by the people — Mof
that willingly offered themselves to dwell at Jerusalem.
who volunteered to live in Jerusalem — Jerus
who were of their own accord willing to dwell in Jerusalem — Sept
Some offered of their own will to reside at Jerusalem — Mof

3. Now these are the chief of the province that dwelt in Jerusalem:
These are the provincial leaders who settled in Jerusalem — Jerus
And these are heads of the province . . . — YLT
The following are the provincial chiefs who resided at Jerusalem — Mof
And these were the leading men of the colony that lived at Jerusalem — Knox
but in the cities of Judah dwelt every one in his possession in their cities,
but, in the towns of Judah, . . . lived on their own property, in their own towns — NEB
in the towns of Judah everyone stayed on his own property in the towns — Mof
but in the cities of Judah they dwelt each on his own property in their respective cities — AAT
to wit, Israel, the priests, and the Levites, and the Nethinims, and the children of Solomon's servants.
So Israel, the priests, the Levites, the oblates and the sons of Solomon's slaves — Jerus
. . . Levites, temple-servitors, and descendants of Solomon's servants — NEB

4. And at Jerusalem dwelt certain of the children of Judah,
In Jerusalem there lived some of the sons of Judah — Jerus
In Jerusalem there dwelt some Judeans — AAT
In Jerusalem, the population was mixed, men of Juda — Knox
and of the children of Benjamin.
and some of the sons of Benjamin — Jerus
and men of Benjamin living side by side — Knox
Of the children of Judah; Athaiah, the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of Perez;

5. And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaih, the son of Joiarib, the son of Zechariah, the son of Shiloni.

6. All the sons of Perez that dwelt at Jerusalem were four hundred threescore and eight valiant men.
All the sons of Perez who lived in Jerusalem were four hundred and sixty-eight valiant men — RSV
The total number of the descendants of Perez living in Jerusalem was four hundred and sixty-eight adult men — Jerus

7. And these are the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah.

8. And after him Gabbai, Sallai, nine hundred twenty and eight.
and his kinsmen, adult men: nine hundred and twenty-eight — Jerus

9. And Joel the son of Zichri was their overseer:
Joel son of Zichri was in charge of them — Jerus
And Joel son of Zichri is inspector over them — YLT
and Joel, the son of Zichri, was appointed over them — AAT
Over them as chief was Joel — Ber
and Judah the son of Senuah was second over the city.
and Judah son of Hassenuah was second in command of the city — Jerus
(Judah the son of Hasenuah being over the second district of the city) — Mof

10. Of the priests: Jedaiah the son of Joiarib, Jachin.

11. Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, was the ruler of the house of God.
. . . prefect of the Temple of God — Jerus
. . . supervisor of the house of God — NEB
. . . the chief authority in the house of God — Mof

12. And their brethren that did the work of the house were eight hundred twenty and two:
and his kinsmen who were responsible for the Temple liturgy: eight hundred and twenty-two — Jerus
and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,

13. And his brethren, chief of the fathers, two hundred forty and two:
and his brethren, heads of families, two hundred and forty-two — Sept
and his kinsmen, heads of families: two hundred and forty-two — Jerus
with his fellows, chiefs of the clans, to the number of two hundred and forty-two — Mof
and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer,

14. And their brethren, mighty men of valour, an hundred twenty and eight:
and his kinsmen, adult men: one hundred and twenty-eight — Jerus
and his brethren, men of substance, a hundred and twenty-eight — NEB
and his fellows, most efficient men, . . . — Mof
and their brethren, strong men of ability . . . — Rhm
and their overseer was Zabdiel, the son of one of the great men.
And their overseer was Zabdiel, the son of Haggedolim — ASV
And these were in charge of Zabdiel; his fathers, too, were valiant men bfore him — Knox
Zabdiel son of Haggadol was in charge of them — Jerus
and their overseer was Badiel one of the nobles — Sept

15. Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni;

16. And Shabbethai and Jozabad, of the chief of the Levites, had the oversight of the outward business of the house of God.
. . . levitical leaders responsible for the outside work of the Temple of God — Jerus
. . . who had charge of the external business of the house of God — NEB
. . . these were in charge of the work the Levites did beyond the temple precincts — Knox

17. And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, was the principal to begin the thanksgiving in prayer:
. . . who was the chief to begin the thanksgiving in prayer — ASV
. . . who directed the hymns and at prayer, intoned the thanksgiving — Jerus
. . . who as pretentor led the prayer of thanksgiving — NEB
. . . led the music of praise and thanksgiving and prayer — Knox
and Bakbukiah the second among his brethren,
with his kinsman Bacbecia to aid him — Knox
and Bukkiah, who was second to him in the company — Mof
and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

18. All the Levites in the holy city were two hundred fourscore and four.
The number of Levites in the holy city was two hundred and eighty-four in all — NEB

19. Moreover the porters, Akkub, Talmon, and their brethren
And the gatekeepers, . . . — YLT
And the door-keepers . . . — Rhm
The warders, . . . — Mof
that kept the gates,
who kept guard at the gates — NEB
who kept watch at the gates — Jerus
were an hundred seventy and two.
were a hundred and seventy-two — RSV

20. And the residue of Israel, of the priests, and the Levites,
The rest of the Israelites . . . — NEB
were in all the cities of Judah, every one in his inheritance.
were in all the towns of Judah, each man on his own inherited property — NEB
had their homes in the various cities of Juda — Knox

21. But the Nethinims dwelt in Ophel:
But the temple-servitors lodged on Ophel — NEB
Howbeit the Nethinim were dwelling in Ophel — Rhm
The temple-attendants stayed in Ophel — Mof
and Ziha and Gispa were over the Nethinims.
. . . were in charge of them — NEB
. . . were over the temple servants — RSV
with Ziha and Gishpa their overseers — Ber

22. The overseer also of the Levites at Jerusalem was Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha.
Of the sons of Asaph, the singers were over the business of the house of God.
he belonged to the sons of Asaph who were responsible for the chanted parts of the liturgy in the Temple of God — Jerus
of the family of Asaph the singers, for the supervision of the business of the house of God — NEB
of the sons of Asaph the singers, to take lead in the business . . . — Rhm
of the sons of Asaph, the singer, over the work of the house of God — RSV
He was of the clan of Asaph, that were musicians in the service of the temple by royal command, taking their turns, day in, day out, with the chant — Knox
. . . who ministered over the work of the house of the LORD — Lam

23. For it was the king's commandment concerning them,
For they were under the king's orders — NEB
there was a royal decree relating to the cantors — Jerus
For the king had given instructions regarding the Levites — Mof
For there was a command from the king concerning them — RSV
that a certain portion should be for the singers, due for every day.
and a settled provision for the singers, as every day required — ASV
and there was obligatory duty for the singers every day — NEB
embodying regulations for their attendance day by day — Jerus
and a fixed provision for the singers, as each day required — AAT
. . . that a fixed allowance should be for the singers, due for each day — Sprl

24. And Pethahiah the son of Meshezabeel, of the children of Zerah the son of Judah, was at the king's hand in all matters concerning the people.
. . . was the king's agent in all matters concerning the people — AAT
The king's representative in all that concerned the citizens was Phathahia, sons of Mesezebel, of Zara's clan, that was son to Juda — Knox
As counsel regarding the affairs of the people before the king was Pethahiah . . . — Ber
. . . was the king's commissioner for all such matters as concerned the people — Jerus
. . . was the king's adviser on all matters affecting the people — NEB

25. And for the villages, with their fields,
And as for the villages in their fields — Rhm
All over the countryside the men of Juda had their homes — Knox
and in the hamlets situated in rural districts of their own — Jerus
some of the children of Judah dwelt at Kirjath-arba, and in the villages thereof, and at Dibon, and in the villages thereof, and at Jekabzeel, and in the villages thereof,

26. And at Jeshua, and at Moladah, and at Beth-phelet,

27. And at Hazar-shual, and at Beersheba, and in the villages thereof,

28. And at Ziklag, and at Mekonah, and in the villages thereof,

29. And at En-rimmon, and at Zareah, and at Jarmuth,

30. Zanoah, Adullam, and in their villages, at Lachish, and the fields thereof, at Azekah, and in the villages thereof. And they dwelt from Beer-sheba unto the valley of Hinnom.

31. The children also of Benjamin from Geba dwelt at Michmash, and Aija, and Bethel, and in their villages,
The Benjamites, with Geba for their capital, were spread about at Mechmas, . . . — Knox

32. And at Anathoth, Nob, Ananiah,

33. Hazor, Ramah, Gittaim,

34. Hadid, Zeboim, Neballat,

35. Lod, and Ono, the valley of craftsmen.
. . . the valley of the artificers — YLT
Lod, Ono, and Craftsvale — Mof

36. And of the Levites were divisions in Judah, and in Benjamin.
And of the Levites, certain courses in Judah were joined to Benjamin — ASV
Howbeit of the Levites certain courses of Judah were attached to Benjamin — Mof
And the precincts of the Levites were spread over Juda and Benjamin alike — Knox
Also to Benjamin were attached certain courses of Levites formerly of Judah — Ber
and of the Levites, some were with Juda and some with Benjamin — Sept
And certain divisions of the Levites in Judah were attached to Benjamin — NEB

CHAPTER 12

1. Now these are the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua:
. . . who came back with Zerubbabel . . . — Jerus
Seraiah, Jeremiah, Ezra,

2. Amariah, Malluch, Hattush,

3. Shechaniah, Rehum, Meremoth,

4. Iddo, Ginnetho, Abijah,

5. Miamin, Maadiah, Bilgah,

6. Shemaiah, and Joiarib, Jedaiah,

7. Sallu, Amok, Hilkiah, Jedaiah. These were the chief of the priests and of their brethren in the days of Jeshua.
. . . These were the heads of the priests and of their kinsmen in the days of Jeshua — Jerus
. . . who had the preeminence among their brethren in Josue's time — Knox
. . . These were the leaders among the priests and their brothers in the days of Jeshua — Ber

8. Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah, which was over the thanksgiving, he and his brethren.
. . . Mattaniah, over the choirs, he and his brethren — Rhm
. . . Mattaniah, who with his brethren was in charge of the songs of thanksgiving — RSV
. . . Mathanias, who, with their clansmen, had charge of the music — Knox

9. Also Bakbukiah and Unni, their brethren, were over against them in the watches.
. . . and Unno, their brethren, were over against them according to their offices — ASV
. . . are over-against them in charges — YLT
. . . were over against them in wards — Rhm
. . . Unni, and their fellows relieved them in their watches — Mof
. . . Unno, their kinsmen, stood opposite them in the execution of their official duties — AAT
. . . Unno their brethren stood opposite them in the service — RSV
also Becbecia and Hanni, whose clansmen had various other offices assigned to them — Knox
while Bakbukiah, Unno and their kinsmen in their respective orders formed an alternate choir — Jerus

10. And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada,
And Jeshua was the father of Joiakim, . . . — RSV

11. And Joiada begat Jonathan, and Jonathan begat Jaddua.

12. And in the days of Joiakim were priests, the chief of the fathers:
. . . heads of fathers' houses — ASV
. . . priests, ancestral chiefs — Rhm
. . . priests were heads of the guilds — Mof
of Seraiah, Meraiah; of Jeremiah, Hananiah;

13. Of Ezra, Meshulam; of Amariah, Jehohanan;

14. Of Melicu, Jonathan; of Shebaniah, Joseph;

15. Of Harim, Adna; of Meraioth, Helkai;

16. Of Iddo, Zechariah; of Ginnethon, Meshullam;

17. Of Abijah, Zichri; of Miniamin, of Moadiah, Piltai;

18. Of Bilgah, Shammua; of Shemaiah, Jehonathan;

19. And of Joiarib, Mattenai; of Jedaiah, Uzzi;

20. Of Salai, Kallai; of Amok, Eber;

21. Of Hilkiah, Hashabiah; of Jedaiah, Nethaneel.

22. The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, were recorded chief of the fathers:
The Levites . . . were recorded as ancestral chiefs — Rhm
The Levites . . . were registered as heads of guilds — Mof
As for the Levites, . . . there were recorded the heads of fathers' houses — RSV
also the priests, to the reign of Darius the Persian.
the heads of the priestly families had been recorded in the Book of the Chronicles up to the reign of Darius the Persian — Jerus

23. The sons of Levi, the chief of the fathers, were written in the book of the chronicles, even until the days of Johanan the son of Eliashib.
The heads of the levitical families were recorded in the annals only down to the days of Johanan the grandson of Eliashib — NEB
The house of Levi, the heads of guilds, were entered in the record of the chronicles, . . . — Mof
The sons of Levi, ancestral heads were written in the book of Chronicles, . . . — Rhm

24. And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them,
The heads of the Levites: . . . and their kinsmen forming an alternate choir — Jerus
And the chiefs of the Levites: . . . with their brethren in the other turn of duty — NEB
to praise and to give thanks, according to the commandment of David the man of God,
took their turn in due order at singing of praise and giving of thanks, as David bade, that was God's servant — Knox
for the hymns of praise and thanksgiving, in accordance with the ordinances of David . . . — Jerus
ward over against ward.
watch next to watch — ASV
charge over-against charge — YLT
ward joined to ward — Rhm
watch succeeding watch — AAT
watch corresponding to watch — RSV
course for course — Sept
watch opposite watch — Lam
in corresponding groups — Jerus
turn by turn — NEB
one watch singing in response to the men in the opposite watch — Amp

25. Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, were porters keeping the ward at the thresholds of the gates.
. . . keeping the watch at the store-houses of the gates — ASV
. . . were gatekeepers standing guard at the storehouses of the gates — RSV
. . . are gatekeepers, keeping charge in the gatherings of the gates — YLT
. . . were watchers, doorkeepers of the ward, in the storehouses of the gates — Rhm
. . . must keep the gates and the courts before the gates — Knox

26. These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.
. . . Nehemiah the pasha. . . . — Rhm
These held office in the days of Joacim, son of Josue son of Josedec, when Nehemias was governor and Esdras was priest and scribe — Knox

27. And at the dedication of the wall of Je-

rusalem they sought the Levites out of all their places,
the Levites were sought and brought from every quarter to Jerusalem — Mof
from all their scattered homes, were summoned up — Knox
the Levites were sent for, wherever they lived — Jerus
they sought out the Levites in all their settlements — NEB
to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps.
. . . and the rejoicing both with thanksgiving and with music, cymbals, harps, and with lyres — Rhm
theirs to interpret the joy and thanksgiving which this dedication brought, with song and cymbals, with harp and zither — Knox
to make the dedication with joyful thanksgivings and with songs, accompanied with cymbals and psalteries and kinyras — Sept

28. And the sons of the singers gathered themselves together,
So the members of the guilds of singers were assembled — AAT
Then the descendants of the singers . . . — Ber
Accordingly the cantors, sons of Levi, assembled from the countryside — Jerus
both out of the plain country round about Jerusalem, and from the villages of Netophathi;
even from the circuit round about Jerusalem, . . . — YLT
from the plains of the Jordan and from the environs of Jerusalem and from the villages of the Netophathites — AAT
From the lowlands about Jerusalem they came, . . . from the townships of Nethuphati — Knox
from the district round Jerusalem and from the hamlets of the Netophathites — NEB
were assembled at Jerusalem from the neighbourhood around, both from the villages and the fields — Sept

29. Also from the house of Gilgal, and out of the fields of Geba and Azmaveth:
from Bethgilgal, from the districts of Geba and Azmaveth — Jerus
for the singers had builded them villages round about Jerusalem.
for the musicians had built villages round Jerusalem — Mof
since the cantors had built themselves villages all round Jerusalem — Jerus
for the singers had built themselves hamlets in the neighbourhood of Jerusalem — NEB

30. And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.
and the priests and the Levites are cleansed, . . . — YLT
Priests and Levites rid themselves of all defilement, then did as much for the people, and for the walls and gates themselves — Knox
. . . purified also the people, and the keepers of the gates and the wall — Sept

31. Then I brought up the princes of Judah upon the wall,
I made the authorities of Judah ascend the wall — Mof
Then I had the princes of Judah climb the wall — Ber
I then made the leaders of Judah come on to the top of the wall — Jerus
Then I brought the leading men of Judah up on to the city wall — NEB
and appointed two great companies of them that gave thanks,
and I appointed two large choirs, even to go in procession — Rhm
and appointed two great companies which gave thanks and went in procession — RSV
and two choirs of singers to escort them with chants of praise — Knox
and having appointed two great companies for the songs of praise — Sept
whereof one went on the right hand upon the wall toward the dung gate:
and the one went to the right upon the wall to the Refuse Gate — AAT
. . . in the direction of the Scavengers' Gate — Knox
and they walked upon the wall toward the right of the great gate — Lam
The first made its way along the top of the wall, right-handed, towards the Dung Gate — Jerus

32. And after them went Hoshaiah, and half of the princes of Judah,
. . . and half the rulers of Judah — Rhm

. . . and half of the nobles of Judah — Mof
with Osaias and half the chiefs of Juda behind it — Knox

33. And Azariah, Ezra, and Meshullam,

34. Judah, and Benjamin, and Shemaiah, and Jeremiah,

35. And certain of the priests' sons with trumpets;
then some of the priests with trumpets — Knox
selected from the priests and carrying trumpets — Jerus
namely, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph:

36. And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God,
. . . and with them went the music planned by God's servant David — Knox
with his kinsmen, . . . carrying the musical instruments of David the man of God — Jerus
. . . to sing praises in the songs of David, the man of God — Sept
and Ezra the scribe before them.
And Esdras the scribe was before those at the gate — Sept
Ezra the scribe was in front of them — AAT
At the head of this section was Ezra the scribe — Ber
And Ezra the scribe walked at their head — Jerus
and Ezra the scribe led them — NEB

37. And at the fountain gate, which was over against them,
And by the fountain gate, and straight before them — ASV
They marched to the fountain gate, straight in front of them — Mof
At the Fountain Gate they went straight ahead — Ber
At the Fountain Gate they went straight on up — Jerus
they went up by the stairs of the city of David,
up the stairs of David's burg — Mof
near the steps of the Citadel of David — Jerus
at the going up of the wall, above the house of David,
at the ascent of the wall, . . . — ASV
. . . beyond the house of David — YLT
along the top of the wall and along the ascent of the Palace of David — Jerus
by the ascent to the city wall, past the house of David — NEB
even unto the water gate eastward.
even as far as the water-gate, eastward — Rhm
to the water gate on the east — Mof

38. And the other company of them that gave thanks
And the second thanksgiving company — YLT
And the second choir — Rhm
The second choir, with the same chant of praise — Knox
The second group, who had given thanks — Ber
went over against them, and I after them,
went to meet them, . . . — ASV
that is going over-against, and I after it — YLT
marched to the left, followed by myself — Mof
marched in the other direction, I myself . . . accompanying it — Knox
and went up upon the wall, and I after them — Lam
made its very left-handed: I followed it — Jerus
and the half of the people upon the wall,
followed by . . . the other half of the people — Mof
and the half of the people went up upon the wall — Lam
with half the leaders of the people — Jerus
with half the leading men of the people — NEB
from beyond the tower of the furnaces even unto the broad wall;
above the tower of the furnaces, . . . — ASV
above the tower of the ovens, even as far as the broad wall — Rhm
above the Tower of the Ovens, to the Broad Wall — RSV
climbed the wall and the Furnace Tower, and so went on where the wall was broadest — Knox
and they stood upon the great tower and upon the high wall and upon the broad wall — Lam
. . . and as far as the wall of the Square — Jerus

39. And from above the gate of Ephraim,

and above the old gate, and above the fish gate,
and from beyond the gate of Ephraim . . . — YLT
. . . and by the gate of the old city and by the fish gate — JPS
. . . and the Fishmongers' Gate — Knox
and past the Ephraim Gate, and over the Jeshanah Gate, and over the Fish Gate — NEB
and the tower of Hananeel, and the tower of Meah, even unto the sheep gate:
and the Tower of Hananeel and the Tower of Emath, and on to the Shepherds' Gate — Knox
. . . and the Tower of the Hundred, as far as the Sheep Gate — NEB
and they stood still in the prison gate.
and they stood still in the gate of the guard — ASV
At last they reached the Watch-tower Gate, and came to a halt there — Knox
and they halted at the Gate of the Guard-house — NEB
and they stood still in the custody-gate — Sprl

40. So stood the two companies of them that gave thanks in the house of God,
So the two choirs came to a stand at the house of God — Rhm
Then both processions stopped at the house of God — Mof
Then the two choirs stood together at God's house giving praise — Knox
Then the two companies that gave thanks entered the house of the LORD — Lam
The two choirs then took their places in the Temple of God — Jerus
Thus were stationed both parties giving thanks in the house of God — Sprl
and I, and the half of the rulers with me:
. . . and half of the prefects with me — YLT
. . . and half the deputies with me — Rhm
. . . and half of the officials with me — AAT
. . . and the chiefs who were with me — Knox
. . . and half of the lieutenants with me — Sprl

41. And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, and Hananiah, with trumpets;
. . . with trumpets for our escort, . . . — Knox

42. And Maaseieh, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer.
And the singers sang loud, with Jezrahiah their overseer.
and the musicians sounded aloud, with Jezrahiah who was not over them — Rhm
the musicians chanted aloud, led by Jezrahiah — Mof
and the singers raised their voices following Jezrahiah their leader —
Loud sang the singers, and loud sang Jezraia at their head — Knox
The singers contributed their music under the direction of Jezrahiah — Ber
The cantors sang under the direction of Jezrahiah — Jerus
The singers, led by Izrahiah, raised their voices — NEB

43. Also that day they offered great sacrifices, and rejoiced:
Great was the slaughtering of victims that day, and greatly they rejoiced — Knox
for God had made them rejoice with great joy:
God having given them good cause for rejoicing — Jerus
the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.

44. And at that time were some appointed over the chambers for the treasures, for the offerings, for the firstfruits, and for the tithes,
. . . were men appointed over the chambers for the treasures, for the heave-offerings . . . — ASV
. . . men were appointed to take charge of the storerooms, . . . — Mof
At this time they appointed certain priests and Levites to take charge of the treasury, . . . — Knox
. . . they appointed chief men over the store houses for the treasures, the dedications, and the tythes — Sept
to gather into them out of the fields of the cities the portions of the law for the priests and Levites:
to collect, from every town and its fields, the legal provision for the priests and Levites — Mof
and to gather into them, according to the fields about a city, the portions as prescribed in the law . . . — Ber
. . . according to the extent of the farmlands round the towns — NEB

for Judah rejoiced for the priests and for the Levites that waited.
for the joy of Judah is over the priests, and over the Levites, who are standing up — YLT
. . . in the priests and Levites who served — Mof
. . . the priests and the Levites who ministered — RSV
so well content were the men of Juda with the ministrations of priest and Levite both — Knox
since the Jews were rejoicing because the priests and the Levites had stood up keeping watch in the house of their God — Lam
for Judah was deeply appreciative of the ministering work of the priests and Levites — Ber
For Judah rejoiced in the officiating priests and Levites — Jerus
For Juda rejoiced at the attendance of the priests and the Levites, as they kept the watches of their God and the watches of purification — Sept

45. **And both the singers and the porters kept the ward of their God, and the ward of the purification,**
And they kept the charge of their God, . . . — ASV
The singers and warders also discharged the offices of their God, . . . — Mof
. . . as did the singers and the gatekeepers — RSV
according to the commandment of David, and of Solomon his son.

46. **For in the days of David and Asaph of old there were chief of the singers, and songs of praise and thanksgiving unto God.**
. . . there was a chief of the singers, . . . — ASV
for in the days of David long ago Asaph was the head of the singers, . . . — Mof
. . . there had been masters of the choir to give praise and thanks — Knox
For Asaph was in charge in the day of David, . . . — Lam
from the days of David and Asaph, there had been guilds of cantors and canticles of praise and thanksgiving to God — Jerus
Because in the days of David at the institution, Asaph was the first of them who sung hymns and praises to God — Sept

47. **And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion:**
. . . are giving the portions of the singers, and of the gatekeepers, the matter of a day in its day — YLT
. . . the need of a day upon its day — Rhm
. . . used to pay the daily dues of the singers and the warders — Mof
and now, in the times of Zorobabel and of Nehemias, men assigned a daily portion both to choristers and to doorkeepers — Knox
and they sanctified holy things unto the Levites;
and they set apart that which was for the Levites — ASV
and they hallowed them unto the Levites — Rhm
Israel honoured Levi with gifts — Knox
They set aside for the Levites their sacred dues — Jerus
dedicating them to the Levites — Sept
and the Levites sanctified them unto the children of Aaron.
and the Levites set apart that which was for the sons of Aaron — ASV
and the Levites hallowed them unto the sons of Aaron — Rhm
and the Levites dedicating them to the sons of Aaron — Sept

CHAPTER 13

1. **On that day they read in the book of Moses in the audience of the people;**
. . . in the ears of the people — YLT
On that day a portion was read in the book of Moses in the ears of the people — Rhm
On that day, when the book of Moses was being read aloud to the people — Mof
. . . in the hearing of the people — AAT
And now a new discovery came to light, while the law of Moses was being read out to the people — Knox
On that day at the public reading from the book of Moses, it was found to be laid down — NEB
and therein was found written, that the Ammonite and the Moabite should not

come into the congregation of God for ever;
. . . should not enter into the convocation of God, unto times age-abiding — Rhm
. . . were never to enter God's assembly — Mof
. . . that no Ammonite or Moabite should ever marry into the assembly of God — AAT

2. **Because they met not the children of Israel with bread and with water,**
And this was a disability they had incurred . . . by refusing to provide food and drink — Knox
but hired Balaam against them, that he should curse them:
and hire against them Balaam to revile them — YLT
Howbeit our God turned the curse into a blessing.
and our God turneth the reviling into a blessing — YLT
only our God transformed that curse into a blessing — Knox

3. **Now it came to pass, when they had heard the law,**
No sooner was this injunction made known — Knox
As soon as the people had heard the Law — Jerus
that they separated from Israel all the mixed multitude.
that they separate all the mixed people from Israel — YLT
that they separated from Israel all the alien mixture — JPS
they excommunicated all the mob of aliens from Israel — Mof
they separated from Israel all those of foreign descent — RSV
the Israelites began to rid themselves of all contact with alien folk — Knox
they separated from Israel all who were of mixed blood — NEB

4. **And before this, Eliashib the priest, having the oversight of the chamber of the house of our God,**
. . . who was appointed over the chambers of the house of our God — ASV
here was the high priest Eliasib, that had the treasury of our God's temple in his keeping — Knox
. . . had been appointed supervisor of the chambers of the Temple of our God — Jerus
. . . who was appointed over the storerooms of the house of our God — NEB
. . . Eliasib the priest, made his dwelling in a store house of the house of our God — Sept
was allied unto Tobiah:
is a relation of Tobiah — YLT
and who was connected with Tobiah — Mof
a close friend of Tobias — Knox
who was connected by marriage with Tobiah — NEB
Having an affinity with Tobias — Sept

5. **And he had prepared for him a great chamber,**
and so Tobias had one of the great storerooms put at his disposal — Knox
Eliashib the priest had come and built there for himself a large court — Lam
he had furnished a spacious chamber for him — Jerus
where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was commanded to be given to the Levites, and the singers, and the porters;
where aforetime they used to lay the meal-offering . . . in charge of the Levites, and the singers, and the doorkeepers — Rhm
. . . assigned as dues to the Levites, the singers, and the warders — Mof
It was the room where at one time they used to store up the bloodless offerings, and the incense, and certain ornaments, and the tithe or corn, . . . — Knox
where the oblations, incense, utensils, tithes of corn, . . . that is to say the portions of the Levites, cantors and gatekeepers — Jerus
. . . the allotment of the Levites and the musicians, and the keepers of the gates — Sept
and the offerings of the priests.
and the heave-offerings for the priests — ASV
and the contributions for the priests — RSV
and the first-fruits that belonged to the priests — Knox
and what was set aside for the priests — Jerus
and the oblations which belonged to the priest — Sept

6. But in all this time was not I at Jerusalem:
. . . I was not at Jerusalem — ASV
All this had happened while I was away from Jerusalem — Knox
for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king,
for in the thirty-second year of Artaxerxes . . . I came unto the king — Rhm
. . . I had gone back to the king — Mof
. . . I went to court — Knox
and after certain days obtained I leave of the king:
at the end of the time for which I had asked leave of the king — Mof
And after some time I asked leave of the king — RSV
and it was only at the end of the year that I had leave to return — Knox
However, after some time upon making request to the king, I was permitted to come again — Ber

7. And I came to Jerusalem,
and returned to Jerusalem — Jerus
when I arrived back in Jerusalem — Tay
and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God.
and had intelligence of the wickedness which Eliashib had committed or Tobiah . . . — Rhm
and I then discovered the evil that Eliashib had done for Tobiah . . . — RSV
and learned what harm had come of Eliashib's love for Tobias, that he would give him a store-house in the very temple of God — Knox
at which time I learned of the sinful service which Eliashib had done for Tobiah . . . — Ber
When I was informed of the wickedness which Eliasib had committed for the sake of Tobias, in fitting up for him a treasure house in the court of the house of God — Sept

8. And it grieved me sore:
and it is very displeasing to me — YLT
I was deeply hurt — Mof
And I was very angry — RSV
I cried shame on him — Knox
therefore I cast forth all the household stuff of Tobiah out of the chamber.
out went all Tobias' furniture from the treasury — Knox
so I threw all the household stuff of Tobiah out into the street . . . — Lam
so that I put all the personal items of Tobiah out of the chamber — Ber

9. Then I commanded, and they cleansed the chambers:
. . . and they purified the chambers — Rhm
and I gave orders besides that the treasure-rooms should be cleansed — Knox
and thither brought I again the vessels of the house of God,
and I put back there the utensils of the house of God — Rhm
and put back the furniture of God's house there — Knox
and had the utensils of the Temple of God, . . . all put back — Jerus
with the meat offering and the frankincense.
with the meal-offerings and the frankincense — ASV
with the cereal-offering and the frankincense — Mof
the offerings, too, and the incense — Knox
the oblations and the incense — Jerus
with the grain-offering and incense — NEB

10. And I perceived that the portions of the Levites had not been given them:
I also learned that the Levites had not been given their provisions, — Mof
I also discovered that the portions of the Levites were not being delivered — Jerus
for the Levites and the singers, that did the work, were fled every one to his field.
and had retired, with the singers who were on duty . . . — Mof
so that the Levites and the singers who conducted the service . . . — AAT
Levite and singer and all the ministrants had gone back to their homes in the country-side — Knox
so that they and the singers, who were supposed to do the work, had resorted to their own fields — Ber
the Levites and the cantors responsible for the liturgy, had all gone off home to their fields — Jerus
. . . who were responsible for their respective duties, had made off to their farms — NEB
and that the Levites and the musicians

who were employed in the service had fled, every man to his field — Sept

11. Then contended I with the rulers,
Therefore contended I with the deputies — Rhm
Then I confronted the deputies — Mof
So I remonstrated with the officials — RSV
So I attacked the rulers — Knox
I reprimanded the officials — Jerus
I quarrelled with the officers — Sept
Then contended I with the lieutenants — Sprl
and said, Why is the house of God forsaken?
. . . Why is the house of God being neglected — Mof
asking them whether the house of God was to be left deserted — Knox
. . . Why is the house of God thus abandoned — Ber
Why is the Temple of God deserted — Jerus
And I gathered them together, and set them in their place.
and I gather them, and set them on their station — YLT
And I collected the Levites, and put them in their place again — Mof
So I gathered them together and restored them to their posts — AAT
and I brought the Levites back, and reinstalled them — Knox
And I collected them together again and set them back to their duties — Jerus

12. Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries.
. . . into the storehouses — RSV
from all over Juda, tithe of corn and wine and oil flowed into their store-houses once more — Knox

13. And I made treasurers over the treasuries,
As supervisors of the storehouses I appointed . . . — Jerus
Shelemiah the priest, and Zadok the scribe,
the priest Selemias, the scribe Sadoc — Knox
. . . Zadok the accountant — NEB
and of the Levites, Pedaiah:
and next to them was Hanan the son of Zaccur, the son of Mattaniah:
and as their assistant Hanan the son of Zaccur, . . . — RSV
who had for assistants Anan, son Zakchur, son Mathanias — Sept
for they were counted faithful,
who were reckoned reliable men — Mof
to men whose honour we could trust — Knox
for they were considered trustworthy — Ber
and their office was to distribute unto their brethren.
their duty was to distribute the tithe among their fellows — Mof
and they were chosen by lot to be leaders over their brethren — Lam

14. Remember me, O my God, concerning this,
My God, remember this to my credit — Mof
My God, let not this go unremembered — Knox
and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof.
. . . and for the observances thereof — ASV
. . . and for its charges — YLT
and do not wipe out my lovingkindnesses which I have done for the house of my God, and for those keeping charge thereof — Rhm
. . . and its rites — Mof
. . . for the house of my God and for his service — RSV
do not blot out the record of the service I have done to thy temple, my God, and to thy ceremonies — Knox
and do not expunge the benevolent service I have rendered on behalf of the house of my God and its observances — Ber
do not blot out the pious deed I have done for the Temple of my God and for its liturgy — Jerus
and do not wipe out of thy memory the devotion which I have shown . . . — NEB

15. In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses;
. . . and carrying in corn loaded on asses — Mof
. . . and bringing in heaps of grain and loading them on asses — RSV
Even now I found Jewish folk treading out their wine-presses and carrying burdens on the sabbath day — Knox

. . . collecting quantities of produce and piling it on asses — NEB

as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day:

On the sabbath day they would load their asses with wineskins, . . . or some other freight, and bring them to Jerusalem for sale — Knox

and I testified against them in the day wherein they sold victuals.

so I protested against it as a day for them to sell provisions — Rhm

These I warned that they must find some other day for selling their wares — Knox

. . . that they might not sell game — Lam

I warned them not to sell the foodstuffs — Jerus

16. There dwelt men of Tyre also therein,

Tyrians also resided in Jerusalem — Mof

but there were still traders from Tyre in the city itself — Knox

which brought fish, and all manner of ware,

importing fish and all manner of goods — Knox

and sold on the sabbath unto the children of Judah, and in Jerusalem.

which they sold on the sabbath to the people of Judah in Jerusalem — Mof

who sold them to their Jewish neighbours on the sabbath, there in Jerusalem — Knox

17. Then I contended with the nobles of Judah,

Then I remonstrated with the nobles of Judah — RSV

So I confronted the authorities of Judah — Mof

So I took my complaint to the Jewish rulers — Knox

Then I reproved the leaders of Judah — Ber

And I strive with the freemen of Judah — YLT

and said unto them, What evil thing is this that ye do, and profane the sabbath day?

Here are fine doings of yours, I said, that profane the sabbath day! — Knox

What a wicked way to behave, profaning the sabbath day — Jerus

18. Did not your fathers thus,

Did not your fathers act in this way — RSV

Your fathers did likewise — Lam

Did not your ancestors do just this — Jerus

and did not our God bring all this evil upon us, and upon this city?

and our God brought upon us all this calamity, and upon this city — Rhm

and did not our God bring all this misfortune upon us . . . — AAT

All these late afflictions that God brought on us and on our city were a punishment for such disobedience as this — Knox

yet ye bring more wrath upon Israel by profaning the sabbath.

and ye are adding fierceness on Israel, to pollute the sabbath — YLT

and ye would add indignation against Israel . . . — Rhm

Would you add to the wrath against Israel by once more profaning the Sabbath? — NAB

would you crown Israel's guilt by breaking the sabbath — Knox

19. And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath,

. . . when the gates of Jerusalem made a shadow before the sabbath — Rhm

So when darkness began to fall on the gates of Jerusalem — Mof

When the sabbath came, and the traffic of the market-place had died away, and the gates were shut — Knox

Now when the gates of Jerusalem were opened before the sabbath — Lam

When the entrances to Jerusalem had been cleared in preparation for the sabbath — NEB

And when the gates of Jerusalem were set up — Sept

I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates that there should no burden be brought in on the sabbath day.

. . . and some of my young men set I near the gates, so that no burden should be brought in . . . — Rhm

. . . placing some of my retinue at the gates to see that no load was brought in . . . — Mof

. . . I set a guard there, too, of my own men, to make sure that no load came in that day — Knox

20. So the merchants and sellers of all kind

of ware lodged without Jerusalem once or twice.
For one or two sabbaths the traders and dealers in all manner of wares trafficked outside Jerusalem — Mof
That week and the next, the merchants waited beyond Jerusalem walls and did all their trading there — Knox
Then on one or two occasions the merchants and all kinds of traders camped just outside Jerusalem — NEB

21. Then I testified against them,
Then I forewarned them — JPS
But I protested — Mof
and said unto them, Why lodge ye about the wall?
Why are you remaining about the walls — Mof
Why do you not enter by the gate of the wall while the sun is still high — Lam
Why are you camping in front of the city wall — NEB
if ye do so again, I will lay hands on you.
If you do it again, I will punish you — Mof
. . . I shall arrest you — AAT
and threatened to use force if they did the like again — Knox
. . . I will take action against you — NEB
From that time forth came they no more on the sabbath.
From that moment they never came again on the sabbath — Mof
so there was no more trafficking on the sabbath — Knox

22. And I commanded the Levites that they should cleanse themselves,
. . . that they should purify themselves — ASV
Meanwhile, I bade the Levites rid themselves of defilement — Knox
Then I ordered the Levites who were sanctified and come to guard the gates — Sept
and that they should come and keep the gates, to sanctify the sabbath day.
and coming in, as keepers of the gates, to hallow the sabbath day — Rhm
and come and guard the gates, to keep the sabbath day holy — RSV
and keep watch over the gates, for the better hallowing of the sabbath day — Knox
and that the guards and the porters should come and keep the gates . . . — Lam
and to come and supervise the gates . . . — Jerus
. . . to ensure that the sabbath was kept holy — NEB
Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.
. . . and spare me according to the greatness of thy lovingkindness — ASV
. . . O my God, and have pity on me, according to the abundance of Thy kindness — YLT
My God, remember this also to my credit, and spare me in thine own great goodness — Mof
Remember this also in my favor, O my God and spare me according to the greatness of thy steadfast love — RSV
. . . and have compassion upon me . . . — AAT
For this too, O my God, let me not go unremembered; as thou art rich in mercy, grant me pardon still — Knox

23. In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab:
Also, in those days, I have seen the Jews who have settled women of Ashdod, . . . — YLT
Even now I found men of Juda that married wives from Azotus, or Ammon, or Moab — Knox
. . . I also saw Jews who had married foreign wives . . . — Lam

24. And their children spake half in the speech of Ashdod,
and half of their children spoke the language of Ashdod — RSV
And of their sons, half are speaking Ashdoditish — YLT
with children that spoke half in the Philistine dialect — Knox
and could not speak in the Jews' language,
and they could not speak the language of Judah — RSV
and understood not how to speak the language of the Jews — Rhm
and none of them could speak in the Jews' language — AAT
. . . they could not intelligently speak in the Jewish language — Lam
but according to the language of each people.
but only one or other of these tongues — Mof
but after the tongue of both people — Rhm

and according to the language of people and people — YLT
they would use the speech first of one race and then of another — Knox
but the language of their respective nationality — Ber

25. And I contended with them,
I confronted them — Mof
I remonstrated with such men — Knox
I reprimanded them — Jerus
I argued with them — NEB
and cursed them,
and reproached them — Sept
and laid a curse upon them — Rhm
and reviled them — NEB
and smote certain of them,
I struck some — Mof
and beat some of them — RSV
with some I came to blows — Knox
and plucked off their hair,
and pulled out their hair — Rhm
and tore out their hair — Jerus
and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.
. . . that they would not marry their daughters to the sons of foreigners . . . — Mof
. . . there should be no more alien sons-in-law, or daughters-in-law, or wives — Knox

26. Did not Solomon king of Israel sin by these things?
Did not Solomon . . . sin on account of such women — RSV
Why, I said, was not this king Solomon's undoing — Knox
yet among many nations was there no king like him,
Here was a man that had not his like on earth — Knox
Among all the nations there was never a king like him — Jerus
who was beloved of his God,
the favourite of his God — Knox
he was loved by his God — NEB
and God made him king over all Israel:
that gave him all Israel for his kingdom — Knox
nevertheless even him did outlandish women cause to sin.
. . . did foreign women cause to sin — ASV
. . . did strange women cause to sin — RV
Yet even he was led into sin by his foreign wives — Mof
yet such a man alien women could bend to sinful ways — Knox
yet strange women led him astray — Sept

27. Shall we then hearken unto you to do all this great evil,
. . . all this great wickedness — Rhm
And is it to be thought of that you should do this great evil — Mof
Shall we then listen to you . . . — RSV
and shall it be reported of you . . . — AAT
Here is heinous rebellion, and great despite done to our God — Knox
Must we hear about you that you commit this great wickedness — Ber
Must we then hear it said that you too are committing this grave crime — Jerus
Are we then to follow your example and commit this grave offence — NEB
Let us not therefore hear of your committing all this iniquity — Sept
to transgress against our God in marrying strange wives?
to trespass against our God in marrying foreign women — ASV
to act unfaithfully with our God, by marrying foreign wives — Rhm
and act treacherously against our God by marrying foreign women — RSV
playing traitor to our God . . . — Jerus

28. And one of the sons of Joiada, the son of Eliashib the high priest, was son in law to Sanballat the Horonite:
had married a daughter of Sanballat the Horonite — NEB
therefore I chased him from me.
and I cause him to flee from off me — YLT
and I drove him from my presence — Mof
of his company I soon rid myself — Knox

29. Remember them, O my God,
Be mindful of them, O my God — YLT
Remember it against them, O my God — Mof
Remember me, O my God — Lam
Remember these, O my God — Jerus
Put them in mind, O God — Sept
because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites.
their corrupting of the priesthood and of

the compact binding priesthood and Levites — Mof

be their profanation of the priesthood, unworthy sons of Aaron and of Levi both — Knox

of their near relation to the priesthood, and of the covenant of the priesthood — Sept

30. Thus cleansed I them from all strangers,

Thus cleansed I them from all foreigners — ASV

So I purified them from everything foreign — Rhm

Thus it was mine to rid Israel of the alien-born — Knox

Thus I cleansed them from all the Gentiles — Lam

As for the Levites I purified them from all connexion with strangers — Sept

and appointed the wards of the priests and the Levites, every one in his business;

and appointed charges for the priests and for the Levites, every one in his work — ASV

and I arranged the duties of the priests and Levites, his task for each — Mof

to marshal priests and Levites for their due service — Knox

I drew up regulations for the priests and Levites defining each man's duty — Jerus

and I made the Levites and the priests resume the duties of their office — NEB

31. And for the wood offering, at times appointed, and for the firstfruits.

. . . at the times fixed . . . — Mof

And for the gift offerings and the holy things in their appointed times, and for their feasts and for the first fruits — Lam

and I provided for the supplying of wood at the appointed times of sacrifice . . . — Ber

and regulations for the deliveries of wood at stated times . . . — Jerus

and the offering of the wood carriers at stated periods, and at the festivals — Sept

Remember me, O my God, for good.

My God, remember it to my credit — Mof

Not unremembered, my God, be all this, not unrewarded — Knox

Remember me, my God, benevolently — Ber

Remember me, my God, for my happiness — Jerus

THE BOOK OF ESTHER

CHAPTER 1

1. Now it came to pass in the days of Ahaseurus,
The events here related happened in the days of Ahasuerus — NEB
Now in the days of Xerxes — AAT
(this is Ahasuerus which reigned, from India even unto Ethiopia,
the Ahasuerus whose empire stretched from India to Ethiopia — Jerus
who is reigning from Hodu even unto Cush — YLT
over an hundred and seven and twenty provinces:)
and comprised one hundred and twenty-seven provinces — Jerus

2. That in those days, when the king Ahasuerus sat on the throne of his kingdom,
. . . was firmly established on the throne of his kingdom — Knox
which was in Shushan the palace,
in the Shushan palace — Ber
in Shushan, his strong town — Bas
in the citadel of Susa — Jerus
in the stronghold of Susa — NAB

3. In the third year of his reign, he made a feast unto all his princes and his servants;
. . . he made a banquet unto all his rulers and his servants — Rhm
. . . he held high feast for all his lords and vassals — Knox
. . . all his governors, aides, and army officers — Tay
. . . all his officials and courtiers — Mof
. . . he gave a feast to all his princes and his courtiers — Ber
. . . is presided over a feast for all his officers and ministers — NAB
the power of Persia and Media, the nobles and princes of the provinces, being before him:
the Persian and Median aristocracy, the nobles, and the governors of the provinces — NAB

4. When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, even an hundred and fourscore days.
For as many as a hundred and eighty days, he displayed the glorious riches of his kingdom and the resplendent wealth of his royal estate — NAB
The celebration lasted six months, a tremendous display of the wealth and glory of his empire — Tay

5. And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days,
. . . in Susa the capital city . . . — NEB
When it was all over, the king gave a special party for the palace servants and officials — janitors and cabinet officials alike — for seven days of revelry — Tay
When this period was over, for seven days the king gave a banquet for all the people living in the citadel of Susa, to high and low alike — Jerus
in the court of the garden of the king's palace;
in the enclosure adjoining the king's palace — Jerus
in the park belonging to the royal palace — Mof
held in the courtyard of the palace garden — Tay

6. Where were white, green, and blue, hangings,
There were white cotton draperies and violet hangings — NAB
There were curtains of white cotton and wool — Lam
The decorations were green, white, and blue — Tay
fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver, upon a pavement of red, and blue, and white, and black, marble.
held by cords of crimson byssus from silver rings on marble pillars. Gold and silver couches were on the pavement, which was of porphyry, marble, mother-of-pearl, and colored stones — NAB
. . . a mosaic pavement of porphyry, marble, mother-of-pearl and precious stones — RSV
. . . Gold and silver benches stood on pavements of black, red, white, and yellow marble — Tay
. . . couches of gold and silver were set here and there on a floor of malachite

and marble, wondrously patterned — Knox

7. And they gave them drink in vessels of gold,
Drinks were served in gold goblets — RSV
(the vessels being diverse one from another,)
of various design — Jerus
and royal wine in abundance,
and the royal wine flowed freely — NAB
according to the state of the king.
according to the generosity of the king — Lam
for the king was feeling very generous — Tay
as befitted the king's munificence — NAB
as befitted a king's state — Knox

8. And the drinking was according to the law; none did compel:
The only restriction on the drinking was that no one should be compelled to take more than he wanted — Tay
By royal command, however, drinking was not obligatory — Jerus
By ordinance of the king the drinking was unstinted — NAB
for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.
for the king had laid it down that all the stewards of his palace should respect each man's wishes — NEB
for he had instructed all the stewards of his household to comply with the good pleasure of everyone — NAB
for so had the king appointed unto every chief of his household . . . — Rhm
the king had set one of his nobles at the head of each table, bidding him see that each man drank as drink he would — Knox
the king having instructed the officials of his household to treat each guest according to his own wishes — Jerus

9. Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus.
Queen Vashti also gave a banquet . . . — RSV
Queen Vashti gave a party for the women of the palace at the same time — Tay

10. On the seventh day, when the heart of the king was merry with wine,
On the final day, when the king was feeling high, half drunk from wine — Tay
he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king,
the seven eunuchs who were in attendance on the king's person — NEB

11. To bring Vashti the queen before the king with the crown royal,
They were to bring queen Vashti into the king's presence . . . — Knox
. . . wearing her royal crown — NEB
to shew the people and the princes her beauty:
in order to display her beauty to the people and the administrators — Jerus
so that all the men could gaze upon her beauty — Tay
so that he might display her person to the rabble as well as to the lords — Knox
for she was fair to look on.
for she was fair to behold — RSV
for she was lovely to behold — NAB
for she was indeed a beautiful woman — NEB
for of pleasing appearance was she — Rhm
hers was no common beauty — Knox

12. But the queen Vashti refused to come at the king's commandment
and the queen Vashti refuseth to come in at the word of the king — YLT
by his chamberlains:
conveyed by the eunuchs — RSV
therefore was the king very wroth,
At this the king was enraged — RSV
At this the king's wrath flared up — NAB
This greatly incensed the king — NEB
Whereupon the king broke out into a great passion of rage — Knox
and his anger burned in him.
his anger blazed up — Mof
and his rage grew hot — Jerus
The king was furious — Tay

13. Then the king said to the wise men, which knew the times,
He then consulted with the wise men who were versed in the law — Jerus
He conferred with . . . — NAB
(for so was the king's manner toward all that knew law and judgment:
because the king's business was conducted in general consultation with lawyers and jurists — NAB
for this was the king's procedure toward

all that were versed in law and judgment — RSV
. . . versed in law and religion — NEB
. . . in law and custom — Mof

14. And the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan,
the men next to him being . . . — RSV
the seven princes of Persia and Media,
the seven administrators of Persia and Media — Jerus
— seven high officials of Media — Persia — Tay
which saw the king's face,
who had access to the king — NEB
who were in the king's personal service — NAB
who had privileged access to the royal presence — Jerus
They were his personal friends — Tay
and which sat first in the kingdom:)
and held first place in the kingdom — NEB
and held first rank in the realm — NAB
occupied the leading positions in the kingdom — Jerus
sat next to the royal throne — Mof
were seen before him at the gate of the royal palace — Lam
as well as being the chief officers of the government — Tay

15. What shall we do unto the queen Vashti according to law
He asked them, What does the law require to be done with Queen Vashti — NEB
"What shall we do about this situation?" he asked them. "What penalty does the law provide — Tay
because she hath not performed the commandment of the king Ahasuerus
for a queen who refuses to obey the king's order, properly sent through his aides?" — Tay
by the chamberlains?
for disobeying the order command of King Ahasuerus brought to her by the eunuch?" — NEB

16. And Memucan answered before the king and the princes,
Memucan answered for the others — Tay
Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people
. . . but also to all the officers and to all the peoples — NEB
. . . but all the officials and the populace — NAB
. . . all the administrators and nations — Jerus
. . . but on all men high and low — Knox
that are in all the provinces of the king Ahasuerus.
in his dominions — Knox
inhabiting the provinces of King Ahasuerus — Jerus
of your empire — Tay

17. For this deed of the queen shall come abroad unto all women,
For this deed of the queen will be made known to all women — RSV
Every woman will come to know what the queen has done — NEB
so that they shall despise their husbands in their eyes,
causing them to look with contempt upon their husbands — RSV
and encourage them in a contemptuous attitude towards their husbands — Jerus
and this will make them treat their husbands with contempt — NEB
and they will look with disdain upon their husbands — NAB
when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.
. . . but she would not come — NAB

18. Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen.
And this day will the princesses of Persia and Media . . . — ASV
The great ladies . . . — NEB
The wives . . . — Jerus
. . . who have heard of the queen's conduct — EB
And before this day is out, the wife of everyone of us officials throughout your empire will hear what the queen did and will start talking to us husbands the same way — Tay
Thus shall there arise too much contempt and wrath.
and there will be endless disrespect and insolence — NEB
that will mean contempt and anger all around — Jerus
and there will be contempt and anger throughout your realm — Tay

19. If it please the king,
If it please your majesty — NEB
If to the king it be good — YLT
let there go a royal commandment from him,
let a royal decree go out from you — NEB
let an irrevocable decree be issued . . . — NAB
and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus;
. . . that Queen Vashti be forever banished from your presence — Tay
and let the king give her royal estate unto another that is better than she.
authorizing the king to give her royal dignity to one more worthy — NAB
and let the king confer her royal dignity on a worthier woman — Jerus
let the king assign her royal position to a better woman — Mof
Let the crown pass to some head worthier than hers — Knox
let the king give her royal position to another — Amp

20. And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,)
So when the decree mae by the king is proclaimed throughout all his kingdom, vast as it is — RSV
And the king's decree shall be proclaimed and published throughout all his empire . . . — Lam
all the wives shall give to their husbands honour,
all the women will henceforth bow to the authority of their husbands — Jerus
then all the women . . . will respect their husbands — Ber
then all wives will give honour unto their lords — Rhm
both to great and small.
both high and low alike — Jerus
whatever their rank — Tay

21. And the saying pleased the king and the princes;
Memucan's advice pleased the king and the princes — NEB
This proposal found acceptance with the king and the officials — NAB
This counsel pleased the king and the viziers — Mof
King and nobles liked the plan well — Knox
The king and all his aides thought this made good sense — Tay
and the king did according to the word of Memucan:
and the king did as Memucan proposed — RSV
and the king acted on the advice of Memucan — NAB

22. For he sent letters into all the king's provinces, into every province according to the writing thereof,
to every province in its own script — RSV
and to every people after their language, that every man should bear rule in his own house,
and to every people in their own language, in order that each man might be master in his own house and control all his own womenfolk — NEB
. . . that every man should be lord in his own home — NAB
. . . ensuring that every husband should be master in his own house — Jerus
and that it should be published according to the language of every people.
and should speak whatever seemed proper to him — AAT
and give what orders he chose — Mof
and should speak in line with his people's ways — Ber
and the whole world must take note of it — Knox
according to the tongue of his people — Rhm

CHAPTER 2

1. After these things, when the wrath of king Ahasuerus was appeased,
Later, when the anger of King Ahasuerus had died down — NEB
. . . when the wrath of king Ahasuerus was assuaged — JPS
. . . when the wrath of king Ahasuerus was pacified — ASV
. . . when the king's feelings were calmer — Bas
Some time after this, when the king's wrath had abated — Jerus

. . . when King Ahasuerus' wrath had cooled — NAB
When this was done, the anger of king Xerxes calmed down — Mof
he remembered Vashti,
and his thoughts reverted to Vashti — Ber
he began brooding over the loss of Vashti — Tay
and what she had done
how she had behaved — Jerus
and what was decreed against her.
and the edict against her — Mof
realizing he would never see her again — Tay

2. **Then said the king's servants that ministered unto him,**
Then the king's personal attendants suggested — NAB
The king's valets then suggested to him — Ber
The king's courtiers-in-waiting said — Jerus
So his aides suggested — Tay
Let there be fair young virgins sought for the king:
Let beautiful girls be selected for the king — Jerus
Let beautiful young maidens be sought out for the king — AAT
Let them seek out for the king young virgins of pleasing appearance — Rhm
It is time we made search for beauty and maidenhood, to console the king's grace — Knox

3. **And let the king appoint officers in all the provinces of his kingdom,**
and let your majesty appoint commissioners in all the provinces . . . — NEB
let your majesty appoint deputies in all the provinces — Ber
that they may gather together all the fair young virgins
to look out fair damsels that are maidens still, — Knox
to select young lovelies — Tay
to bring all these beautiful young virgins
unto Shushan the palace, to the house of the women,
for the royal harm — Tay
into the women's quarters in Susa the capital city — NEB
unto the custody of Hege the king's chamberlain, keeper of the women; and let their things for purification be given them:
. . . and let cosmetics be provided for them — NEB
. . . let their ointments be given them — RSV
. . . let the girls be provided with all the perfumes they require — Mof
. . . Let him provide them with what they need for their adornment — Jerus

4. **And let the maiden which pleaseth the king be queen instead of Vashti.**
Then the girl who pleases the king shall reign in place of Vashti — NAB
and the thing pleased the king;
This advice pleased the king — Jerus
This proposal pleased the king — Mof
and he did so.
and he acted on it — Jerus
and gave orders that it should be put into effect — Knox
and he put the plan into immediate effect — Tay

5. **Now in Shushan the palace there was a certain Jew,**
A man, a Jew, there hath been in Shushan the palace — YLT
whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite:

6. **Who had been carried away from Jerusalem**
who had been exiled from Jerusalem — NAB
He had been captured when Jerusalem was destroyed — Tay
who had been removed from Jerusalem — YLT
with the captivity which had been carried away with Jeconiah king of Judah,
along with the exiles who were deported with Jeconiah . . . — Mof
whom Nebuchadnezzar the king of Babylon had carried away.
whom Nebuchadnezzar, King of Babylon, had deported — NAB

7. **And he brought up Hadassah, that is, Esther, his uncle's daughter:**
He had a foster-child Hadassah, that is Esther . . . — NEB
He had brought my Hadassah, otherwise called Esther, his uncle's daughter — Jerus
This man had a beautiful and lovely young cousin, Hadassah — Tay
He was foster-father to . . . — Ber
for she had neither father nor mother, and the maid was fair and beautiful;

The girl was beautifully formed and lovely to behold — NAB
She was a beautiful and charming girl — NEB
the girl had a good figure and a beautiful face — Jerus
Beauty was hers of form and face — Knox
She was a girl of lovely form and features — Ber
and the young woman is of fair form, and of good appearance — YLT

whom Mordecai, when her father and mother were dead, took for his own daughter

and when her father and mother were dead, Mordecai took her . . . — RV
. . . Mordecai adopted her as his own daughter — RSV

8. So it came to pass, when the king's commandment and his decree was heard,

When the king's order and decree had been obeyed — NAB
So, when the king's orders and summons were published — Ber

and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai,

a great number of girls were brought to the citadel of Susa . . . — Jerus

that Esther was brought also unto the king's house,

Esther, too, was received into the royal dwelling — Ber
Esther also was brought in to the royal palace — NAB
Esther was taken into the royal house — Mof

to the custody of Hegai, keeper of the women.

. . . the custodian of the women — Jerus
and handed over to the chamberlain Egeus, to be kept in waiting with the rest — Knox

9. And the maiden pleased him, and she obtained kindness of him;

And the maiden pleased him and won his favor — RSV
She attracted his notice and received his special favour — NEB
Her charms won his favour — Knox
. . . she won his good will — Ber
. . . and she met with kindness at his hands — AAT
. . . and she received lovingkindness before him — Rhm

and he speedily gave her her things for purification,

and he speedily gave her her ointments — JPS
he lost no time in giving her the perfumes and the dainties — Mof
and he bade her attendant set about the anointing of her without more ado — Knox
he ordered a special menu for her — Tay

with such things as belonged to her,

and her portions — YLT
with her portions — RV

and seven maidens, which were meet to be given her, out of the king's house:

and he preferred her and her maids unto the best place of the house of the women.

he removed her and her maidens to the best place of the house of the women — ASV
and he advanced her and her maidens to the best place in the house . . . — JPS
letting her with her maids have the finest apartment in the harem — Ber
. . . privileges in the women's quarters — NEB

10. Esther had not shewed her people nor her kindred:

Esther had not made known her people . . . — ASV
Esther had not disclosed her race or her family — NEB
Esther did not reveal her nationality or family — NAB

for Mordecai had charged her that she should not shew it.

since Mordecai had forbidden her to do so — Jerus
. . . that she should not make it known — ASV

11. And Mordecai walked every day before the court of the women's house,

And every day Mordecai walked in front of the court of the harem — RSV
. . . before the lodging of those fair pensioners — Knox

to know how Esther did, and what should become of her.

to ask how Esther was and how she fared — Mof
to learn how Esther was faring and what was happening to her — NEB
to learn how Esther was and how she was being treated — Jerus

12. Now when every maid's turn was come to go in to king Ahasuerus,
Now, when the turn came for every girl to go to king Xerxes — Mof
Each girl had to appear in turn before King Ahasuerus — Jerus
after that she had been twelve months, according to the manner of the women,
. . . according to the law of the women — YLT
after being twelve months under the regulations for the women — RSV
after she had spent twelve months undergoing the treatment prescribed for the women — Mof
after a delay of twelve months fixed by the regulations for the women — Jerus
It was a full twelve month before a maiden's turn came — Knox
(for so were the days of their purifications accomplished,
since this was the regular period of their beautifying — RSV
this preparatory period was occupied as follows: — Jerus
to wit, six months with oil of myrrh,
six months with oil of myrrh — Jerus
each would be given six months of beauty treatments with oil of myrrh — Tay
and six months with sweet odours, and with other things for the purifying of the women;)
and six months with spices and ointments for women — RSV
and six months with preparations of perfume and scent — Mof
and six months with spices and lotions commonly used for feminine beauty treatment — Jerus
followed by six months with special perfumes and ointments — Tay

13. Then thus came every maiden unto the king;
then in this wise came the maiden unto the king — ASV
this was the rule for the girl who went to the king — Mof
as each girl's turn came for spending the night with King Ahasuerus — Tay
thus prepared, the girl came to the king — Ber
Before going into the king — Jerus
whatsoever she desired was given her to go with her
each girl was allowed to take with her . . . whatever she chose — Jerus
she was given her choice of clothing or jewelry . . . to enhance her beauty — Tay
in finery of her own choosing — Knox
out of the house of the women
from the harem — RSV
passed out from the maidens' lodging — Knox
unto the king's house.
to the king's palace — RSV
to the royal bed-chamber — Knox

14. In the evening she went,
She went there in the evening — Jerus
and on the morrow she returned into the second house of the women,
and the following morning returned to another harem — Jerus
Each morning, the bride of yesternight was escorted to a new home — Knox
. . . to another part of the women's quarters — NEB
. . . to the second harem where the king's wives lived — Tay
to the custody of Shaashgaz, the king's chamberlain,
to the custody of Shaashgaz the king's eunuch — Amp
into the keeping of Shaashgaz, one of the king's unsexed servants — Bas
which kept the concubines:
custodian of the concubines — Jerus
she came in unto the king no more,
and lived there the rest of her life — Tay
She did not go to the king any more — Jerus
except the king delighted in her,
unless he was particularly pleased with her — Jerus
unless he expressed a wish for her — NEB
and that she were called by name.
and had her summoned by name — Jerus

15. Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai,
But when it was the turn of Esther . . . — Jerus
who had taken her for his daughter,
who had adopted her as his daughter — Mof
was come to go in unto the king,
to go into the king's presence — Jerus
she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed.
she accepted the advice of Hegai, the eunuch in charge of the harem, dress-

ing according to his instructions — Tay
she asked for nothing to take with her except what was advised by Hegai, the king's eunuch in charge of the women — NEB

And Esther obtained favour in the sight of all them that looked upon her.
and Esther won the hearts of all who saw her — Ber
Esther won the admiration of all who saw her — Mof
But oh, she was fair; she had beauty past all belief, to win men's favour and their love — Knox
all the other girls exclaimed with delight when they saw her — Tay
and Esther charmed all who saw her — NEB

16. **So Esther was taken unto king Ahasuerus into his house royal**
And when she was taken to king Xerxes — Mof
she was escorted to the royal bed-chamber — Knox
Esther was taken to his royal palace — Ber
in the tenth month, which is the month Tebeth, in the seventh year of his reign.

17. **And the king loved Esther above all the women,**
and the king liked Esther better than any of the other women — Jerus
the king loved Esther more than all his wives — Mof
the king loved Esther more than any of the other girls — Tay
More than all those others she won the king's heart — Knox
and she obtained grace and favour in his sight
and she won his grace and favour — Mof
. . . favor and benevolence — NAB
more than all the virgins;
more than all the girls — Mof
more than all the maidens — AAT
so that he set the royal crown upon her head,
So he placed the royal diadem on her head — NAB
on her head he set the royal crown — Knox
and made her queen instead of Vashti.
and proclaimed her queen instead of Vashti — Jerus
and causeth her to reign instead of Vashti — YLT

18. **Then the king made a great feast unto all his princes and his servants, even Esther's feast;**
Then the king gave a great banquet in Esther's honor to his princes and servants — Ber
and he made a release to the provinces, and gave gifts, according to the state of the king.
He also exempted the provinces from tribute and awarded donations with great liberality — Ber

19. **And when the virgins were gathered together the second time,**
While for a second time a bevy of virgins was being bevied — Ber
then Mordecai sat in the king's gate.
and while Mordecai was passing his time at the king's gate — NAB
Mardochaeus took up his post at the gates of the palace itself — Knox
Mordecai was in attendance at court — NEB

20. **Esther had not yet shewed her kindred nor her people;**
. . . had not revealed her kinship nor her nationality — Ber
as Mordecai had charged her:
because Mordecai had told her not to — NAB
for Esther did the commandment of Mordecai,
she remembered and did all he told her — Knox
for Esther obeyed Mordecai — RSV
she still did what Mordecai told her — Mof
like as when she was brought up with him.
as she did when she was his ward — NEB
as when she was truly with him — YLT
just as when she was being reared by him — AAT

21. **In those days,**
At this time — Jerus
while Mordecai sat in the king's gate,
when Mordecai was in attendance at court — NEB
while Mardochaeus haunted the palace gates — Knox
Mordecai was attached to the Chancellery — Jerus
two of the king's chamberlains, Bigthan and Teresh,
two of the king's eunuchs — RSV

and two malcontents, Bigthan and Teresh — Jerus
of those which kept the door,
who guarded the entrance — NAB
who guarded the threshold — AAT
belonging to the Guardians of the Threshold — Jerus
who guarded the king's apartments — Mof
were wroth,
became angry — RSV
grew disaffected — Knox
felt thoroughly resentful — Ber
became enraged — AAT
and sought to lay hand on the king Ahasuerus.
plotted to assassinate King Ahasuerus — Jerus
tried to murder king Xerxes — Mof
and plotted to get rid of King Ahasuerus — Ber
were looking for a chance to make an attack on King Ahasuerus — Bas

22. And the thing was known to Mordecai,
but Mordecai heard of it — Ber
who told it unto Esther the queen;
he told Queen Esther — NAB
who disclosed it to queen Esther — Mof
and passed on the information to Queen Esther — Tay
and Esther certified the king thereof
who in turn informed the king — NAB
in Mordecai's name.
naming him as her informant — Knox
crediting Mordecai with the information — Tay

23. And when inquisition was made of the matter,
The charge was investigated — Knox
The matter was investigated — NAB
it was found out;
and proved to be true — Jerus
therefore they were both hanged on a tree:
and both of them were hanged on a gibbet — NAB
the two conspirators were sent to the gallows — Jerus
. . . impaled alive — Tay
they were both nailed on crosses — Lam
and it was written in the book of the chronicles
This was written in the annals for the king's use — NAB
being entered in the king's own archives — Knox
This was all duly recorded . . . — Tay
before the king.
within the king's apartments — Mof
with the king looking on — Ber
in the king's presence — AAT

CHAPTER 3

1. After these things
Shortly afterwards — Jerus
did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him,
king Xerxes promoted Haman . . . — Mof
. . . advancing him — NEB
and set his seat above all the princes that were with him.
and giving him precedence above all his fellow-officers — NEB
bidding him take precedence of all his other nobles — Knox
He raised him in rank and precedence above all his colleagues — Jerus
and seated him higher than all his fellow princes — Ber
seating him above all his fellow-officials — Mof

2. And all the king's servants,
And all the royal attendants — Knox
All the royal courtiers — Mof
that were in the king's gate,
at the palace gates — Knox
employed at the Chancellery — Jerus
bowed, and reverenced Haman:
bowed down, and prostrated themselves before Haman — JPS
went down to the earth before Haman and gave him honour — Bas
for the king had so commanded concerning him.
such were their orders — Knox
for such were the king's orders regarding him — Mof
for that is what the king had ordered . . . — NAB
But Mordecai bowed not,
But Mordecai refused to bow — Tay
nor did him reverence.
. . . obeisance — YLT

3. Then the king's servants,
So the royal courtiers — Mof

which were in the king's gate,
who were within the king's Gate — Mof
said unto Mordecai,
demanded day after day — Tay
asked him — Knox
Why transgressest thou the king's commandment?
Why do you flout the royal command? — Jerus
why he thus defied the royal bidding — Knox
Why are you disobeying the king's commandment? — Tay

4. **Now it came to pass, when they spake daily unto him,**
Day by day they challenged him — NEB
Day after day they said this to him — Mof
and he hearkened not unto them, that they told Haman,
but he refused to listen to them . . . — NEB
but he took no notice of them . . . — Jerus
to see whether Mordecai's matters would stand:
to see if he would stand Mordecai's conduct — Mof
to see whether Mordecai's explanation was acceptable — NEB
to see whether Mordecai's words would avail — RSV
wishing to see whether Mordecai would persist in his attitude — Jerus
Would he still be so stiff in his opinions? — Knox
to see whether Mordecai could get away with it — Tay
to see whether Mordecai's behavior would stand — Ber
for he had told them that he was a Jew.
They had learned from him by now that he was a Jew — Knox

5. **And when Haman saw that Mordecai bowed not,**
And when Haman saw that Mordecai did not bend — Rhm
And Haman seeth that Mordecai is not bowing — YLT
nor did him reverence,
or do obeisance to him — AAT
nor prostrated himself before him — JPS
then was Haman full of wrath.
he was seized with fury — Jerus
Haman was filled with fury — RSV
he was infuriated — NEB
he was filled with anger — NAB
fell into a great passion of rage — Knox
he swelled up with anger — Ber

6. **And he thought scorn to lay hands on Mordecai alone;**
But he disdained to lay hands on Mordecai alone — RSV
he thought it beneath him to murder Mordecai alone — Mof
but he considered it beneath him to apprehend Mordecai singly — Ber
but it was contemptible in his eyes to thrust forth a hand on Mordecai alone — Rhm
for they had shewed him the people of Mordecai:
for they had told him of Mordecai's nationality — Ber
wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus,
and looked for a way to destroy all the Jews . . . — NEB
made up his mind to wipe out all the members of Mordecai's race . . . — Jerus
even the people of Mordecai.
Mordecai and all his race — NEB

7. **In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus,**
in April of the twelfth year of the reign of Ahasuerus — Tay
they cast Pur, that is, the lot,
they cast lots, Pur as it is called — NEB
before Haman from day to day, and from month to month,
in Haman's presence to determine the day and the month for the destruction of Mordecai's people — NAB
to determine the day and month when he would make an end of the Jews — Knox
to the twelfth month, that is, the month Adar.
and the lot fell on the thirteenth day of the twelfth month, Adar — NAB
The lot falling on the twelfth month, which is Adar — Jerus

8. **And Haman said unto king Ahasuerus,**
Then Haman said to King Xerxes — AAT
There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom;
There is a certain unassimilated nation scattered among the other nations — Jerus

and their laws are diverse from all people; neither keep they the king's laws:
they do not keep your majesty's laws — NEB
and they ignore the royal edicts — Jerus
therefore it is not for the king's profit to suffer them.
It does not befit your majesty to tolerate them — NEB
it is not for the king's profit to tolerate them — RSV
it is not proper for the king to tolerate them — NAB
hence it is not in the king's interests to tolerate them — Jerus
therefore the king ought not to spare them — Lam
therefore it is not fitting to leave them alone — AAT

9. **If it please the king,**
Be it thy pleasure — Knox
let it be written that they may be destroyed:
Decree their destruction — Knox
let an ordinance be written to destroy them — Ber
let a statement ordering their destruction be put in writing — Bas
let it be decreed that they be destroyed — Amp
let an edict be written for their destruction — Mof
and I will pay ten thousand talents of silver
and I will pay four million silver pounds — Mof
and I will pay twenty million silver dollars — Ber
and I will deliver to the procurators ten thousand silver talents — NAB
to the hands of those that have the charge of the business,
into the hands of those who do the accounting — AAT
weigh out upon the hands of them who are doing the business — Rhm
to the majesty's officials — NEB
to bring it into the king's treasuries.
for the expenses involved in this purge — Tay
to be credited to the royal treasury — Jerus

10. **And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy.**
. . . adversary of the Jews — YLT

11. **And the king said unto Haman, The silver is given to thee,**
. . . Keep the money — Tay
. . . The silver you may keep — NAB
the people also,
and you can have the people too — Jerus
and do what you like with the race — Mof
to do with them as it seemeth good to thee.
they are in your hand — Mof
deal with them as you wish — NEB

12. **Then were the king's scribes called**
Then the king's secretaries were summoned — RSV
on the thirteenth day of the first month,
on the thirteenth day of that month, Nisan — Knox
Two or three weeks later — Tay
and there was written according to all that Haman had commanded
and a despatch was drawn up, in terms of Haman's orders — Mof
and an edict, according to all that Haman commanded — RSV
in accordance with Haman's instructions, a writ was issued — NEB
and copies were made of the orders addressed by Haman — Jerus
in full agreement with Haman's orders, a letter was addressed — Ber
unto the king's lieutenants,
unto the king's satraps — ASV
and to the governors that were over every province,
and unto the pashas who were over every province — Rhm
and to the rulers of every people of every province
and to the princes of every people — ASV
to the officers over each separate people — NEB
according to the writing thereof,
for each province in its own script — NEB
according to its style of writing — Ber
and to every people after their language:
and for each people in their own language — NEB
and people according to its tongue — YLT
in the name of king Ahasuerus was it written,
The edict was signed in the name of King Ahasuerus — Jerus
and sealed with the king's ring.

and sealed with the king's signet — Mof
and stamped with the king's ring — Bas

13. **And the letters were sent by posts**
. . . by the hand of runners — YLT
Letters were sent by couriers — RSV
Instructions were sent by means of couriers — Mof
into all the king's provinces,
. . . dominions — Knox
to all the royal provinces — Ber
to destroy, to kill, and to cause to perish, all Jews,
bearing death and ruin to all the Jews — Knox
to destroy, to slay, and to annihilate all Jews — RSV
to destroy, slay, and exterminate all Jews — NEB
ordering the destruction, slaughter and annihilation of all Jews — Jerus
both young and old, little children and women, in one day,
young men and old, children and women, in a single day — Mof
even upon the thirteenth day of the twelfth month, which is the month Adar,
The day fixed for their massacre . . . was the thirteenth day of the twelfth month, Adar — Knox
and to take the spoil of them for a prey.
and to plunder their possessions — NEB
and to plunder their goods — RSV
and to plunder their property — Mof
and to take their wealth for a prey — Lam
and their property given to those who killed them — Tay
and the taking of all their goods by force — Bas

14. **The copy of the writing**
The tenour of the letter — Knox
The text of this decree — Jerus
for a commandment to be given in every province
to be delivered as an edict throughout every province — Rhm
sent out to warn all the provinces — Knox
to be promulgated as law in every province — NAB
was published unto all people,
were published to all races — Mof
by proclamation to all the peoples — RSV
that they should be ready against that day.
so that they will be ready to do their duty on the appointed day — Tay
so that they might be ready for that day — NEB

15. **The posts went out, being hastened by the king's commandment,**
The couriers rode out in haste, by order of the king — Mof
The couriers were dispatched post-haste . . . — NEB
and the decree was given in Shushan the palace.
the edict was given out at the Shushan stronghold — Ber
the decree was first promulgated in the citadel of Susa — Jerus
And the king and Haman sat down to drink;
Then the king and Haman sat down for a drinking spree — Tay
While the king and Haman gave themselves up to feasting and drinking — Jerus
but the city Shushan was perplexed.
but the city of Susa was thrown into confusion — NEB
but the city of Shushan was in an uproar — Lam
but the city of Shushan was in confusion — Ber
all the Jewish citizens were in tears — Knox
consternation reigned in the city of Susa — Jerus

CHAPTER 4

1. **When Mordecai perceived all that was done,**
When Mordecai learned all that was happening — NAB
When Mordecai learned all that had been done — RSV
Mordecai rent his clothes,
he tore his garments about him — Knox
and put on sackcloth with ashes,
he put on haircloth, with dust on his head — Bas
and went out into the midst of the city,
and went out into the city-square — Mof
and cried with a loud and bitter cry;
loud lament betrayed the bitterness of his grief — Knox
crying loudly and bitterly — NEB

howling with a loud and bitter lamentation — Lam
shrieking bitterly — Mof

2. And came even before the king's gate:
He came within sight of the palace gate — NEB
until he arrived in front of the Chancellery — Jerus
for none might enter into the king's gate clothed with sackcloth.
for no one was permitted to enter in mourning clothes — Tay

3. And in every province,
So it was everywhere — Knox
whithersoever the king's commandment and his decree came,
no sooner had the royal edict been read — Jerus
there was great mourning among the Jews,
there was loud mourning among the Jews — Mof
and fasting, and weeping, and wailing;
with fasting and weeping and beating of the breast — NEB
and many lay in sackcloth and ashes.
they all slept on sackcloth and ashes — NAB
Most of them made their beds of sackcloth and ashes — NEB

4. So Esther's maids and her chamberlains came and told it her.
When Esther's maids and her eunuchs came and told her — RSV
Queen Esther's maids and eunuchs came and told her — NAB
Then was the queen exceedingly grieved;
. . . exceedingly pained — YLT
the queen was deeply distressed — RSV
and the queen was exceedingly grieved — ASV
. . . distraught — NEB
she was bewildered at the news — Knox
and the queen writhed in great anguish — Rhm
and she sent raiment to clothe Mordecai, and to take away his sackcloth from him:
instead of his sackcloth — Knox
but he received it not.
but he would have none of it — Knox
but he did not accept them — AAT

5. Then called Esther for Hatach, one of the king's chamberlains,
. . . one of the king's eunuchs — Tay
whom he had appointed to attend upon her, and gave him a commandment to Mordecai,
whom the king had deputed for her needs . . . — Knox
whom the king had appointed to wait upon her . . . — Mof
to know what it was,
and find out what the trouble was — Tay
to find out what this action of Mordecai meant — NAB
and why it was.
and why he was acting in this way — Jerus
and why he was acting like that — Tay
and what was the meaning of it all — Mof

6. So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate.

7. And Mordecai told him of all that had happened unto him,
and Mordecai told him everything that had occurred — Ber
and Mordecai told him what had happened to him personally — Jerus
and heard from him all the news — Knox
and of the sum of the money that Haman had promised
and the exact sum of the money . . . — ASV
and about the $20,000,000 Haman had promised — Tay
to pay to the king's treasuries
to weigh out unto the treasuries of the king — Rhm
for the Jews, to destroy them.
as compensation for the destruction of the Jews — Jerus

8. Also he gave him the copy of the writing of the decree
He also gave him a copy of the edict of extermination — Jerus
that was given at Shushan to destroy them,
to shew it unto Esther,
to show and explain to Esther — NAB
and to declare it unto her.
so that she might understand the situation — Ber
and to charge her that she should go in unto the king,
He was to instruct her to go to the king — NAB
bidding her go to the king to plead for his favour — NEB
to make supplication unto him,

to beg for his mercy — Ber

and to make request before him for her people.

and plead with him for her people — Jerus

and intercede with him in behalf of her people — NAB

and plead with him for the lives of her people — Amp

9. **And Hatach came and told Esther the words of Mordecai**

Hathach returned to Esther . . . — NAB

. . . and gave Esther an account of what Mordecai had said — Bas

10. **Again Esther spake unto Hatach, and gave him commandment unto Mordecai:**

11. **All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman,**

It is common knowledge among all the king's servants and the people of every part of the kingdom . . . — Bas

All the king's courtiers and all the residents in the provinces know that for every person, man or woman, — Ber

shall come unto the king into the inner court,

who enters the king's inner court — Ber

who is not called,

uninvited — Ber

there is one law of his to put him to death,

there is one penalty, execution — Ber

except such to whom the king shall hold out the golden sceptre,

unless, by pointing his golden sceptre towards him — Jerus

that he may live:

the king grants him his life — Jerus

thus sparing his life — NAB

then he hath lived — YLT

which means life — Mof

in token of pardon — Knox

but I have not been called to come in unto the king these thirty days.

These thirty days past I have not been summoned to the king's presence — Knox

the king has not called for me to come to him in more than a month — Tay

12. **And they told to Mordecai Esther's words.**

13. **Then Mordecai commanded to answer Esther,**

Mordecai gave instructions to answer Esther — Ber

Think not with thyself that thou shalt escape in the king's house,

Do not imagine that you . . . will escape because you are in the royal palace — NEB

Do not flatter thyself that a royal court will shelter thee — Knox

Do not think in thine own soul, to escape in the house of the king — Rhm

more than all the Jews.

more than all the other Jews — RSV

when all the others Jews are killed — Tay

in the general massacre of thy countrymen — Knox

14. **For if thou altogether holdest thy peace at this time,**

for if you at this time keep still — Ber

then shall there enlargement and deliverance arise to the Jews from another place;

but thou and thy father's house shall be destroyed:

but you and your relatives will die — Tay

on thee and thine destruction shall fall — Knox

and who knoweth whether thou art come to the kingdom

Who knows but . . . that you obtained the royal dignity — NAB

Who knows? Perhaps you have come to the throne — Jerus

Besides, who knows what may happen — Mof

and who knoweth whether . . . thou hast attained unto the royal estate — Rhm

for such a time as this?

for such an opportunity as this — Knox

if you go to the king at this moment — Mof

for such a time as this and for this very occasion — Amp

15. **Then Esther bade them return Mordecai this answer,**

Esther sent back to Mordecai the response: — NAB

16. **Go, gather together all the Jews that are present in Shushan,**

Go and muster all the Jews thou canst find in Susan — Knox

Go and gather all the Shushan Jews that are available — Ber

and fast ye for me,

and hold a fast on my behalf — RSV

and neither eat nor drink three days, night or day:

Spend three days and nights without food or drink — Knox
I also and my maidens will fast likewise:
I and my maids will also fast in the same way — NAB
and so will I go in unto the king,
and so I will go in to the king — Bas
which is not according to the law:
in spite of the law — Jerus
which is against the law — Bas
although it is against the law — NEB
and if I perish, I perish.
and if death is to be my fate, then let it come — Bas
though I must die for it — Knox
and when I have perished — I have perished — YLT

17. So Mordecai went his way,
And Mordecai passeth on — YLT
and did according to all that Esther had commanded him.
and carried out all Esther's orders — Mof
and did exactly as Esther had bidden him — NEB
and carried out all of Esther's instructions — Ber

CHAPTER 5

1. Now it came to pass on the third day,
Three days later — Tay
that Esther put on her royal apparel, and stood in the inner court of the king's house,
. . . dressed herself in her full spendour . . . — Jerus
Esther, dressed in royal splendor . . — Ber
over against the king's house:
opposite the king's hall — RSV
facing the entrance — NEB
directly opposite the king's apartment — AAT
and the king sat upon his royal throne
and the king was sitting upon his royal seat — Rhm
in the royal house,
in the audience chamber — NAB
over against the gate of the house.
over against the entrance of the house — ASV
opposite the entrance to the palace — RSV
facing the palace doorway — NAB
facing the entrance — NEB
facing the main door — Knox

2. And it was so, when the king saw Esther the queen standing in the court,
When the king caught sight of Queen Esther standing in the court — NEB
When the king noticed Esther standing in the court — Ber
that she obtained favour in his sight:
she won his favour — NEB
he welcomed her — Tay
and the sight of her won his heart — Knox
and the king held out to Esther the golden sceptre that was in his hand.
and raising his golden sceptre he laid it on her neck — Jerus
he put out the rod of gold in his hand to her — Bas
So Esther drew near,
So Esther approached — Tay
and touched the top of the sceptre.
and touched the top of the staff — NAB
to kiss the tip of it — Knox
and held the top of the golden sceptre — Lam

3. Then the king said unto her,
What wilt thou, queen Esther?
What is it, Queen Esther — RSV
What is the matter, Queen Esther — Jerus
What is on your mind, Queen Esther — Ber
and what is thy request?
Tell me what you desire — Jerus
it shall be even given thee
Whatever you ask of me . . . shall be given to you — NEB
I grant it you — Jerus
It will be granted you — Ber
to the half of the kingdom.
were it half my kingdom — Mof

4. And Esther answered,
Esther said — Mof
If it seem good unto the king,
If it please your majesty — NEB
Would the king be pleased — Jerus
let the king and Haman come this day unto the banquet
let the king and Haman come this day to a dinner — RSV
will you come today, sire, and Haman with you, to a banquet — NEB
let the king and Haman attend the banquet — Ber

that I have prepared for him.
that I have prepared for the king — RSV

5. Then the king said, Cause Haman to make haste,
The king gave orders that Haman should be fetched quickly — NEB
The king turned to his aides. "Tell Haman to hurry!" — Tay
Bring Haman at once — Mof
Make haste to find Haman — Lam
And the king said. Hasten ye Haman — Rhm
that he may do as Esther hath said.
to do the word of Esther — YLT
that we may do as Esther desires — RSV
so that Esther's wish might be fulfilled — NEB
so that we may comply with Esther's wish — Ber
So the king and Haman came to the banquet
So the king went with Haman to the banquet — NAB
that Esther had prepared.

6. And the king said unto Esther at the banquet of wine,
during the banquet of wine — YLT
During the wine course — Tay
As they drank their wine — Jerus
What is thy petition?
Now tell me what you really want — Tay
Whatever you ask of me — NEB
and it shall be granted thee:
shall be given to you — NEB
and what is thy request?
and whatever request you make shall be honored — NAB
Whatever you request of me — NEB
even to the half of the kingdom
Be it half of my kingdom — Knox
it shall be performed.
it shall not be denied thee — Knox
it is your for the asking — Jerus
and it is done — YLT

7. Then answered Esther, and said,
Esther replied — Jerus
But Esther said — RSV
My petition and my request is;
As touching my petition and my request — Rhm
My request, my deepest wish, is — Tay

8. If I have found favour in the sight of the king,
if I have found grace in the eyes of the king — YLT
if I have won your majesty's favor — Ber
that if Your Majesty loves me — Tay
and if it please the king to grant my petition, and to perform my request,
ad if it please you, sire, to give me what I ask and to grant my request — NEB
let the king and Haman come to the banquet
do me the favour to dine with me to-morrow, and Aman with thee — Knox
that I shall prepare for them,
to the other banquet I intend to give them tomorrow — Jerus
and I will do to morrow as the king hath said.
and to-morrow I will speak out as the king has bidden me — Mof
And tomorrow I will explain what this is all about — Tay

9. Then went Haman forth that day
That day Haman left — NAB
joyful and with a glad heart:
full of joy and high spirits — Jerus
in a happy mood, in high spirits — Ber
glad and gratified — Mof
joyful and elated in heart — Amp
but when Haman saw Mordecai in the king's gate,
but when he saw Mordecai at the Chancellery — Jerus
that he stood not up,
that he neither rose — RSV
nor moved for him,
nor trembled before him — RSV
and showed no fear of him — NAB
nor changed position for him — Ber
he was full of indignation against Mordecai.
he was furious — Tay
he was filled with wrath against Mordecai — RSV
he felt a gust of anger — Jerus
he was indeed furious with Mordecai — Mof

10. Nevertheless Haman refrained himself:
but he kept control of himself — NEB
He gave no mark of it then — Knox
however, Haman controlled himself — Ber
And Haman forceth himself — YLT
and when he came home,
he sent and called for his friends, and Zeresh his wife.
and sent and brought in his friends . . . — AAT

and he sent and fetched his friends . . . — RV

11. And Haman told them of the glory of his riches,
and held forth to them about his dazzling wealth — Jerus
He recounted to them how great his wealth was — Knox
and boasted to them about his wealth — Tay
and Haman regaled them with the abundance of his wealth — Ber
. . . the vastness of his wealth — Mof
and the multitude of his children,
the number of his sons — RSV
and the abundance of his sons — YLT
the abundance of his ((ten)) sons — Amp
and all the things wherein the king had promoted him,
all the promotions with which the king had honored him — RSV
and every instance where the king had promoted him — AAT
. . . wherein the king had promoted him to power — Rhm
and how he had advanced him above the princes and servants of the king.
and placed him above the officials and royal servants — NAB
and advanced him above the other officers and courtiers — NEB

12. Haman said moreover,
What is more, he added — Jerus
Then he delivered his final punch line — Tay
Yea, Esther the queen did let no man come in with the king unto the banquet she had prepared but myself;
Queen Esther just invited me and the king to a banquet she was giving — Jerus
and queen Esther invited no man except myself along with the king — Mof
and to morrow am I invited unto her also with the king.
And she has invited me again to-morrow along with the king — Mof
and tomorrow again I am to be her guest with the king — Bas
and tomorrow we are invited again — Tay
to-morrow I must dine with her again with the king present — Knox
again tomorrow I am to be her guest, with the king — NAB

13. Yet all this availeth me nothing,
Yet none of this satisfies me — NAB
Yet all this benefits me nothing — Amp
Yet all this does me no good — RSV
so long as I see Mordecai the Jew
so long as I see that Jew Mordecai — NEB
sitting at the king's gate.
sitting at the king's gate; for he does not move from before me — Lam
seated in the royal gate — Ber
just sitting there in front of the king's gate, refusing to bow to me — Tay

14. Then said Zeresh his wife and all his friends unto him,
Well, suggested Zeresh his wife . . . — Tay
But they had a remedy for this . . . those friends of his — Knox
Let a gallows be made of fifty cubits high,
Have a gallows made, eighty feet high — Mof
get ready a 75-foot-high gallows — Tay
and to morrow speak thou unto the king
speak to the king to-morrow morning — Mof
and tell the king the first thing in the morning — Ber
that Mordecai may be hanged thereon:
and let Mordecai be hung on it — Mof
that Mordecai should be hanged on it — Ber
then go thou in merrily with the king unto the banquet.
then you can happily accompany the king to the banquet — Ber
Then thou mayst go light-hearted enough, to feast with the king — Knox
Then accompany the king to the feast without a care in the world — Jerus
Then go with the king to the banquet in good spirits — NEB
Then go to the banquet with the king in good cheer — NAB
and the thing pleased Haman:
The idea appealed to Haman — Ber
This pleased Haman immensely — Tay
Delighted with this advice — Jerus
Haman thought this an excellent plan — NEB
and he caused the gallows to be made.
and he had the gallows erected — Mof
and he set up the gallows — NEB
and he had the gibbet erected — NAB

CHAPTER 6

1. On that night could not the king sleep,
That night sleep eluded the king — NEB
On that night sleep vanished from the king — Ber
That night the king was unable to get any sleep — Bas
and he commanded to bring the book of records of the chronicles;
and he commanded to bring in the book of remembrance — Rhm
and he gave orders to bring the book of memorable deeds, the chronicles — RSV
asked that the chronicle of notable events be brought in — NAB
so he had the book of annals brought — Mof
so he would have the annals of his reign brought to him — Knox
he called for the Record Book, the Chronicles — Jerus
and they were read before the king.
and they began to read these out in his presence — Knox

2. And it was found written,
They contained an account of — Jerus
that Mordecai had told of Bigthana and Teresh,
that Mordecai had given information about Bigthana and Teresh — NAB
how Mordecai had given information about Bigthan and Teresh — Mof
how Mordecai had denounced Bigthan and Teresh — Jerus
two of the king's chamberlains,
two of the king's eunuchs — RSV
the keepers of the door,
who guarded the threshold — RSV
serving as Guardians of the Threshold — Jerus
who sought to lay hand on the king Ahasuerus.
who had plotted to lay hands on King Ahasuerus — NEB
who had tried to murder king Xerxes — Mof
who had plotted to assassinate him — Tay
who hadsought to thrust forth a hand upon King Ahasuerus — Rhm

3. And the king said, What honour and dignity hath been done to Mordecai for this?
Then said the king's servants that ministered unto him,
His courtiers replied — Tay
The king's pages who waited on him said — Mof
But page and coutier were agreed — Knox
the courtiers in attendance replied — Jerus
Th courtiers who waited on him, replied — Ber
There is nothing done for him.
Nothing has been done for him — RSV
Mardochaeus was never the better for it — Knox

4. And the king said, Who is in the court?
Who is in the court? the king asked — NAB
Who is on duty in the outer court? the king inquired — Tay
The king said, Who is on duty in the antechamber? — Jerus
Now Haman was come into the outward court of the king's house,
Now Haman had entered the outer court — Mof
Now Haman had just entered the outer court of the palace — NEB
to speak unto the king to hang Mordecai
to speak to the king about hanging Mordecai — Mof
to recommend to the king that Mordecai should be hanged — NEB
to suggest to the king that Mordecai should be hanged — NAB
on the gallows
upon the gallows — Rhm
on the pillar — Bas
that he had prepared for him.
which he himself had erected for him — Ber
which he had just put up for the purpose — Jerus

5. And the king's servants said unto him, Behold, Haman standeth in the court.
Haman is waiting in the court — NAB
And the king said, Let him come in.
Bring him in, the king ordered — Tay
Let him come in, the king said — Knox

6. So Haman came in. And the king said unto him,
When Haman entered . . . — NAB
What shall be done unto the man
What is the right way to treat a man — Jerus
whom the king delighteth to honour?

whom the king wishes to honour — Jerus
whom the king wishes to reward — NAB
Now Haman thought in his heart,
Haman said to himself — NEB
To whom would the king delight to do honour
Whom would the king more probably wish to reward — NAB
more than to myself?
more than to me — Amp

7. And Haman answered the king,
Then said Haman to the king — Mof
He therefore answered the king — Ber
For the man whom the king delighteth to honour,
As for the man whom the king delights to honour — Mof

8. Let the royal apparel be brought
Let there be brought royal robes — NEB
let them fetch a royal cloak — Ber
which the king useth to wear,
which the king has worn — RSV
and the horse that the king rideth upon,
mounted on the king's own horse — Knox
and the horse which the king has ridden — RSV
and a horse on which the king rides — Ber
and the crown royal which is set upon his head:
and crowned with the royal crown — Knox
and on the head of which a crown royal is set — ASV
when the royal crown was placed on his head — NAB
with a royal crown upon its head — Mof
with a royal diadem on its head — Jerus
its head adorned with a royal crown — Ber
on the head of which a royal crown is set — AAT

9. And let this apparel and horse
The robes and horse — Jerus
let robe and horse — Mof
be delivered to the hand of one of the king's most noble princes,
be consigned to one of the noblest of the king's officials — NAB
be delivered to one of the king's most honourable officers — NEB
. . . to one of the noblest of the king's officers — Jerus
be entrusted to one of the king's highest officials — Mof
be entrusted to one of your majesty's most noble princes — Ber
that they may array the man withal
and let him attire the man — NEB
let him drèss the man — Ber
whom the king delighteth to honour,
whom your majesty is glad to honor — Ber
and bring him on horseback
and cause him to ride on horseback — ASV
and let him conduct the man on horseback — RSV
and lead him mounted on the horse — NEB
through the street of the city,
through the open square of the city — RSV
and proclaim before him,
and cry out before him — NAB
crying out at his bridle-rein — Knox
shouting before him — Tay
Thus shall it be done to the man
This is what is done for the man — NAB
This is the way to treat a man — Jerus
whom the king delighteth to honour.
whom the king wishes to reward — NAB
those who truly please him — Tay

10. Then the king said to Haman, Make haste,
Excellent! the king said to Haman. Hurry — Tay
Lose no time then, the king answered — Knox
The king told Haman, You hurry! — Ber
and take the apparel and the horse,
get the robe and the horse — Mof
Get that robe and that horse — Ber
Fetch the robes and the horse at once — NEB
as thou hast said,
just as thou hast said — Rhm
as you suggested — Ber
and do even so to Mordecai the Jew,
and do everything you have just said to Mordecai the Jew — Jerus
and do this for the Jew Mordecai — NAB
that sitteth at the king's gate:
who is seated at the king's doorway — Bas
who works at the Chancellery — Tay
who sits at the royal gate — Ber
who is in attendance at court — NEB
let nothing fail of all that thou hast spoken.
Leave out nothing that you have spoken — Amp

Follow every detail you have suggested — Tay
And have a care than none of the ceremonies thou speakest of goes unobserved — Knox
Leave out nothing that you have mentioned — RSV

11. Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback
. . . and conducted Mordecai on horseback — Amp
. . . and led him on horseback — Jerus
through the street of the city,
in a broad place of the city — YLT
through the broadway of the city — Rhm
through the open square of the city — RSV
and proclaimed before him,
while he shouted before him — Ber
calling out as he went — NEB
Thus shall it be one unto the man
See what is done for the man — NEB
whom the king delighteth to honour.
whom the king wishes to reward — NAB
in whose honour the king hath delighted — YLT
whom most the king would honour — Knox

12. And Mordecai came again to the king's gate.
Mordecai then returned to the royal gate — NAB
Then Mordecai returned to the court — Sept
Afterwards Mordecai returned to his job — Tay
That done, Mardochaeus went back to his post at the palace gates — Knox
But Haman hasted to his house mourning,
while Haman went hurrying home dejected — Jerus
but Haman hurried home utterly humiliated — Tay
and Haman went home in grief — Sept
and Haman hurried off home mourning — NEB
but Haman hurried home lamenting — Mof
and having his head covered.
covering his face — Jerus
and with his face veiled — Ber
hiding away his head — Knox

13. And Haman told Zeresh his wife and all his friends
When Haman had related to Zeresh his wife and to all his friends — AAT
every thing that had befallen him.
all that hath met him — YLT
Then said his wise men and Zeresh his wife unto him,
his advisers and his wife Zeresh . . . — Mof
If Mordecai be of the seed of the Jews,
. . . is of the Jewish people — RSV
before whom thou hast begun to fall,
in the face of whom your fortunes begin to fall — NEB
before whom you are beginning to decline — NAB
who has begun to outmatch thee — Knox
who is starting to get the better of you — Bas
thou shalt not prevail against him,
you will not get the better of him — NEB
you will never recover the upper hand again — Jerus
you will never succeed against him — Mof
then you are powerless against him — Ber
thou wilt never get the better of him — Knox
you will make no headway against him — AAT
but shalt surely fall before him.
he will see your utter downfall — NEB
but will surely be defeated by him — NAB
to continue to oppose him will be fatal — Tay
yield to him thou must — Knox
but will surely again be humbled before him — Lam

14. And while they were yet talking with him,
While they were still conversing with him — Ber
came the king's chamberlains,
the king's eunuchs arrived — ABPS
the king's messengers arrived — Tay
the king's couriers arrived — Lam
and hasted to bring Haman unto the banquet
and hurried him away to the banquet — NEB
hurried in to fetch Haman to the banquet — Mof
to conduct Haman quickly to the banquet — Tay
that Esther had prepared.
the queen had prepared for him — Knox
which Esther had made ready — Bas

CHAPTER 7

1. So the king and Haman
So met they once again, the king and Aman — Knox
came to banquet
came to feast — Sprl
came to dine — Amp
went in to drink — AAT
with Esther the queen.
which Esther the queen had prepared — Lam

2. And the king said again unto Esther
the king again said to Esther — Jerus
on the second day at the banquet of wine,
Again, during the wine course — Tay
on the second day when wine was being served — Amp
again on the second day, while they were drinking — Bas
and again on the second day, while they were drinking wine — Ber
on the second day of the banquet . . . as the wine was being served — Mof
What is thy petition, queen Esther?
Whatever you ask, Queen Esther — NAB
and it shall be granted thee:
You shall have it — Mof
it shall be done — NEB
and what is thy request?
and whatever your request — AAT
Whatever request you make — NAB
and it shall be performed,
it shall be executed — Ber
it is yours for the asking — Jerus
shall be honored — NAB
it shall be fulfilled — RSV
even to the half of the kingdom.

3. Then Esther the queen answered and said,
Then Queen Esther answered — RSV
If I have found favour in thy sight, O king,
if this is indeed thy gracious pleasure — Knox
and if it please the king,
and if to the king it be good — YLT
let my life be given me at my petition,
then may my life be granted me at my petition — Ber
save my life — Tay
grant me my life — Jerus
and my people at my request:
and my people at my petition — Sept
and the lives of my people — Jerus
and the lives of my people may be spared — NEB
and I beg that you spare the lives of my people — NAB

4. For we are sold, I and my people,
to be destroyed,
to be slain,
to be put to the sword — Lam
and to perish.
and to be annihilated — RSV
and exterminated — NEB
and wiped out of existence — Amp
But if we had been sold for bondmen and bondwomen,
if we had merely been condemned to become slaves and servant-girls — Jerus
If we had been sold merely as slaves, men and women — RSV
If it had been a matter of selling us, men and women alike, into slavery — NEB
If we were to be sold into slavery — NAB
If we were only marked down for slaves and bondwomen — Knox
But if we had been sold as male and female slaves — AAT
I had held my tongue,
I would have nursed my grief in silence — Knox
I would remain silent — NAB
although the enemy could not countervail the king's damage.
since the distress would not have been worth disturbing the king — AAT
for the accuser is not worthy of the king's court — Sept
although the adversary could not have made good the damage to the king — Rhm
although the adversary could not have compensated for the king's damage — ASV
for our affliction is not be compared with the loss to the king — RSV
for then our plight would not be such as to injure the king's interests — NEB
for our trouble is little in comparison with the king's loss — Bas
but as it is, the enemy will be unable to compensate for the harm done to the king — NAB
for the adversary is not worthy that the king be endamaged — JPS
although the adversary could not have compensated for the king's damage — RV
as things are, it will be beyond the means

of the persecutor to make good the loss that the king is about the sustain — Jerus
but the adversity is not equal to the loss of the king — YLT
But here is an enemy whose cruel designs concern the king's grace — Knox
but the enemy would not hesitate to cause damage to the king — Lam

5. Then the king Ahasuerus answered and said unto Esther the queen,
What are you talking about? King Ahasuerus demanded — Tay
Who is he,
Who would dare touch you? — Tay
and where is he,
that durst presume in his heart to do so?
who has dared to do this? — NAB
the schemer of such an outrage? — Jerus
that would make such an attempt as this? — Knox
whose heart is set to act thus? — Rhm
who dares presume in this heart to do so? — AAT
whose heart hath filled him to do so? — YLT

6. And Esther said, The adversary and enemy is this wicked Haman.
. . . A foe and enemy! This wicked Haman! — RSV
. . . The enemy oppressing us is this wicked Haman — NAB
. . . The persecutor, the enemy? Why, this wretch Haman! — Jerus
Then Haman was afraid
At that Haman was dumbfounded — NEB
At this, Haman was seized with dread — NAB
Haman quaked with terror — Jerus
Then Haman was in terror — Ber
Then Haman grew pale with fright — Tay
before the king and the queen.
in the presence of the king and queen — Jerus
at the looks of the king and the queen — Ber

7. And the king arising from the banquet of wine in his wrath
and when the king rose in fury from his wine — Mof
went into the palace garden:
and went to the garden of the pavilion — NEB
and Haman stood up to make request for his life
Haman remained to beg for his life — Lam
Aman rose too, intent on winning his pardon — Knox
but Haman remained standing to plead . . . for his life — Ber
Haman stayed to beg his life — Mof
to Esther the queen;
from Esther the queen — Lam
for he saw that there was evil determined against him by the king.
for he saw himself in a desperate situation — Sept
for he saw that ruin was determined against him by the king — Rhm
. . . the king was bent on his undoing — Knox
realising that the king was determined on his ruin — Jerus
since he saw that the king had decided on his doom — NAB
for he saw that in the king's mind his fate was determined — NEB

8. Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was.
. . . and Haman was prostrate upon the couch — Lam
. . . Haman had dropped down on the couch — Ber
. . . In despair he fell upon the couch — Tay
. . . there was Haman prostrate on the couch — Mof
. . . he found him huddled across the couch — Jerus
Then said the king, Will he force the queen also before me in the house?
. . . Will he violate the queen in my presence in the house? — AAT
. . . Will he also ravish the queen before me in the house? — Sprl
. . . would he offer violence to my wife in my house? — Sept
. . . Will he even forcibly assault the queen in my presence, in my own palace? — Amp
. . . Will he disgrace the queen also before me in the house? — Lam
. . Will he even rape the queen right here in the palace, before my very eyes? — Tay
. . . Is he going to rape the queen before my eyes in my own palace? — Jerus
As the word went out of the king's mouth,

No sooner had the word left the king's lips — Ber
they covered Haman's face.
Instantly the death veil was placed over Haman's face — Tay

9. **And Harbonah, one of the chamberlains, said before the king,**
Then said Harbona, one of the eunuchs in attendance on the king — RSV
Harbonah, one of the eunuchs in waiting on the king — Ber
One of the royal eunuchs, Harbonah, said — Mof
Then Harbona, one of the king's aides, said — Tay
Behold also, the gallows fifty cubits high,
Behold also, the stake — ABPS
How convenient! There is that fifty-cubit gallows — Jerus
which Haman had made for Mordecai,
which Haman ran up for Mordecai — Jerus
who had spoken good for the king,
whose warning saved the king — Amp
who once served the king well — NEB
who gave the report that benefited the king — NAB
who did good service to the king — Mof
the man who saved the king from assassination — Tay
who spoke good in behalf of the king — AAT
standeth in the house of Haman.
It stands in Haman's courtyard — Tay
Then the king said, Hang him thereon.
Let Aman himself hang on it, said the king — Knox
Hang Haman on it, the king ordered — Tay
And the king said, Impale him on it — ABPS

10. **So they hanged Haman on the gallows**
So Aman was hanged on the gallows — Knox
So they impaled Haman on the stake — ABPS
that he had prepared for Mordecai.
he had raised for Mardochaeus — Knox
Then was the king's wrath pacified.
Then was the king's wrath assuaged — JPS
Then the anger of the king abated — RSV
and with that, the king's angry mood was appeased — Knox
And the king's wrath was entirely assuaged — Sprl

CHAPTER 8

1. **On that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen.**
. . . made a present to Esther . . .
And Mordecai came before the king;
And Mordecai came into the presence of the king — Sprl
Mordecai was admitted to the king's presence — NAB
and Mordecai became the king's right-hand man — Ber
for Esther had told what he was unto her.
for Esther had made known what he was to her — ABPS
for Esther told him that he was her kinsman — Sept
for Esther had told the king that he was her cousin and foster father — Tay

2. **And the king took off his ring,**
the king drew off his signet-ring — Mof
and the king turneth aside his signet — YLT
which he had taken from Haman,
which he had taken away from Haman — Lam
and gave it unto Mordecai.
and gave it to Mardochaeus instead — Knox
And Esther set Mordecai over the house of Haman.
while Esther appointed Mordecai in charge of the Haman affairs — Ber
and Esther appointed Mordecai to be in charge of Haman's estate — Tay

3. **And Esther spake yet again before the king,**
Esther again went to speak to the king — Jerus
In another audience with the king — NAB
and fell down at his feet,
and besought him with tears
weeping and imploring his favour — Jerus
to put away the mischief of Haman the Agagite,
to avert the evil design of Haman the Agagite — RSV
to avert the calamity planned by Haman the Agagite — NEB
to revoke the harm done by Haman the Agagite — NAB

to stop Haman's plot against the Jews — Tay

and his device that he had devised against the Jews.

and the plot which he had devised against the Jews — RSV

and to frustrate his plot . . . — NEB

4. **Then the king held out the golden sceptre toward Esther.**

The golden sceptre was held out, in sign of the royal favour — Knox

So Esther arose, and stood before the king,

So Esther touched it and stood before the king — Lam

whereupon Esther rose and stood face to face with him — Jerus

5. **And said, If it please the king,**

May it please your majesty — NEB

and if I have found favour in his sight,

and I am in your good graces — Ber

and seems proper to you — NAB

and if you love me — Tay

and the thing seem right before the king,

and if the king judge it right — Mof

and I be pleasing in his eyes,

and I have won your approval — NEB

let it be written to reverse the letters

let despatches be sent to reverse the letters — Sept

let there be a decree to reverse the despatches — Mof

let a document be issued to revoke the letters — NAB

devised by Haman the son of Hammedatha the Agagite,

that Haman the son of Hammedatha the Agagite concocted — Ber

which he wrote to destroy the Jews

to have written to procure the destruction of the Jews — Jerus

in pursuance of his plan to destroy the Jews — NEB

which are in all the king's provinces:

in all the royal provinces — NEB

6. **For how can I endure to see**

For how can I see the calamity of my people — Sept

For how can I bear to witness — Mof

For how could I look on — Ber

For how can I look on — Jerus

the evil that shall come unto my people?

the calamity that shall come to my people — Lam

the ruin that shall overtake my people — Rhm

the ruin that befalls my race — Mof

or how can I endure

and how, Oh, how, could I bear — Ber

How can I bear — Jerus

to see the destruction of my kindred?

to witness the extermination of my race — Jerus

to see my people butchered and destroyed — Tay

to see my own people exterminated by massacre — Knox

the ruin of my race — Ber

to see the calamity which is coming upon my race — NEB

7. **Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew,**

Thereupon the king said to Esther — Sept

King Xerxes said to queen Esther and to Mordecai the Jew — Mof

Behold, I have given Esther the house of Haman,

Look! I have handed Haman's belongings over to Esther — Ber

and him they have hanged upon the gallows,

and to gratify thee have caused him to be hanged on a gallows — Sept

and him they have impaled on the stake — ABPS

and they have hanged him on the gibbet — NAB

and he has come to his death by hanging — Bas

because he laid his hand upon the Jews.

because he threatened the lives of the Jews — NEB

for planning to destroy the Jews — Jerus

for daring to lift his hand against the Jews — Knox

because he tried to destroy you — Tay

8. **Write ye also for the Jews,**

Now you shall issue a writ concerning the Jews — NEB

You are free now to write to them — Jerus

Now go ahead and send a message to the Jews — Tay

as it liketh you, in the king's name

as you please . . . — RSV

as agreeable in your eyes . . . — Sprl

in whatever terms you think fit . . . — NEB

as you judge best . . . — Jeru

and seal it with the king's ring:

and seal it with my ring — Sept

for the writing which is written in the king's name,
for an edict written in the name of the king — RSV
and sealed with the king's ring,
and sealed with the royal signet — NEB
and sealed with the royal signet ring — NAB
may no man reverse.
cannot be revoked — RSV
cannot be reversed — Sept
no man can recall — Sprl
is irrevocable — Jerus

9. Then were the king's scribes called
So the king's secretaries were summoned — Mof
Immediately the king's secretaries were called in — Tay
at that time in the third month,
that is, the month Sivan,
on the three and twentieth day thereof;
on the twenty-third day — AAT
and it was written
and a despatch was drawn up — Mof
according to all that Mordecai commanded unto the Jews,
in terms of Mordecai's orders — Mof
and at Mordecai's dictation — Jerus
exactly as Mordecai directed — NEB
and to the lieutenants, and the deputies and rulers
and to the officials, governors, and princes — Tay
of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces,
. . . in India even unto Cush . . . — Sprl
unto every province according to the writing thereof,
and unto every people after their language,
and to each people in its own language — NAB
and to the Jews according to their writing,
to the Jews, in their own characters — Knox
and according to their language.

10. And he wrote in the king Ahasuerus' name,
He wrote in the name of King Xerxes — AAT
and sealed it with the king's ring, and sent letters by posts on horseback,
. . . and sent the letters by swift couriers on horseback — AAT
and riders on mules, camels, and young dromedaries:
riding on horses from the royal stables — NEB
riding on swift steeds that were used in the king's service, bred of the stud — RV
. . . and young dromedaries used in the king's service, bred from the ((royal)) stud — Amp
going on the quick-running horses used for the king's business, the offspring of his best horses — Bas
riders of the dromedary, the mules, the young mares — YLT
riding on royal horses and mules, raised from young mares — Ber
mounted on horses from the king's own stud-farms — Jerus

11. Wherein the king granted the Jews
By these the king allowed the Jews — RSV
By these letters the king granted permission to the Jews — NEB
In these lefters the king permitted the Jews — Lam
which were in every city
in whatever city they lived — Jerus
to gather themselves together,
the right to assemble — Jerus
and to stand for their life,
and defend themselves — NEB
in self-defence — Jerus
and fight for their lives — Knox
to destroy, to slay, and to cause to perish,
to exterminate, to slay, and to cause to perish, — Sprl
also to destroy, kill, and exterminate — Ber
all the power of the people and province that would assault them,
any armed force of people or province that might attack them — RSV
all forces of peoples and provinces that armed against them — Ber
both little ones and women,
with their children and women — RSV
and to take the spoil of them for a prey,
and to plunder their goods — RSV
and to plunder their possessions — NEB
and to seize their goods as spoil — NAB

12. Upon one day in all the provinces of king Ahasuerus, namely, upon the thirteenth day of the twelfth month,
upon a given day throughout all the provinces of king Xerxes — Mof

which is the month Adar.
was the 28th day of February! — Tay

13. The copy of the writing for a commandment
A copy of the letter to be promulgated as law — NAB
a copy of this decree, which must be recognized everywhere as law — Tay
to be given in every province
to be issued as a decree in every province — RSV
was published unto all people,
and that these counterbalancing writings should be exposed to publick view — Sept
must be brought to the knowledge of all the peoples — Ber
and it was decreed to all peoples — Lam
and that the Jews should be ready against that day
so that the Jews could be ready on the day stated — Jerus
and the Jews must be ready against that day — Ber
to avenge themselves on their enemies.
to be prepared for vengeance — Knox
and prepared to overcome their enemies — Tay
to get the better of their enemies — Ber

14. So the posts that rode upon mules and camels went out,
Therefore the runners who rode upon the racers and mules went out — Sprl
being hastened and pressed on by the king's commandment.
were dispatched post-haste at the king's urgent command — NEB
set out in great haste and urgency at the king's command — Jerus
And the decree was given at Shushan the palace.
and in Susan the royal edict was hung up for all to see — Knox
when the mandate had been proclaimed from the Shushan palace — Ber
once the edict had been published in the citadel of Susa — Mof

15. And Mordecai went out from the presence of the king
Mordecai left the royal presence — Jerus
in royal apparel of blue and white,
and with a great crown of gold,
a large golden diadem — Ber
and with a garment of fine linen and purple:
and a turban of purple cotton — Sept
and with a mantle of fine linen and purple — Mof
and the city of Shushan rejoiced and was glad.
and the city of Shushan shouted and was glad — ASV
the whole city welcomed him with rejoicing and applause — Knox
through the city streets filled with shouting people — Tay

16. The Jews had light, and gladness, and joy, and honour.
And among the Jews, there was light and joy — Sept
for the Jews, exultation and triumph — NAB
for the Jews, it was a dawn of new hope, a day of gladness and triumphant glory — Knox
The Jews had light [a dawn of new hope] and gladness and joy and honor — Amp

17. And in every province, and in every city, whithersoever the king's commandment and his decree came,
. . . the place where the word of the king, even his law, was coming — YLT
wherever the king's command and decree arrived — Jerus
the Jews had joy and gladness, a feast and a good day.
the Jews had gladness and joy, a feast and a holiday — Amp
the Jews had joy and gladness, feast and frolic — Ber
there was fasting the carousal and holiday — Knox
And many of the people of the land became Jews;
And many from the peoples of the country declared themselves Jews — RSV
And many among the people of the land called themselves Jews — Ber
And many of the people of the land pretended to be Jews — Tay
And many of the peoples of the land embraced Judaism — NAB
so that many of the nations were circumcised and became Jews — Sept
for the fear of the Jews fell upon them.
for they feared what the Jews might do to them — Tay
since now the Jews were feared — Jerus
because fear of the Jews had seized them — NEB

CHAPTER 9

1. **Now in the twelfth month, that is, the month Adar,**
So on the 28th day of February — Tay
on the thirteenth day of the same,
on the thirteenth day of the month Adar — Sept
when the king's commandment and his decree drew near to be put in execution,
the day the two decrees of the king were to be put into effect — Tay
when the king's command and edict were about to be executed — RSV
in the day that the enemies of the Jews hoped to have power over them,
on the day that the enemies of the Jews hoped to lord it over them — AAT
on which the enemies of the Jews had expected to become masters of them — NAB
(though it was turned to the contrary,
whereas it was turned to the contrary — JPS
it proved exactly the reverse — Mof
produced the very opposite effect — Jerus
that the Jews had rule over them that hated them;)
the Jews themselves gained the upper hand over their adversaries — Ber

2. **The Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus,**
The Jews united in their cities . . . — Ber
The Jews mustered in their cities . . . — NAB
to lay hand on such as sought their hurt:
to seize those who planned their ruin — Ber
they who assaulted the Jews on that day were destroyed — Sept
and no man could withstand them;
None dared withstand them — Knox
No one resisted them — Jerus
And no one could make a stand against them — RSV
for the fear of them fell upon all people.
so wide-spread the fear their rise to power had engendered — Knox
but all peoples were seized with a fear of them — NAB

3. **And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king,**
Provincial administrators, satraps, governors and officers of the king — Jerus
And all the rulers of the provinces — the governors, officials, and aides — Tay
helped the Jews;
honoured the Jews — Sept
elevated the Jews — Sprl
supported the Jews — NAB
were extolling the Jews — Rhm
because the fear of Mordecai fell upon them.
because fear of Mordecai had seized them — NEB
because the fear of the king fell upon them — Lam

4. **For Mordecai was great in the king's house,**
for Mordecai was a mighty name in the king's palace — Tay
And indeed Mordecai was a power in the palace — Jerus
for Mordecai was high in the royal household — Mof
and his fame went out throughout all the provinces:
and his reputation spread through all the provinces — Ber
for this man Mordecai waxed greater and greater.
for the man Mordecai grew more and more powerful — RSV
he was continually growing in power — NAB
And indeed Mordecai was a power in the palace — Jerus

5. **Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction,**
Great havoc the Jews wrought among their enemies that day, slaying the very men who had marked them down for slaughter — Knox
and did what they would unto those that hated them.
an did as they pleased to those who hated them — RSV
they worked their will on those who hated them — NEB
they had their own way with their opponents — Ber

6. **And in Shushan the palace the Jews slew**
In the citadel of Susa the Jews slew — Mof
and destroyed five hundred men.

and exterminated five hundred men — Ber

7. **And Parshandatha, and Dalphon, and Aspatha,**
and they killed also Parshandatha, Dalphon and Aspatha, — NEB
They also executed Parshandatha, Dalphon, Aspatha, — Ber

8. **And Poratha, and Adalia, and Aridatha,**

9. **And Parmashta, and Arisai, and Aridai, and Vajezatha,**

10. **The ten sons of Haman the son of Hammedatha,**
the ten sons of Haman son of Hammedatha — NEB
the enemy of the Jews, slew they;
the adversary of the Jews . . . — ABPS
the Jew-hater — Ber
but on the spoil laid they not their hand.
But they did not try to take Haman's property — Tay
but did not touch the loot — Ber
but they laid no hand on the plunder — RSV

11. **On that day the number of those that were slain in Shushan the palace was brought before the king.**

12. **And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman:**
. . . as well as the ten sons of Haman — NAB
what have they done in the rest of the king's provinces?
what then have they done in the rest of the king's provinces! — RV
What must they have done in the other royal provinces! — NAB
What must they have done in the other provinces of the realm? — Jerus
here is massacre indeed, if in all my dominions they have done the like — Knox
If they have done that here, I wonder what has happened in the rest of the provinces! — Tay
now what is thy petition? and it shall be granted thee:
Whatever you ask further will be given to you — Tay
Tell me what you request; I grant it to you — Jerus
or what is thy request further? and it shall be done.
whatever you request shall be honored — NAB
Tell me what else you desire; it is yours for the asking — Jerus
What is your further wish? It will be conceded — Ber

13. **Then said Esther, If it please the king, let it be granted to the Jews which are in Shushan**
to do to morrow also according unto this day's decree,
to enforce today's decree tomorrow as well — Jerus
and let Haman's ten sons be hanged upon the gallows.
and let them impale Haman's ten sons on the stake — ABPS
and let the ten sons of Haman be hanged on gibbets — NAB
and let [the dead bodies of] Haman's ten sons be hanged on the gallows — Amp

14. **And the king commanded it so to be done:**
So the king gave orders as she asked — Knox
and the decree was given at Shushan;
Accordingly he granted them leave to do so — Sept
No sooner was the decree posted up — Knox
and they hanged Haman's ten sons.
and they impaled Haman's ten sons — ABPS
and ordered the bodies of the ten sons of Haman, to be thrown out to the Jews to be hanged up — Sept

15. **For the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar,**
The Jews in Susa united again . . . — NEB
and the Jews in Susa mustered again . . . — NAB
and slew three hundred men at Shushan; but on the prey they laid not their hand.
though they laid not a figer on the plunder — Mof
though again they took no property — Tay

16. **But the other Jews that were in the king's provinces gathered themselves together, and stood for their lives,**
. . . to defend their lives — RSV
. . . the Jews fought for their lives — Knox
and had rest from their enemies,

had taken vengeance on their enemies — Mof
and got relief from their enemies — RSV
secured rest from their adversaries — Ber
and slew of their foes seventy and five thousand,
for they slew fifteen thousand of them — Sept
till seventy-five thousand of them lay slain — Knox
but they laid not their hands on the prey.
but took no spoil — Sept
but they did not take their goods — Tay
but they did not put a hand on their goods — Bas

17. On the thirteenth day of the month Adar; and on the fourteenth day of the same rested they,
This was on the thirteenth day of the month Adar, and they rested on the fourteenth day — NEB
and made it a day of feasting and gladness.
celebrating their victory with feasting and gladness — Tay
and made it day of banqueting and rejoicing — Rhm

18. But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof;
But the Jews at Shushan went on killing their enemies the second day also — Tay
In the city of Susan itself, the killing went on for two days — Knox
and on the fifteenth day of the same they rested,
the fifteenth was the day they rested — Jerus
and rested on the fifteenth day — NEB
and made it a day of feasting and gladness.
and made that a day of feasting and joy — NEB

19. Therefore the Jews of the villages,
Therefore the Jews who are scattered — Lam
This is why village-Jews — Mof
For this reason the rural Jews — Ber
This is why Jewish country people — Jerus
that dwelt in the unwalled towns,
who live in remote villages — NEB
who dwell in widely separated towns — Lam
who dwelt in the country towns — Rhm
those who live in undefended villages — Jerus
made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another.
. . . for sending choice portions to one another — Amp
. . . and of sending portions every one to his neighbour — Rhm
. . . and sending dainties to one another — Mof

20. And Mordecai wrote these things,
Mordecai wrote an account of these matters in a book — Sept
Mordecai wrote a history of all these events — Tay
and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far,

21. To stablish this among them,
To command them — Amp
setting all this out — Knox
to enjoin them — ASV
to set apart as holy days — Sept
enjoining them to celebrate — Jerus
that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,
and bidding them observe both the fourteenth and the fifteenth, year by year — Knox

22. As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day:
that they should make them days of feasting and joy,
as good days of weddings and joy — Sept
to make them days of banqueting and gladness — ABPS
to make these dates days of feast and frolic — Ber
and of sending portions one to another,
days for sending presents of food to one another — NEB
dainties should be exchanged — Knox
when they were to exchange portions — Jerus
and gifts to the poor.
and gifts unto the needy — Rhm

23. And the Jews undertook to do as they had begun,
So the Jews adopted as a custom what they had begun to do — AAT

Once having begun to observe them, the Jews undertook to continue these practices — Jerus

and as Mordecai had written unto them; adopted Mordecai's suggestion — Tay

24. Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that is, the lot, to consume them, and to destroy them;

25. But when Esther came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

26. Wherefore they called these days Purim after the name of Pur.

This they did because Haman son of Hammedatha the Agagite, the enemy of all the Jews, had plotted to destroy the Jews and had cast lots, Pur as it is called, with intent to crush and destroy them. But when the matter came before the king, he issued written orders that the wicked plot which Haman had devised against the Jews should recoil on his own head, and that he and his sons should be hanged on the gallows. Therefore, these days were named Purim after the word Pur — NEB

as a reminder of the time when Haman (son of Hammedatha the Agagite), the enemy of all the Jews, had plotted to destroy them at the time determined by a throw of the dice; and to remind them that when the matter came before the king, he issued a decree causing Haman's plot to boomerang, and he and his sons were hanged on the gallows. That is why this celebration is called "Purim," because the word for "throwing dice" in Persian is "pur" — Tay

Therefore for all the words of this letter, and of that which they had seen concerning this matter, and which had come unto them,

27. The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their appointed time every year;

Accordingly, because of all that was written in this letter, because of all they had seen and experienced in this affair, the Jews resolved and undertook, on behalf of themselves, their descendants, and all who should join them, that they would without fail keep these two days as a yearly festival in the prescribed manner and at the appointed time — NEB

28. And that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.

It would be an annual event from generation to generation, celebrated by every family throughout the countryside and cities of the empire, so that the memory of what had happened would never perish from the Jewish race — Tay

29. Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim.

30. And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, with words of peace and truth,

31. To confirm these days of Purim in their times appointed, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves and for their seed, the matters of the fastings and their cry.

32. And the decree of Esther confirmed these matters of Purim; and it was written in the book.

Meanwhile, Queen Esther (daugher of Abihail and later adopted by Mordecai the Jew) had written a letter throwing her full support behind Mordecai's letter inaugurating his annual Feast of Purim. In addition, letters were sent to all the Jews throughout the 127 provinces of the kingdom of Ahasuerus with messages of good will, and encouragement to confirm these two days annually as the Feast of Purim, decreed by both Mordecai the Jew and by Queen Esther; indeed, the Jews themselves had decided upon this tradition as a remembrance of the time

of their national fasting and prayer. So the commandment of Esther confirmed these dates and it was recorded as law — Tay

CHAPTER 10

1. And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea.

2. And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia?

3. For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

And King Ahasuerus laid tribute upon the land and upon the shores of the sea. But all the acts of his authority and his might, and the clear story of the promotion of Mordecai wherewith the king promoted him are they not written in the book of the chronicles of the kings of Media and Persia? For Mordecai the Jew was next unto King Ahasuerus, and became great among the Jews and accepted by the multitude of his brethren, — seeking happiness for his people, and speaking peace to all his seed — Rhm

King Ahasuerus imposed forced labour on the land and the coasts and islands. All the king's acts of authority and power, and the dignities which he conferred on Mordecai, are written in the annals of the kings of Media and Persia. For Mordecai the Jew was second only to King Ahasuerus; he was a great man among the Jews and was popular with the mass of his countrymen, for he sought the good of his people and promoted the welfare of all their descendants — NEB